ODD & CURIOUS AND TRADITIONAL MONEY BY CHARLES OPITZ

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2007 SHANGHAI MUSEUM, CHINA
2007 OPIUM MUSEUM, CHANGMAI, THAILAND
2008 VANCOUVER ETHNOGRAPHIC MUSEUM

I, CHARLES OPITZ, HAVE CONTINUOUSLY COLLECTED ODD & CURIOUS and TRADITIONAL MONEY FOR 53 YEARS STARTING IN 1958 AT THE AGE OF 18 WHILE A STUDENT AT THE UNIVERSITY OF WISCONSIN – MILWAUKEE. IN 1973 MY WIFE, KAREN, AND I STARTED TO TRAVEL TO MORE THAN 60 COUNTRIES ON 30 SEPARATE TRIPS. TRIPS TO 1973 PAPUA NEW GUINEA, 1974 WEST AFRICA, 1994 & 1996 INDONESIA, 1995 TROBRIAND & SOLOMONS ISLANDS, & 2003 YAP & PALAU HAVE ALLOWED ME TO SEE & PURCHASE TRADITIONAL MONEY IN THE COUNTRY AND IN MANY CASES STILL BEING USED DURING MY VISIT.

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OPITZ COLLECTION


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ABAQUARO
Solomon Islands
This shell disk armband was made with strips of disks set at alternating 45-degree angles. The shell beads are white, black and red. The same technique was used for bracelets, belts, anklets and necklaces. They were usually worn by men at feasts and weddings. They are an example of the finest shell disk money from Malaita. The workmanship is extremely precise and the quality of the shell beads is very good. A piece like this one is on display in the Solomon Islands National Bank Museum of traditional money from the Islands. They describe it as money. My informant in the Solomons, Betty, said it was used as money for bride price and exchange. The shells are always worn in pairs at major feasts. (See Dubin p. 240) "('abaquaro) pattern strap of money-beads were valued as worth a ten-string (tafuli'ae). It was made on a stick loom. Each bead has to be threaded on both the warp and weft where they cross. The pattern then follows in the direction of the diagonal to the edge. Because of this form of weaving the direction and slant of each bead could be changed to match the pattern. The best 'abaquaro were made with old beads, including the brighter red firai beads of romu shell. The ones worn down and smooth and fine were especially valuable. In recent times poorer quality brown-red dafi beads have been used. The white beads are galu, red are fira'I and black are fufu. In Sa'a, south Malaita, were worn on the wrists and ankles rather than the upper arms. In the late 19th century the Langalanga were making money-bead armlets. In the 20th century the Langalanga were again making money-bead armlets. " according to Burt, P. 134.



Modern abalone shell



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Maidu Tribe abalone shell beads

ABALONE (HALIOTIS) SHELL
California Pacific Coast
The shell was a barter item and is rectangular in shape. In the middle of the19th century the shells were worth $1 each. In New Mexico they were 2" to 10". At the turn of the century, Indians valued the shell at $6, which was equal to the value of a horse. (See Taxay p. 71-74)
Maidu Indians, California
Abalone shell flat beads with holes at one or both ends were used as money, and worth $1 per bead. Per Curley Mitchell.

ABERNETHY 'ROCK' MONEY
In 1840 George Abernathy came to Oregon and opened a store in competition with the Hudson's Bay Company. When he found a need for fractional money gathered flint rock used for arrow heads by the Indians and shaped it into the general shape for making an arrow head. He then glued them on short strips of tough paper. He then inscribed in ink the year date, his last name, the word 'change' and the denomination or cash amount. These circulated in his store for the sum indicated. There were several denominations'. The only known existing specimen is the 35 cent denomination in the collection of the Oregon Historical Society. (See Bibler)

ABOGWARO
Solomon Islands
Bracelets of shell money were worn on the upper arms with the shell beads woven in a colored pattern with the shells offset. This is the finest-quality shell article made. See Abaquaro



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ABRUS PRECATORIUS Southern Nigeria and the Cameroons

Small red black-spotted peas called damba, rati seeds and "cat eye or crab's eye" are 1/4" in diameter. One hundred peas were worth one penny. At one time their importance rivaled that of the cowry shell. All the seeds had basically the same weight; 48 were the weight of one mitkal. At one time the abrus precatorius had the same value as a cowry. I believe the peas are poisonous so they should not be put into the mouth. Keep away from children. (See Quiggin p.83)

ABUTA - See Mauwai

ADZE - See Axe Money



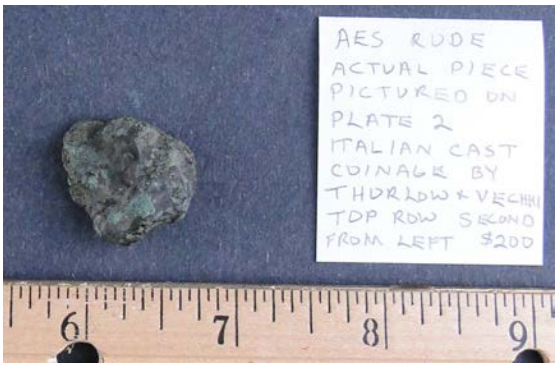
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AES GRAVE

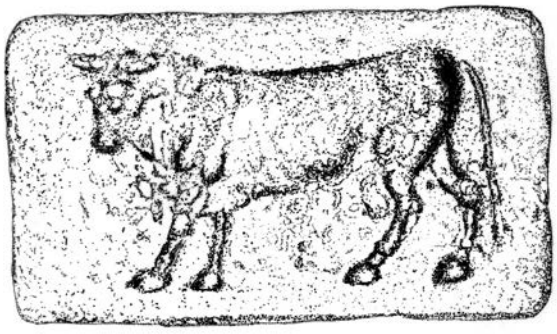
Roman Empire, middle to late third century B.C. The unit was one as. Bronze cast pieces originally represented one Roman pound of bronze in barter but varied in weight and size. The large pieces were not well accepted and soon replaced by smaller coins. It was a convenient medium of barter rather than a true coinage. A cavalry officer was allowed 10,000 asses by paying a horse and 2,000 asses per year for feeding the horse. A slave could buy his freedom for 10,000 asses. Various types were used in and around Rome. The most common and popular pieces show the prow of a ship on the reverse. The "heavy" Janus-Mercury series were the earliest aes grave pieces and it is believed they were made from 289 B.C. to 245 B.C. There are many other series of aes grave.



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AES RUDE

Central Italy, to the late fourth century B.C. Irregular lumps of bronze served as bullion or trade items prior to introduction of coined money. In 450 B.C. one ox was worth 1000 asses. One ox was 100 lbs. of bronze. One sheep was worth 10 asses. Various weights and sizes of raw metal without any stamp or mark of value from 8 grams to over 300 grams.





Radford Stearns Collection

Aes Signatum

AES SIGNATUM

Roman Republic of Central Italy, late fourth to early third century B.C.
They were cast bronze ingots with designs on both faces. They were not a proper coinage but were regarded as currency or exchanged as bullion. Often they were found broken into fragments representing subdivisions of weight. There are many designs, sizes and weights.

AFI'AFI (shell bead)
Also called utafunu. A particularly fine kind of white money (kofu) bead made in Kwaio. If ground smaller it doubles in value. See kofu

AGATE BELT MONEY - See Belt Money

AGGRY BEADS - See Beads

AGUT - See Flying Fox Teeth

AIMAMU RINGS
Solomons
('aimamu) rings are medium-sized conus, tridacna, or trochus rings worn as pendants.


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AKIKA
Africa, Nigeria
The Chamba people used these iron hoes as currency.

ALAS - See Turtle Shell

ALMONDS
India, 16th and 17th century
Bitter almonds were used as small change (too bitter to eat). Thirty-two to 40 almonds were worth a pice, the smallest coin at the time. They were called Baden. In 1669 36 Baden were equal to one Paisa, a small copper coin. (See Einzig p. 310 to 311) (See Quiggin p. 192)


OPITZ COLLECTION

ALUMINUM FOIL MONEY
Germany, 1919-1922 Inflation period following World War I
Part of the Notgeld series of unusual forms of money for collectors or for limited use in various cities. These notes were printed on aluminum foil.
3" x 4 3/4"


OPITZ COLLECTION
Modern made shell beads

ALU'ALU
Solomons, Malaita
White beads made from iriiri clam-shell, which is easier to work the cockle (gwarigwari) which is used for money beads. They are not money beads,

but used as ornaments. Generic name for strings of money-beads with dolphin teeth or dodo rings on them to wear around the neck. They are common throughout Malaita and used in the mid-20th century. P. 120



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Genuine amber necklace



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Copal Necklace

AMBER BEADS

There are many imitations of amber and copal. Many are plastic, and many are difficult to detect. True amber will charge a natural fabric if it is rubbed against the material. True amber will chip if a pin is jabbed near or in the perforation, plastics will not. True amber will give a pine- like smell when rubbed in the palm of your hand although some plastics also will. It is best to try several tests on the material because plastic can duplicate some of the properties of amber but not all the properties. Amber has a hardness of 2-3 and a specific gravity of 1.05 to 1.09. Softening occurs at about 50 degrees centigrade and melts at 250-350 degrees. See Beads, amber.

Egypt, Russia, New Zealand

This amber does not look as good as true amber, even though it is actual amber. Beads containing embedded insects were more valuable. Amber is a completely fossilized resin that must be at least 2 million years old. It is mined on the Baltic Sea and on the shores of the Dominican Republic. All other amber is ethnic from Morocco, Ghana, Gambia, Ethiopia, etc. Copal is a resin in semi-fossilized state and is thousands of years old. It is found in Zanzibar, off the coast of Tanzania. It is also found in New Zealand, Brazil and Malaysia. Ambroid is pressed amber and is formed by compressing small pieces of amber together. (See Schulman p.11)

African West Coast, Morocco, Mali

As recently as 30 years ago amber beads were used in bride purchases in Mali, Upper Volta. One large bead was worth four cows. It is still used in some areas. Many imitations exist. Imitation amber is also used in beads.

AM FAT - See Shell Money - Tanga

AMOLE - See Salt Money

ANCHOR CURRENCY - See Zong and Mandjang



OPITZ COLLECTION

ANDANA

Solomon Islands

An associated form of poata shell ring which is notched but not sufficiently so as to be termed mbarake. See Poata (See Miller p. 292)

ANGFAT See POATA

ANGOT - See Flying Fox Teeth



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Brass frog



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ANIMAL MONEY
Bamoon Area of Cameroon, Africa
This brass frog was made by the lost wax method. The frog shape was made out of wax and covered with clay. When dry, the clay was heated to allow the wax to melt and run out. Molten brass was then poured into this mold, allowed to harden and then broken. An exact replica of the frog shape resulted, no two being alike. Some question if it was used as money. This same method was used to produce Ashanti gold weights. 4" length.
Perak & Selangor - gambar 18th century
These figures were made of tin in the shape of a tortoise, elephant, crocodile, cockerel, grasshopper, fish or goat. They weighed from 50 grams to 1100 grams. See Singh p.189-195

ANKLET MONEY - See Ring Money

ANNULUS – see Golo



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ANT EATER TEETH (pigmelian) and padre beans



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ANT NOSE - See Ghost's Head Money Gambar
Animal Money 14



OPITZ COLLECTION

ANTIMONY BALL
Siam
Lumps of iron or antimony metal 1/2” to 1 1/4” diameter. All are current fantasy pieces.

ANTGATA TENGE
Papua New Guinea
Strips of opossum skin embroidered with Nassa shells was called antgata tenge and was used in trade. Worth one pig. (See Wiessner)


OPITZ COLLECTION

ANYUN NEEDLES
Africa, Nigeria
Thin iron blades were made into a piece resembling nail with a large head. At least five different types are known. At one time they were money, but recently they are still made but are only used in rituals. See Ballarini p. 144


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INTERNET

APRONS - BEADED
Irian Jaya
Because of the rarity and power of beads, these aprons were worn at some ritual ceremonies and also used in bride price. The glass beads are of Dutch origin and centuries old. They were brought to the area by Asian traders. (See Taylor p. 277)


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Papua New Guinea pig tail apron

APRONS

Aprons made of various materials have served as money and a store of value in several places.

APUTA - See Mauwai

ARAGONITE - See Stone Money

ARANGIT

New Ireland

It is the most common shell money in the central part of New Ireland. It has a reddish brown color and was worth 50 to 75 cents per fathom. (See Lewis p. 20-21)

ARECA NUTS

New Britain

The nuts are wild and fairly abundant. The interior population traded these nuts with coastal peoples for coconuts, pieces of glass bottles, matches and loincloths.



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Called Diwarra, tambu and aringit

ARINGIT

New Ireland

This shell string is called diwarra on Duke of York, tambu on New Britain and aringit on New Ireland. (See George Brown p. 294)

ARMBAND MONEY

Malaita, Solomon Islands

This shell disk armband was made of the finest-quality disks in red, black and white. The beads are woven at 45-degree angles and used as money. See Abaquaro



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Vietnam

Dong Son bronze ornament 800-200 B.C. Excavated near Hue in 1980.



Internet

ARMILLA

Liberia, Africa

These bronze rings were used as money and made by the lost-wax process. They are about 7 inches in

diameter and weigh almost 9 pounds. See Ballarini, 2009 p. 126 Fig 1.10



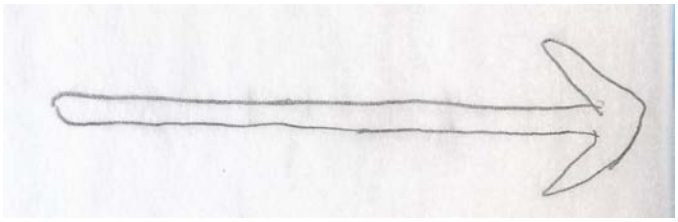
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Ivory Coast, Africa
It is a bulky bronze ring with a protrusion decorated with thin delicate geometric engravings. See Ballarini, 2009 p. 126 Fig 1.11

ARM RING MONEY
New Ireland
Shell arm rings made of Tridacna shell were made on Tanga as well as on the small islands of Seleo and Angel in Berlin Harbor. A ring would purchase 500 to 1,000 pounds of sago meal. A fine ring would buy a wife or one or two large pigs. The finest pieces, called angfat, would buy even more. (See Lewis p.10-11)

Papua New Guinea
In the southeast, arm rings were made of conus shell and were one of the most valued native possessions. Some were made of three or four pieces of shell fastened together. The rings were the chief valuable among the Arapesh in the Sepik River area. They were made of Tridacna shell and varied in size from 3 or 4 inches in diameter to 8 to 10 inches. These large rings were very highly prized and even specially named. They were all imported. (See Lewis p.13) (See Mead, The Mountain Arapesh)

ARROW MONEY



Iron rod from Chad, Africa

Africa, Chad
It consisted of a flat iron rod with ragged edges and a arrow point shape at one end. It is thought they were used as money. See Ballarini p. 193



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Author's wife during 1973 trip to Papua New Guinea – purchasing arrows from native in mourning

Papua New Guinea
Wood arrows with hardened wood tips or with cassowary or possum bone tips were used in male initiation ceremonies. The arrows were a valued item and possibly could have been used as a limited form of money.
Torres Island
Arrows were used as money and also served as weapons. See Needle Money, Spear Money

ARROWHEAD MONEY
Africa, Tanzania and Environs
Iron arrowhead on small shaft spear. 7” in length.



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Alaska, Eskimos arrow head



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America
American Indians used iron arrowheads as a form of wealth.

Borneo Tribe, Brazil
Many different kinds. Karaja Indians also used arrows as payment in intertribal trade.



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China, 1000 B.C. to 500 B.C.
Bronze arrow points were probably used as a medium of exchange in China at some period of their existence due to their metal value and small size, according to Ramsden p. 20. Most are very small; the large pieces are very rare. There are many different types, as shown. (Ramsden p 20-22)

Japan, Prehistoric Period
Small arrowheads of agate and semi-precious stones were too precious to use as weapons. (See Einzig p. 197)



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Korea, 1400s
Money in the shape of an arrowhead had letters inscribed on the shank. The arrowhead was intended for use as coin during peace and a weapon during war. They were exchangeable for four pieces of paper money but were not accepted by the people.

Russia, Neolithic Period
Flint, beautifully finished. The use as money was based on finding large numbers of beautifully finished arrowheads in hoards. (See Einzig p. 278)



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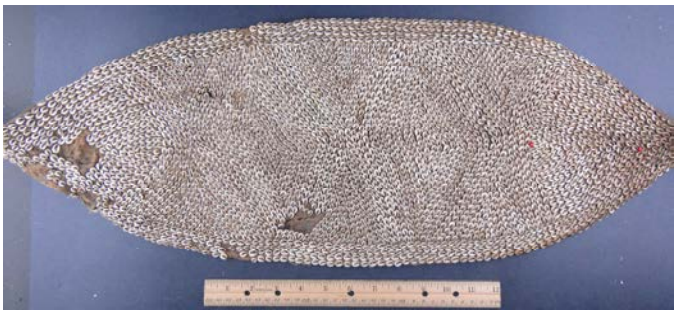
Thrace, Black Sea
6th or 5th centuries BC They are sometimes called arrows or leaves and are made of bronze. Large hoards have recently been found. They could have been a unit of exchange or a way to quantify the amount of bronze.
"The arrow head from Thrace and southern Russia is somewhat like that of a two-bladed arrowhead having no barbs but having instead a lanceolate contour. Both the point and edges are blunt or rounded. Another feature is the longitudinal ridge, mid-rib, or spine, like the central nerve of a leaf. The longitudinal spine appears on both sides of the piece. P. 7
It is cast in copper or bronze. The arrow-money has been found exclusively within a coastal strip along the western and northwestern shores of the Black Sea from the Gulf of Burgas in Bulgaria, through the entire seacoast of Rumania and along that of Russia as far as the site of Olbia near the mouth of the river Bug. They appear to be from the period of the second half of the sixth century B.C. to the fifth century B.C. Some have been found in conjunction with Olbia "dolphins". " See Wells, H. Bartlett

ASHANTI WEIGHTS - See Weights

'AU
Solomons
One string of white money 5 la'usu'u long (distance from thumb to place band was worn on the upper arm)


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AU
Yap Island
Coconut rope was used as traditional money on Yap. The rope was made in the outer islands and traded to the main island in a network called "sawei". It is still being used.


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AUMAK
Papua New Guinea, Enga Province
Men's headband containing hundreds of nassa shells attached to a bark backing.


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Songe-uba Region Axe



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Songe-Luba Region Axe Money



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Axe Money Africa



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Songe-Luba Region Axe Money



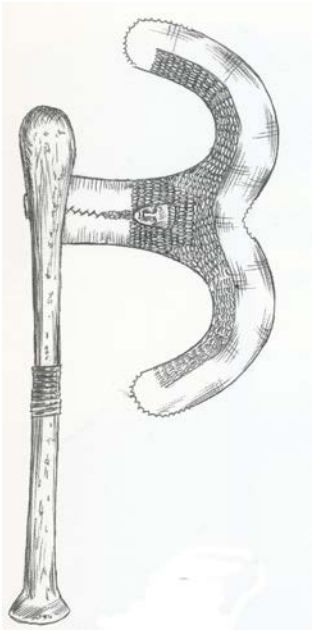
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Songe-Luba Region Axe Money



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Songe-Luba Region Axe Money



Songe-Luba Region Axe Money

AXE MONEY
Africa
Many tribes used axes as money.
Africa, Lele tribe
The Lele of central Zaire used this ceremonial axe to show the importance of the person carrying the axe. The wood handle has engraved characteristic Lele designs at the blade end. Originally the lower edge of the blade had a raffia binding to protect the carrier's shoulder. (See Ballarini p. 94-95)

Africa, Luba/Nsapo tribe
The forged iron blade is attached to a wood handle covered with lizard skin. The ceremonial adze was used to show social rank and wealth. (See Ballarini p.94)

Africa, Nigeria
The non-functional iron two headed axe was used in bride price in a village near Obomasso, Nigeria.

Songe-Luba region, Sapo-Sapo
These axes have a splayed blade and some have flanges or decoration on the blade in the form of a copper plug with cut-outs of various designs. Some have a copper cover on the handle. These axes are sometimes called Kasai types because they were from the Kasai River area. A few blades are made completely out of copper. Many of the axes have an open-worked copper design of a "handa" - a cross-shaped ancient means of payment - in the middle of the blade. Some of the axes resemble the Zappozap axe. (See Widstrand p. 50-53) (Zirngibl p. 124-130) (Fischer p. 160-168)

Cape York Peninsula, Australia
Stone axes were valued at 12 spears and were made with sting ray spines for the tips. These spears were traded with people 400 miles to the south by the aborigines. The southern people quarried the stone and made the stone axes there. At that location a stone axe was worth one spear. The Yir Yoront group had no stone in their area, so they traded with a series of tribes through many other tribes to obtain stone from a quarry 400 miles away. One sting ray barbed spear was worth one stone axe 150 miles from the Yir Yoront. Later, steel axes replaced these stone axes.

Canada
Metal axe head on wood handle used as money in the Wahashee Georgian Bay, District of Canada. 15" (See Mosher p. 62) "Colonial iron axe money. Large French trade axes originally with a wood haft probably traded by the French in Canada were used. The axes had the makers mark stamped on the axe. " (See White)

China
Hollow copper axe sometimes inscribed with a numeral. (Per Scott Semans.)



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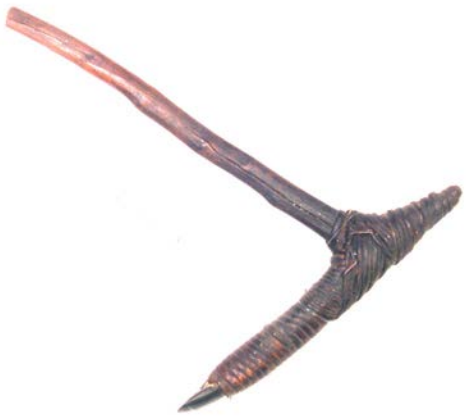
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Chimbu, Papua New Guinea
Hagen axe was a valuable in marriage payments. (See Brown, The Chimbu, p. 58)

Enga, Papua New Guinea
There was a ax-quarry in Enga at Kamongo creek on land of the Itokone tribe. These axes were called sambe or motokea. They were not as good as axes from the Western Highlands Province. Ceremonial axes were also made as a decorative form of no functional value, but a form of wealth.(See Wiessner) Stone axes and adzes were found in great numbers and could be easily acquired, the natives considering them of very little value (1927) after the introduction of iron implements. See Landtman, p. 33)

Ireland, Bronze Age
Bronze celts with a socket and a small metal loop near the entrance to the socket. The sides have chevron decoration. It is assumed they were used as money or at least in trade. (See Ridgeway, An Irish Decorated, Socketed Bronze Axe, #84.)

Irian Jaya
Used by Asmat tribe and worth a small amount of salt or a medium quantity of meat. In 1962 the quarry at Yalime produced three different kinds of stone to make axes. The most valuable was a greenish stone, the second most valuable was a bluish stone and the least valuable was a black flint. All were used in bride price, however. Even as late as 1981, they were still used in bride price. It took about three months to sharpen an axe. (See Muller p. 128)


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Irian Jaya
Dani tribe. Dark Stone (deep green or black) axe blades used as traditional bride price. The blades were made prior to 1900 and had smooth surfaces. The Dani obtain their adzes from the Nogolo Basin quarry through the Grand Valley to their area. Adzes also come from the Star Mountain region and follow a regular trade network. The only difference between the axe blade and the adze is shape. The axe blade is asymmetrical along the long axis, but the cutting edge tends to be straight or S- curved. The adze, however, is symmetrical vertically and the cutting edge is crescent-formed when looked at from the cutting edge. The adze haft is T-shaped, while the axe's haft is a straight piece of wood with a hole near one end in which the stone axe fits. 2 1/2" x 5 1/2".


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Irian Jaya
Used in Lake Sentani area. Speckled stone, smooth highly polished surface in beautiful greens and blues. Used for bride price. Second type called "ormu stones" also used in Lake Sentani, not in Ormu. Worth only 2/3 value of Sentani stone. Worth 80 baskets of sago. Three types of adze and axe blades in Grand Valley and Western Dani territory. 1. Black, looks like argillite, hard. 2. Predominantly green to blue. 3. Color black to light green to tan. During the making of the stone it is believed that the stone must be constantly "rested" because if not, they would break. Therefore, each stone can be worked on for only a short period each day. As a result it takes a year to make a good axe head. 2 1/2" x 5 1/2"
The difference between an adze and an axe depends on the way they are hafted. In the Grand Valley axes have a bulbous end with the stone blade inserted in a hole made in the wood with the point of the stone protruding out of the top of the wood shaft. The blade can have either a rounded cutting edge or a flat cutting edge. Many of the hard axes have a extremely fine-grained texture in

the stone. It is estimated that at the time of first contact there were 10 adzes for each axe and each living compound had from one to three axes. A large stone axe blade is the most valuable stone tool a Dani can possess and is considered an item of wealth. Blades that are chipped are reground to put a new edge on them. If the blade is seriously chipped it will be knapped. It is the serious regrinding of the edge. The blades can be of various shapes with some flat and others in other shapes.

Although throughout the Highlands area, there are numerous stones of many shapes and sizes with instilled supernatural power that are sacred, there is one style of profane stone that stands out above all other symbolic stones for economic and profane social importance. These stones are the stone wealth display-exchange stones called je by their Dani users. along with pigs, jetak (long, narrow woven bands adorned with single or more rows of cowry shells), ;large stone axe blades, both utilitarian carrying and strapless ceremonial nets, and loose cowry shells (jeraken), the je are among the most important wealth items. The stones establish social prestige and are presented along with pigs at marriage and funeral rites and for indemnity payments that fashion the circulation of wealth items. P. 104

The largest je stone found was 121 cm long and was considered a scared object. The common ones are from 19.5 to 89.5 cm long. Some of the smaller stones are later made into scared stones. The reason why some are selected is not known. In addition to the flat je stones there are short rounded stones called pulen. They are used in connection with the sacred ancestral stones. In some areas if a red strip is placed down the back of a stone it becomes sacred. P. 105

In the Grand Valley it is generally agreed:
1. the longest is the most valuable
2. width is less important
3. there are definite color and rock-type preferences
4. adornment does not enhance the value
5. sometimes the most value can be revived by trading more than one display-exchange stone with some other wealth item. In the Gran Valley a very large display-exchange stone was worth a large pig, a medium-sized stone was worth a medium-sized pig.

The stones are used for:
1. funeral display and distribution
2. war indemnity payments
3. marriage wealth transfer
4. stone of value for trading purposes
5. profane source from which to select sacred symbolic stones.

When not displayed the stones are kept neatly wrapped in gisakpel, the dried outer bark of the banana tree.

The longest exchange stone was called je oak (je bone), the slightly shorter ones were called je aie (je leg) and the small ones were called ogosi. Some big men's funerals had as many as 400 je stones. Nets called tegetagi su were also a wealth item. Other items of wealth used in marriage exchanges include stone knives, nassa shell bibs, bailer shell necklaces, braided orchid fiber cording, bows and arrows, salt, vegetables and sometimes labor. There is much mystery and many spirits involved with je stones and other sacred stones. They are called ganekhe and kept in special scared cabinets.

There are many ceremonies in which the packets are used. Pigs are sacrificed and pig grease was rubbed on the stones and other items in the packets. All kinds of items can be included in the packets including rocks, parts of trees and plants, mammal and reptile parts, bird parts, invertebrates and natural paints.
(See Hampton)



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New Zealand
The Maori used nephrite adzes as payment for ceding land titles to others, funeral practices, compensation for crimes and for the performances of rituals. (See Weiner, Inalienable Possessions p. 58.)


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Normandy, c. 1000 B.C.
Socketed bronze axe from the late Bronze Age. These were trade items made to resemble an ancient barter axe and were found along the northern coast of France in large numbers. (See Quiggin p. 276)


OPITZ COLLECTION
Papua New Guinea stone axe head


OPITZ COLLECTION
Papua New Guinea arrows

Papua New Guinea
Smooth stone axes secured from the east were, along with adzes, the most important trade items. They were worth one cooking pot. An adze mounted on a ceremonial handle was worth a young pig or dog or a string of shell disks. (See Saville p. 162.) Many tribes traded axes to get them from the quarries to the final user. In some areas they were traded for pigs or bundles of salt. Many axes came from the quarries to the west in present-day Irian Jaya. As these blades moved east, they were used by the tribes along the way. Therefore, the further east they went, the smaller they became. (See Schuurkamp.) Another popular piece was the stone disk with a hole in the center through which a stick was placed to form a club. The Min of the Star Mountains, as well as the Kukukuku tribe, used them as weapons and as money. The stone disk was not fastened on the pole but was loose with a cord of plaited fiber

wound around one end. When the user swung the club, the stone disk would fly to the end of the pole. This added to the force of the blow. Of course, the woven piece at the end kept the disk from flying off. A few stone disks actually were star-shaped, but they are rare. The Duna people got all their axe blades by trade, and the average male had two blades, which lasted from 10 to 20 years each.

The modern steel axe was used as a form of money by both the Europeans and the natives who obtained them. The steel axes were able to reduce the time the men spent on cutting from 80 percent of their time to 50 percent of their time. It also takes one hour of sharpening for every three to four hours of chopping. The axes moved at a distance of about 10 miles per year from the location where the axes were made to where the natives use them. Metal adzes were an important trade item as well as a working tool that greatly reduced the men's labor. In the 1950s a native would have to pay 12 shillings (about 12 days of work for Europeans) to buy a steel axe from a trade store. It was estimated that a steel axe would last for 12 years in New Guinea. The wood handle would be replaced each year. There are only a few quarries in Papua New Guinea and Irian Jaya, so stone was traded from these quarries to most parts of Papua New Guinea. Axe types were Jimi Valley, Kafetu, Ganz-Tsenga, Abiamp, Dom and Yari. (See Hughes, New Guinea Stone Age Trade.)

Stone axes in central New Guinea were made at a number of sites and traded widely. In the Eastern highlands fine-bladed ceremonial and bride-price axes were made from 13 quarry sites from serpentinties, hornfelsed tuffs, metamorphosed greywacks, argillites and siltstone. They were traded long distances in 1940. (See Brookfield, p. 317)

Papua New Guinea, Bismarck Mountains

The stone axe was one of the principal measures of value along with the pig and kina shell, during the 1940s.



OPITZ COLLECTION

Papua New Guinea, Chimbu area

Stone axes were entirely replaced by steel axes by the middle 1950s. The steel axe also was, once for a short time, a form of money. It was valued at two or three pigs for one steel axe. As more steel axes came into the area a medium-size pig equaled the value of a steel axe. (See Nilles p. 13)

Kiwai Papuans, Papua New Guinea

The stone-headed club called gabagaba is used by the Kiwai and is a highly esteemed weapon and has a flat or bi-convex disc with a hole in center on a handle with rattan on both sides to hold the stone on the stick. Some are star shaped and highly polished and considered extremely valuable. (See Landtman,p. 28-32)



OPITZ COLLECTION

Stone axe heads from Papua New Guinea trip 1973



OPITZ COLLECTION

Kundiawa Papua New Guinea from 1973 trip

Papua New Guinea, Kundiawa
Polished green stone mounted in rough rattan bindings. The stone was a chert of volcanic origin. This working axe comes from the Kuli area. The Kuli people bring the axes to the Mount Hagen area to trade for salt gotten from the Enga people. Most of the Enga blades came from the Tuman quarry in the Western Highlands. They were used as a form of wealth and bride price. In general, stone axes were rarer, smaller in size and less highly polished away from the highland factories, according to Hughes p. 134. 8”-15” length. (See Rogers p.120) (See Gitlow p.71)
Hand polished green stone axe. It takes two to three months to make one stone adze. 6” to 14”. Same as above - axe head only.

Papua New Guinea, Motu tribe, Port Moresby area
Part of annual Hiri expedition. Stones were traded for adzes, which were then traded for sago. 24” length.



OPITZ COLLECTION

Mt. Hagen stone axe

Papua New Guinea, Mt. Hagen
It was a thin light green stone axe in a finely decorated and patterned rattan handle. The stone was a chert of volcanic origin. It was used as a form of wealth and bride price. They now come from Enga and Chimbu Provinces instead of Mt. Hagen. Length of the haft and axe is 20”. There are three kinds of axes: (1) The rough working light axe, used to cut firewood and trees and as a fighting weapon at close quarters, called di; (2) the bride price axe, called gaima or kundun depending on the color; and (3) the ceremonial axe called di kurugu, with a flint head called rui. The rui is about 5 inches wide at the sharp end, 2 1/2 inches wide at the shaft and about 10 inches long. The ceremonial axe called di kurugu is the type known as the Hagen axe. It shows the best workmanship. The stones come from only two quarries. One of the quarries was on the Ganz River, a tributary of the Jimi River. The other was on a spur above the Wagi River. The stones were selected and rough- chipped at the quarry. Then the blank was taken back to the village and polished. A sandstone block and water were all that was used to polish the axe head. The blank was rough chipped in about 30 minutes, while it took about three days to polish the axe head. The bride price axe is much larger than the other axes and was probably never used for cutting. The Jimi people traded the axes for cowry shells. The axes were then traded to others who then further traded the axes until the axes arrived at their final destination. The payment for a bride consisted primarily of axes, with three or four being bride-price type axes and the remaining axes being the ceremonial axe type. The ceremonial axe was the standard of value. The bride price axe is long and very thin. Only the ordinary axe was not used for these purposes. There was a constant trade between axes, cowry shells, green snail shells, gold lip shells, orchid fiber bands, pigs, salt and Bird of Paradise plumes. When steel came to the area, it only replaced the ordinary axe and not the ceremonial axe or the bride price axe. The largest and most prized axes were carried in beautifully carved wood holders. Stone adzes made by the Wain and Naba people were traded to the Komba area for pigs and tambu shells. The

Hagen axes came from the Jimi and Koronigl Valleys. At present, soft-stone versions of the Hagen axe are made for sale to tourists. They use medium gray stone called koban and a stronger grey-green stone called ilipol. The Kandangei used seven or eight different types of stone axes. The older men could tell the difference between them and therefore the quarry the stone came from. The axes were traded from one area to another. (See Healey p. 196.) Ceremonial axes were stored and exchanged but rarely used or carried except in warfare and dancing. An adze has the edge of the blade at a right angle to the handle. (See Gitlow p. 77-78) (See Vial)

Papua New Guinea
Steel axes were introduced by Europeans when they arrived. They were considered a valuable shortly after contact but lost that status as more steel axes were introduced. At present they are merely tools and are not considered valuables.

Solomon Islands
In the 1880s stone axes were used. Charles Woodford, an explorer, said he purchased 60 or 70 stone axes for one piece of tobacco each.



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Type 5A



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Type 2A & 2B



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North Andean axe money



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Ecuador cast axe money



OPITZ COLLECTION

Type 3A



OPITZ COLLECTION

Looks similar to hide money



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Type 4A



OPITZ COLLECTION

Naipe



OPITZ COLLECTION

Type 3B



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Type 5B



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OPITZ COLLECTION

South America and Mexico

In general, the axes were made to a uniform range of sizes, forms and weights. The axes were not working axes, as they were not of a size and strength that they could be used for most purposes for which an axe would be used. Many of the axes also had blunted edges. Some axes were bundled, and most varieties were found in graves in large numbers. None of the axes show any sign of wear. If they had been used, certainly some would show some signs of use. These circumstances would tend to indicate that the axes would have more of the requirements for money than for a utilitarian weapon. Bundling was done only with the smaller pieces and it was done primarily in standard units of 20 pieces (or in one case of five pieces and 10 pieces). Arsenic was used in all axes and its content by weight varied from .1 percent to 6.5 percent. Most of the pieces in the Mexican area were in the range .1 percent to 10 percent. In the Ecuadorian area it was .5% to 2.0%. Smelting of arsenic-bearing copper ore caused the arsenic content and not some process of adding arsenic to the material later.

(The number designations and information come from Axe-Monies and Their Relatives by Dorothy Hosler, Heather Lechtman, and Olaf Holm)

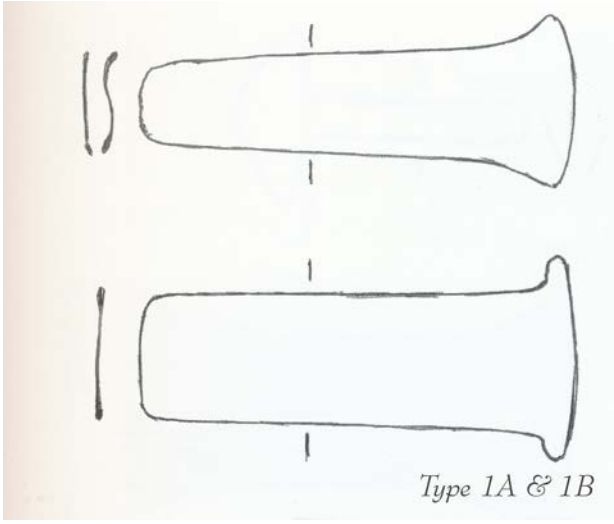
Ecuador

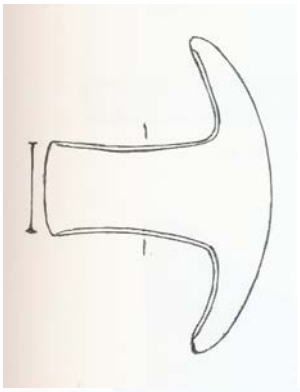
They are found in the central and south coast of Ecuador. The heavy axes were made by casting the metal and then hammering and annealing the blank into the finished axe. One writer said that the axes were used as bridewealth by the people of the Quito area. The family of the bride would receive two axes in the bride exchange. The axe circulated as wealth in the Ecuadorian region prior to the Spanish invasion.

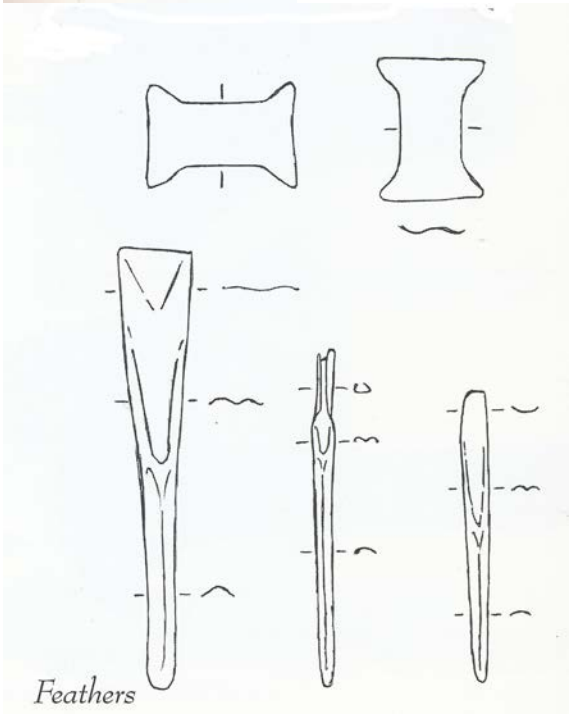


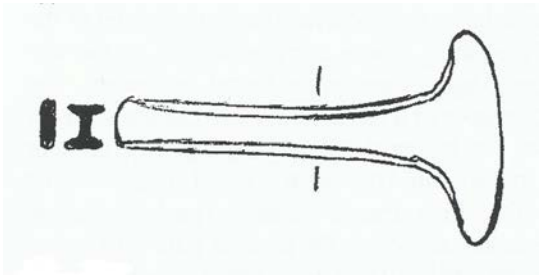
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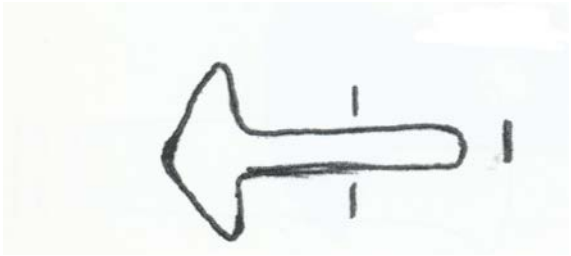
Coas Mexican axe money

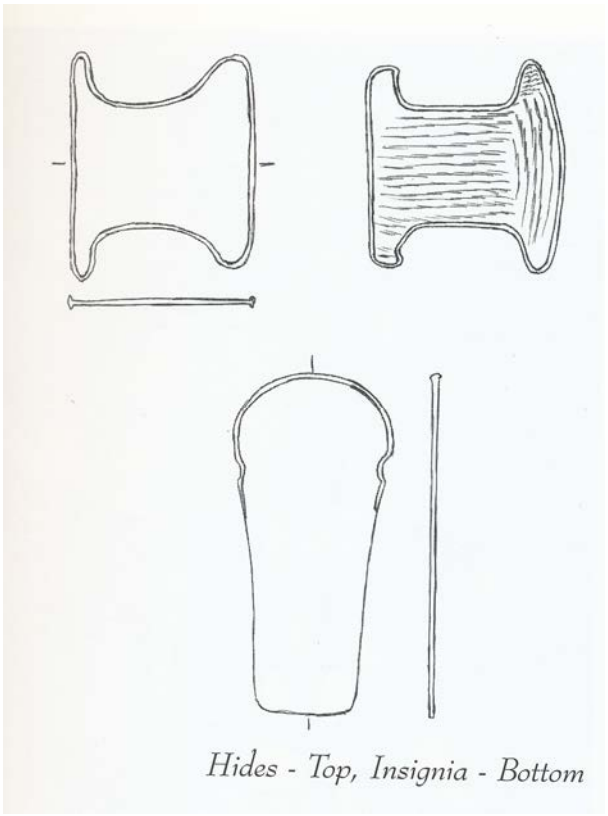


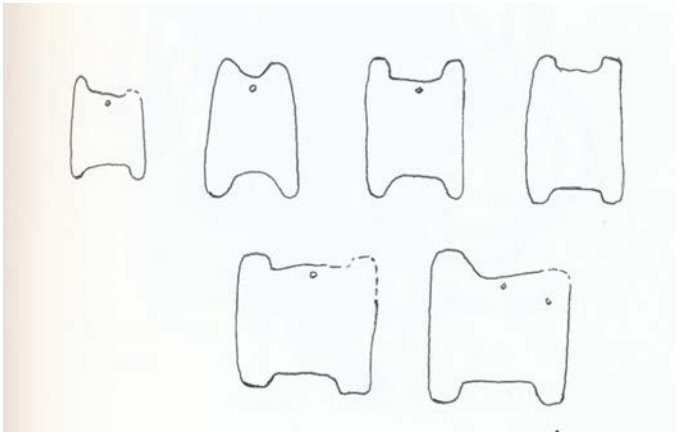












Llamitas
Mexico
Thin, stylized copper axe or hoe blades. Also called tajaderas and now coas. There are two basic shapes: One is a T-shaped form with down-curving arms, and the second is chisel-shaped with flaring at the end instead of the curved arm, which is also much thinner. They are found in Oaxaca, Guerrero, Puebla, Morelos, the Valley of Mexico and the Maya area. Originally they were only of high value if brightly polished. In 1548, the new pieces were valued at 1 1/4 Spanish reals each. If worn, they were refused and were sold to be melted at 10 to a Spanish reales. T-shaped adze was worth 250 cocoa beans. Before the Conquest a single axe would

purchase eighty slaves but later depreciated to 2.5 slaves per axe. Now called coas, they come in many shapes and sizes. 1 1/2" to 7" in length. (See Sigler p. 30) (See Taxay p. 44-46)



OPITZ COLLECTION

Mexico

These axes were introduced to West Mexico from Ecuador. The first type started in about 800 A.D. and continued to about 1200 A.D. The second type started shortly after the first type stopped and lasted until the Spanish invasion. Types 1a through 5c: Almost all Ecuadorian axes have linear grooving of the surfaces, while the Mexican types do not. All Mexican axes have raised flanges along the shank edges except for the West Mexican type, 1a, which is too thin to have such treatment. These axes are very common artifacts in Mesoamerica. They contain a large amount of arsenic. It is very likely that the mushroom-shaped axe was used for tribute and exchange and also was in a religious context.

Type 1a and 1b. Type 1a is most common, and type 1b is so small that the shoulder of the axe is not pronounced and therefore appears to be a triangle. They are normally found stacked and in packets. Type 2 is less common, as is type 3a. All these pieces are thin with edge ridges on the handles. The small axes are too small for ridges, but the edges are thickened to have greater strength. Copper- arsenic bronze is the material they are all made from. The arsenic strengthens the copper and changes its color to a pale pink, and if the arsenic present is 7 percent or higher the copper alloy looks silvery-white. The Manteno-Huancavilca and Milagro-Quevedo people, who are believed to have produced and used these axes, lived from about 800 A.D. to 1500 A.D. The pieces are all from single or multiple graves. They were all near human remains. The tiny axes were found in packets of 20 or more.

Naipe

In Peru a type of axe called the naipe was used as money. Shimada believes the naipes were a form of primitive money. It comes from the Lambayeque Valley complex and is most closely related to the Ecuadorian axe money. The naipes are sometime found in packets of up to 500 pieces. They date to the middle to late Middle Sican (900 A.D. - 1100 A.D.) All are the same basic shape. Some have a raised oval area in the center of the naipe, while others have a convex bulging on the two long edges. Most naipes were found in burials. The number of naipes in a tomb was related to the status of the person. The higher the status, the larger the number of naipes in the tomb. They were made of copper-arsenic bronze with a high arsenic content. The high arsenic content would have given the piece a pale pink color. No miniatures are known to exist. Some experts feel that the naipes were not money because of their limited geographic area and the fact that they were found with agricultural implements made of the same basic material. The naipes could have been some form of tribute or burial goods with strong ritual connotations.

Feathers

The feather was used in the Andes in Peru. There are two types of feathers. One has the socketed end formed by turning over the two edges of metal and the second type has a spatulate end. They are said to be thin copper sheet used as headdress ornaments. The feathers are made from copper arsenic.

Hides

This piece is made from thin copper-arsenic bronze plate with a raised edge flange around the entire piece. It is different from the other Equadorian

axes. It is quite rare; less than 10 are known to exist.

Insignias
Made from thin copper-arsenic bronze plate with a raised edge flange around most of what normally would be the cutting area of the insignia, if it were an adze. Larger and possibly had more value than the normal axes.

Llamitas
These copper-tin objects are llama-like in shape, and many have one to three holes at the top for possibly attaching to clothing or being worn as a pendant. There are several other items that are very similar in general shape. Since they are found in graves, it has been speculated that they might also have been used as money. There is no good evidence to prove that, however.

Trobriand Islands, until 1910
Stone ceremonial axe blades called beku were used in ceremonial exchanges, bride price and other important purchases as well as in kula. See Beku.

Trobriand Islands
Stone for the blades (benam) of such axes was quarried on Murua and traded to Kiriwina, one of the Trobriand Islands, where it was polished and hafted. The carving of the haft was also carried out in Kiriwina. The finished axes were prized items used for bride-price and gift exchanges. (See Newton)


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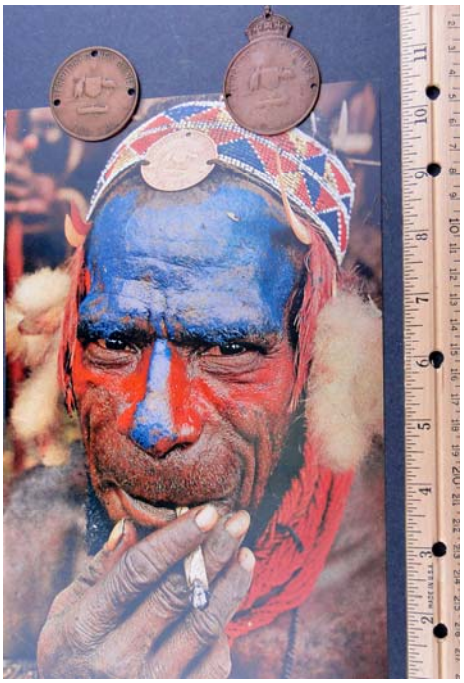
United States
Trade stone axes of heavy construction by American Indians were used as a medium of exchange.

Axes made from steel with touchmarks were used in trade. A French pipe-tomahawk with a bronze bit was used as a medium of exchange.

See Beku, Dao, Fang Axe, Munshi Axehead, Throwing knives, Zappozap.

AXEHEAD -See Munshi Axe Head

BABYLONIAN CLAY TABLET - See Clay Tablet



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BADGE

Papua New Guinea

The copper badges were official badges given by the Australian administration. to natives who held these positions as they were appointed.

BAG MONEY - See Grivna, Bilum



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Bagi – old style



OPITZ COLLECTION

Bagi - ending terminal

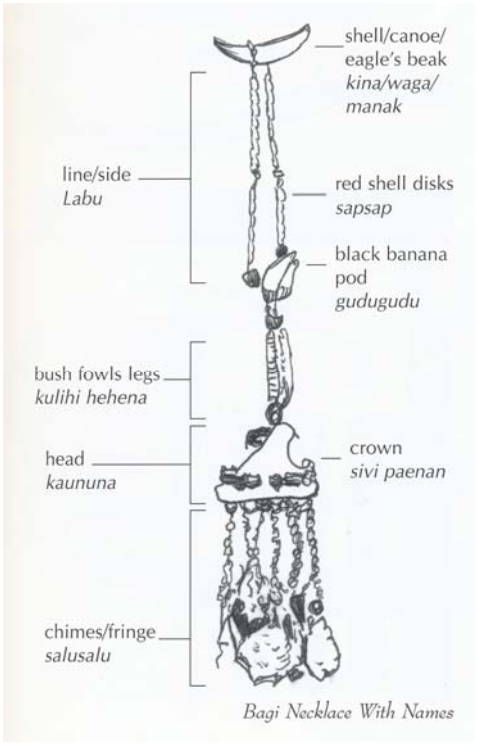


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Bagi – ending terminal



OPITZ COLLECTION



Bagi Necklace With Names



Bagi on native seen on a trip in 1995.

BAGI SHELL MONEY
Papua New Guinea

Bagi were also called ”soulava” or “sounava” and now are called “vaygu’a”. It was one of the main items used in Kula.

This shell necklace was made of red sapi-sapi shells (mainly made of Chama Imbricata or Pacifica) with a pendant made from the interior of the helmet shell. From the lip of the wide end of pendant hang edge to edge shell strings of sapi-sapi with a cut piece of pearl shell at the end. It was traded from Rossel Island to the Trobriand Islands. Bagi were used in payment for bride price, pigs, canoes, etc. These necklaces are a major Kula valuable traded in clockwise direction from island to island. The terms soulava and bagi describe different items in different places and at different times, but generally we call them all soulava or bagi. Sometimes it is said that more valuable pieces are called one name or the other. I have used bagi as a general term to describe all necklaces of the bagi and soulava type. The bagi consists of four parts: head, abdomen, ear and tail. The head is currently always a cowry, the abdomen and ear are the red shell disks and are marked by two white shell disks. The tail is the pearl shell. The best bagi have decorations suspended from the tail. The whole decoration is called dauyoyo and the cowry is called surasura. The sapi sapi shells are attached to a pendant made from the interior of a helmet shell, with black banana seeds and beads strung end to end as tassels with ovula ovuna shells at the end. The other ends are attached to the edges of the helmet shell. The sapi-sapi shells are now made only on Sudest and Rossel Island and some surrounding islands. Some are considered so valuable they are worn only on very festive days and have a name and history of their own. They are used for payments of bride price, canoes, pigs, mortuary commitments and land access. The shells (Chama) are collected in Yela (Rossel Island) and Vanatinai (Sudest Island) and are made into disks there. Some informants have said that in early times, bagi were from Sinaketa. The men do most of the shell-diving, but the women are expert bagi makers. Each bagi has a name, and they are ranked into three classes. The best bagi have very thin shell disks and smooth edges from much handling

and travel around the Kula ring. The older bagi from the time of Malinowski had helmet shells instead of the modern gold-lipped oyster or pearl shell. Bagi are ranked from lower to higher as follows: Bagitorobwa, Taituyanabwa, Bagisam, Bagiyeru, Bagidou and Bagiriku. The criteria are age, history, color and size of the disks. The best color disks are salmon- red, with brown-red and dark red being lower in value. A high ranking shell string will look as thin as a fine fishing line and feel like oil. Only women wore the bagi.

In the Trobriand Islands production of bagi stopped in the 1930s. The production continued on Rossel Island after World War II and increased during the 1870s and 1980s. Most were exported through the Catholic Mission. In the 1990s a European in the Trobriands is having the necklaces made in the Trobriands with shells imported from Rossel Island. (See Akin p. 146.) See Melo Shell. See Kula. Damon states on p. 228, "Vanatinai and East Calvados people say that in early times the bubugera (the conch shell piece still called the "head" of the bagi and from which pearl shell pendants are strung, used to be a human skull. "The value of a bagi is determined by color and thickness of the disks. The color, size and shape of component disks and the smoothness of the whole string of beads determine the value of the bagi. The relative length is less important as old bagi might be short but very fine in terms of size and smoothness. (See Kuehling)



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Gam



OPITZ COLLECTION

Bailer shell with string



OPITZ COLLECTION

Broken bailer shell that was native repaired



OPITZ COLLECTION

Bailer shell

BAILER SHELL MONEY

New Guinea

Melo or Bailer or moon shell (Cymbium) were used as a breast ornament, decoration on the head, chest or penis. It was normally holed to be worn close to the body. They were also called gam among the Wola of Southern Highlands. Twenty bailer shells, also called alup, would purchase a canoe among the Badu people. In the Mount Hagen area, bailer shells were used as a part of

bride price. A bride price could be ten pigs and five bailer shells. The amount and kind of item will vary. They were always considered scarcer than kina shells. The bailer shell was worth a pig or a kina shell. In about 1934, in the highlands one large bailer shell was worth 2 pigs. (See Quiggin p. 175)

BAIU
See dolphin teeth

BARAVA
Solomons
From the Western Province (Central Solomon Islands) made of shell and was a grave offering on scared shrines.



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BAKHIA
Santa Isabel, Solomon Islands
The above three different styles of highly prized breast ornaments were used as money. It was also called buksea. It consists of a shell ring with native fiber woven around about one third of the ring and native fiber attached to the end of the woven part to form a necklace hung around the neck. The ring was made from the tridacna giga shell. The best old ones were made from fossil shell with a yellow streak on part of the shell (from the hinge). Bakhia were worn only by chiefs and were considered to be very valuable. This money was used in the olden days for purchasing land or food and solving problems between tribes or families. (Per. comm. Betty) (See Waite p. 153)

BAKOLO
Solomons
New Georgia tridacna shell rings worn on the arm.

BAKONGA - See leg band, Africa, Ekonda.



OPITZ COLLECTION

BALA
Solomon Islands
Bala is the name of all turtle shell ornaments such as earrings, nose pendants, fish hooks, shell money dividers, dala and dafi overlays, and beads. See each item for more information.

BALL - See Musket Ball, Quartz Balls, Rubber
BALUBA CROSS - See Cross, Katanga



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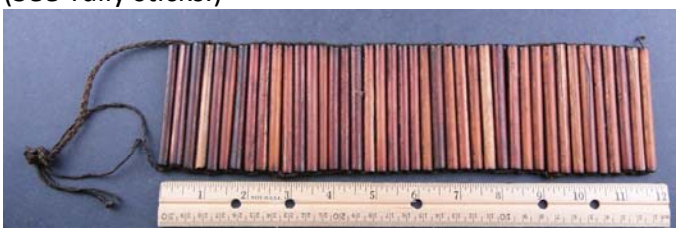
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BAMBOO MONEY
China, Japan. 1735 to mid-1900s
Some tally sticks made of bamboo were used by merchants as money. Many bamboo tokens were the equivalent of “good-for’s” in the U.S. Many are denominated, such as “5 cents” or “1,000 cash” and others were good for tea, drinks, meals, haircuts, etc. For example, actual tally sticks were used in the manner of a boss giving a tally for each

bag of goods a laborer loaded into a vehicle, then at day's end the laborer turned the sticks, or tallies, in for wages. Worth from 1/5 to 1/10 cent each. (See Tally sticks.)



OPITZ COLLECTION

Omak
Papua New Guinea
Parallel bamboo sticks were worn as a breast piece. Each stick represented the value of seven to 10 kina or "things" and was presented with the expectation they would be repaid in a future ceremony. 4" wide sticks. (See Omak)

BANGALA EXECUTION KNIFE - See Execution Knife - Bangala

BAGE -See Salt Money, Abyssinia, Ethiopia

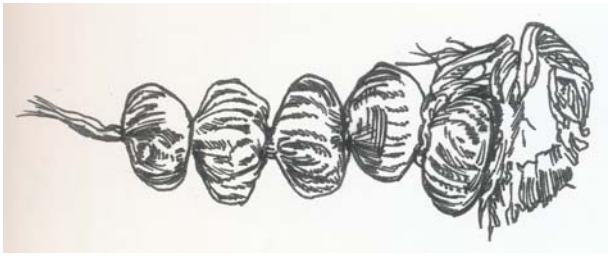
BALA
Solomons
(bala) carapace – fretwork ear-pendants of turtle shell. The base is turtle shell many have decoration of porpoise teeth or glass beads. My nose ornaments are actually ear ornaments . Only worn on Malaita. Burt p. 90

BAMANGWA
Africa, Congo Kinshasa
Iron spear type axe used as a source of wealth to purchase a bride. Fifty pieces would be worth a woman and thirty pieces worth a slave. See Ballarini p. 361 fig 5.159



OPITZ COLLECTION

BAMBOO
Papua New Guinea



BANANA SEED MONEY
Uganda, Africa
Many kinds of seed strings, including banana seeds were used as ornaments and to some extent as currency. (See Kula.) (See Quiggin p. 100)

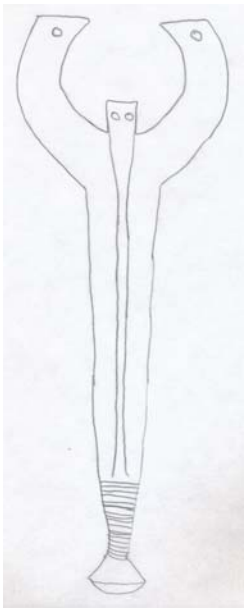


Internet

BANDAKA
Nigeria, Cameroon, Africa
These iron forged hoe looking pieces have a handle with the end curved back. Some have a small protrusion on one side. There are several styles and sizes. Ballarini feels they were money. See Ballarini, 2009 p. 174 Fig 2.73

BANGALA SPEARHEAD MONEY

See Spearhead Money - Bangala



BANGO
Africa, Congo Kinshasa
Iron knives which could not ever be used a weapon mainly served as currency. See Ballarini, 2009 p. 342 Fig 5.128



OPITZ COLLECTION



OPITZ COLLECTION

BANI'AU
Malaita Island, Solomon Islands
Similar to the tafuli'ae, except the bani'au contains six strings of shell beads that are each six arm lengths long or 5 strings of white money, sometimes with 1 la'usu'u of safi at one end. It is made of small cone shell beads called Mamamala iavai, which are enhanced with red beads. The Kwara'ae call it red money, and it is considered the southern type. It is used by the Kwaio people. It was used for bride price like tafuli'ae. (See Burt)



OPITZ COLLECTION

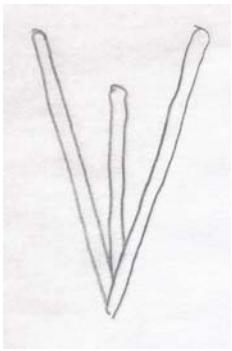


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BANNER STONE
America
The American Indians made and used banner stones. These were flat stones, some of which have holes in them. Some believe the stones could have been used as money, but no concrete evidence exists to support this belief.

BA'O - (ba'o) is Kwaio name for turtle shell ear ornament fringed with bat teeth. See Porpoise teeth & body ornaments

BAR MONEY - See Bar Money, Bean Money, Calabar, Chogin, Lat, Mukuba wa matwi, Mint Bars, Onganda, Purr-Purr, Rod Money.



Africa, Southern Chad
Thin iron plate bars made in three sizes by the tribes of the Sara group. They were so important as money that it took a government decree in 1964 to prohibit their use. Small pieces were 4.5 cm long, medium pieces were 11-13 cm long and the large pieces were 32-38 cm long. See Ballarini p. 195


OPITZ COLLECTION


OPITZ COLLECTION

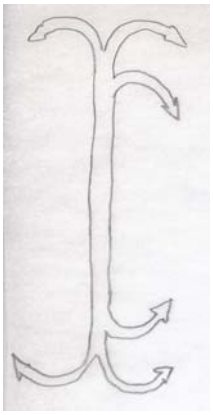
Africa, Congo Kinshasa
These copper rods have a bulge in the center and flattened ends. They come from the Kole village. See Ballarini, 2009 p 294 Fig 5.63


OPITZ COLLECTION

Africa Lomami (Mbole), Zaire
This U-shaped bronze ingot bar was used as currency. Many had five ridges on the outside edge. (See Ballarini p. 117.)


OPITZ COLLECTION

Africa, Liberia, Guinea
Flattened iron bar probably used by the Toma to make their Koli money. See Ballarini, 2009 p. 124 Fig 1.5



Africa, Nigeria
Iron bar with a hook shaped appendixes attached. It comes from the ethnic group who live in the Nigerian region crossed by River Taraba according to Ballarini, 2009 p. 185 Fig 2.96

Africa
Copper bars of various shapes and sizes were used in Africa as money for an extensive period of time. In the 1880s 11 copper bars would purchase one pound of ivory in the Congo. (See Herbert p. 161.) The Bornu currency was called the rotl which was one pound of copper. Iron bars 39 inches long, 1 3/4" wide and 3/8" thick were used as money in the 1700s. Eight bars of iron were worth one pound of large amber stones, and five bars of iron were worth 100 carnelian beads. A slave was worth 130 bars of iron. One bar was worth five English pounds.


OPITZ COLLECTION

England

Early Iron Age Iron bars are thought to have been used as a form of currency. Six different weights of bars have been found. (See Quiggin p.112.) Iron currency bars were used in England. One discovered was 27 7/8" long and weighed 4666 grains, the other was 21 ¼" long and weighed 9097 grains. It is thought there were 6 varieties. The British unit being about 4770 grains. Bars were ¼, 1/6, 1, 1 ½, 2 and 4 units. (See Quennell) Iron sword type currency bars were used 200-50 B.C. There were several types of iron currency bars including ploughshare type, bay-leaf type and spit type. P. 63 (See Sigler)

"Elongated iron objects found in late iron age sites in Britain have been called "iron currency bars". Weather they are all iron currency depends on the definition of currency bar adopted. The iron bars treated by Reginald Smith, who made the first serious study, as currency bars fall into several distinct classes. The first are flat elongated bars, mainly found in hoards, are flat elongated bars some the shape and size of swords while others are narrower or shorter, but all have some form of pinched socket at one end. P. 307

Spit-shaped bars are also considered as currency bars. The basic type is 27 to 30 inches long and between ½ inch and one inch wide. The sockets on these bars are different than on the sword type. The sockets are never more than one inch in length and were made by hammering out the end and folding it over as if to pinch a stick of wood. Some of the bars are shorter or narrower. P. 310

Another kind of iron bar is usually thicker and heavier with raised flanges at one end. They vary greatly in size. These bars are not found in hoards and in many cases resemble plough-shares. These I do not feel are currency bars. P. 308

Similar kinds of bars have also been found on the continent. Many bars have been found in Germany. P. 317

The sword bars found in Britain were in hoards hidden under stone floors at a castle or covered by stones. Some believe a brief passage of Caesar's Commentaries which recounts the conditions in Britain at the time of his invasion deals with currency in Britain can be interpreted to indicate iron currency was used. P. 319

We do not have any reason to assume that the bars constantly changed hands as currency. We do know for certain they were objects worth hoarding for their value. P. 321" See Allen, Derek



OPITZ COLLECTION



OPITZ COLLECTION

BAR - HONG KONG



OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

Vietnam (Annam) 1802 - 1883
Thick rectangular silver bars inscribed with denomination, ruler's name and sometimes date and province were used as money. Sizes range from one tien (c. 3.85 gm) to 100 lang (c. 3830 gm). Curved "banana" bars of 10 lang denomination were used as bride price. Also called Ngern or Ngan (money) Rung (feeding trough) and Hang. Old pieces have markings on the top surface. Modern bullion pieces have marks on ends and sides.
Silver Denomination Weight Dates
1 Tien 3.8-4.2 grams 1820-1841
1 1/2 Tien 5-5.2 grams 1848-1883
2 Tien 6.8-8 grams 1820-1883
3 Tien 10.2-11.6 grams 1820-1883
4 Tien 15-15.5 grams 1820-1883
5 Tien 19-19.2 grams 1841-1883
1 Lang 37-38.69 grams 1802-1883
5 Lang 181-191 grams 1820-1847
10 Lang 385 grams 1841-1883
20 Lang to 100 Lang bars all rare
1/2 Quan Unknown 1848-1883
7/10 Quan 3.5 grams 1848-1883
1 Quan 5-5.28 grams 1848-1883
1 1/2 Quan 7.5-8 grams 1848-1883
2 Quan 10.3-10.5 1848-1883
2 1/2 Quan 13-13.5 grams 1848-1883
3 Quan 15.4-16.2 grams 1848-1883

Gold Bars
Were issued in denominations of one, two, three, four and five tien as well as one, 10, 30, 40, 50 and 100 Lang. All rare.


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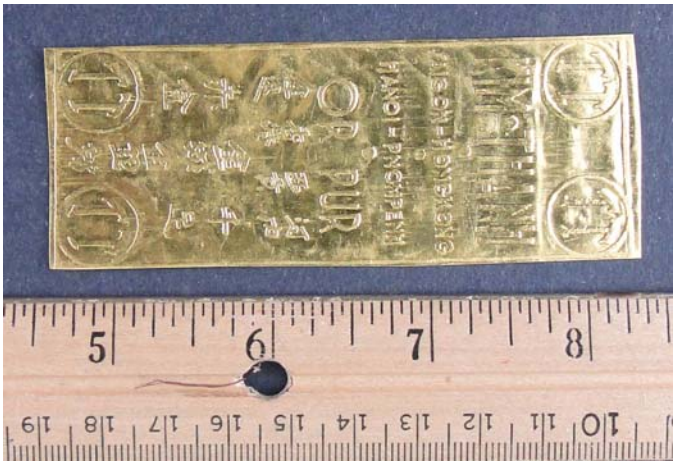
OPITZ COLLECTION



OPITZ COLLECTION

Curved “banana bar” silver,
The bars are valued at 10 Tael and have Chinese and occasionally Thai characters stamped on the sides and ends and occasionally on the top. They are also called hang and are a distinctly Vietnamese type of official sycee. They are also called Ngern Rong or Ngan Rong and were made from the early 1800s reportedly through World War II. They originated as tax ingots and were later used as bullion bars. There are many different types and styles. (See Semans p. 6)
10 Lang (old) 382-385 grams 1820-1841
10 Lang (bullion) 380-385 grams late 19th cent.

Vietnamese Official Bars
Part of Vietnam’s regular currency. Approximately one ounce silver bars with a stamp on top in various shapes.



OPITZ COLLECTION

Gold wafer
It is an extremely thin gold piece 1 3/8” x 3 3/4”. The wafer was used by people fleeing Vietnam after the war and as a form of trade and money. The pieces had been used prior to that time as a store of wealth and in barter.

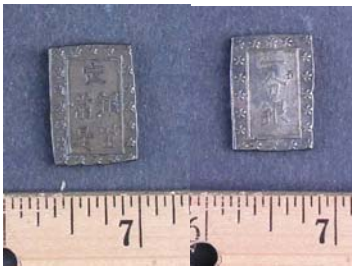


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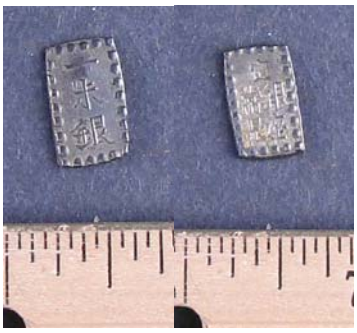
Indonesia, Java, early 19th century
Copper “bonks.” Small copper bars dated and inscribed with denominations in stivers. (See Krause)



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Japan, 1772 - 1868
Isshu gin 1829-1869 One shu silver 1.89-2.63 grams
Nishu gin 1772-1859 Two shu silver 7.53-13.62 grams

Chimbu gin 1837-1869
One but silver 8.63-8.66 grams Isshu kin 1824-1832
One shu gold 1.39 grams Nishu kin 1824-1869
Two shu gold .75-1.62 grams Ichibu kin 1819-1867
One bu gold .82-3.27 grams Nibu kin 1818-1869
Two bu gold 3.0-6.56 grams

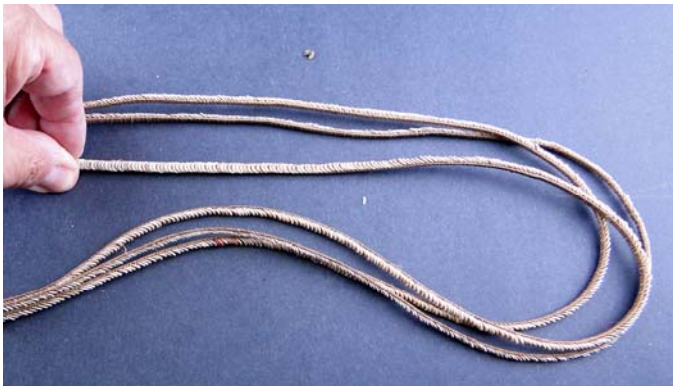

OPITZ COLLECTION

Go Momme 1765-1772
Five momme, silver, 19 grams. The momme is a small weight. (See Krause & Mishler.) Counterfeits are common.

Various other oval and odd-shaped pieces exist in gold, silver and copper from central Japan and the provinces. Many are fantasies. In Japan they are usually called “plate” money, as in “gimban”, meaning silver plate, (not plated).

Nigeria, 16th century
Iron bars traded to the natives by European merchants were originally used as tools and later used in the original form as money. A male slave was worth 13 bars, and a female slave was worth 10 bars. (See Johansson p. 36-37)

Nigeria
Brass U shaped bar. See Okpoho Okuk


OPITZ COLLECTION


OPITZ COLLECTION

BARAFA
Malaita, Solomons

(barafa) of soela beads of Kwara'ae. Circle-fence. A length of rattan vine-strip with a row of white soela rings bound along it. It is from north Malaita where it was used as a money denomination. It can have 8 coils. Burt P. 119 (See body ornaments)

BARAFE
Malaita Island, Solomon Islands
Shell disks were woven into shell money material. Native made string was used, and the barafe was used in bride price along with porpoise teeth on the northern part of Malaita Island. They were worn by males of the Tobita tribe in Northern Malaita. They were worn around the neck during pre-raiding ceremonies. If the raid was successful, the piece would be worn during the celebration. If the man who had worn it in the first ceremony was killed, the piece was put in a very sacred place. (Per. comm. Betty)


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BARAVA
Solomon Islands
The fretworked Tridacna shell plaque called a barava was originally a land title deed. They were made from semi-fossilized Tridacna shell. Many of the reticulate carvings were kept in the tambu house where other things were kept, including human heads. Many of the pieces are kastom money which was traded widely. Some forms are only land titles and are not money. It was used as money by the chiefs. The main quarry for semi-fossilized Tridacna shell is on Mt. Kela on Choiseul Island. It has the best quality material although other areas also have quarries. Much of the material has an internal yellow-brown tint. Barava were made almost exclusively by the Nulu clan in many different shapes and sizes. They say that none have been made since the coming of the missions in the 1920s.

BARI
Bari or more properly bari-kira are strings of white medium-sized cowry shells. The string is about three feet long and forms a part of bride price. (See cowry shells)


OPITZ COLLECTION

BARK CLOTH
Solomon Islands
Pieces of bark cloth were used as money and in bride price. They were also used as ceremonial gifts, as ritual offerings to gods and ancestors, and as wearing apparel. Bark cloth was sometimes used to pay for the making of a canoe. It took about three days to make bark cloth. It was made in Isabel, San Cristoval and Ulawa in the Eastern Solomon Islands. Many different designs were used, and the cloth is still being made today. This bark cloth served as clothing, wrapping and even as money. The Santa Cruz people use black soot and turmeric for the bright yellow color to create traditional designs. Isabel Island produced tapa with pale blue decoration made with a leaf dye. (See Tapa Cloth)

Uganda
Small pieces were manufactured exclusively for use as money. See Wiechhoff p. 34.

BARLEY
Grain Currency

BARRAS - See cross, I-shaped.

BARULIFAI'A
Malaita, Solomon Islands
Six porpoise teeth pierced in a line in the nose. Fish-teeth-cluster strap worth several the-strings (tafuli'ae) Also known as biru. They were presented in exchanges and treated as a money denomination valued by the number of teeth. They are made by threading the teeth on the warps between pairs of twined wefts. Extra warps and wefts space out the teeth. The best straps have the teeth drilled so the teeth appear to all be the same length. (See Burt P. 48) See Porpoise teeth

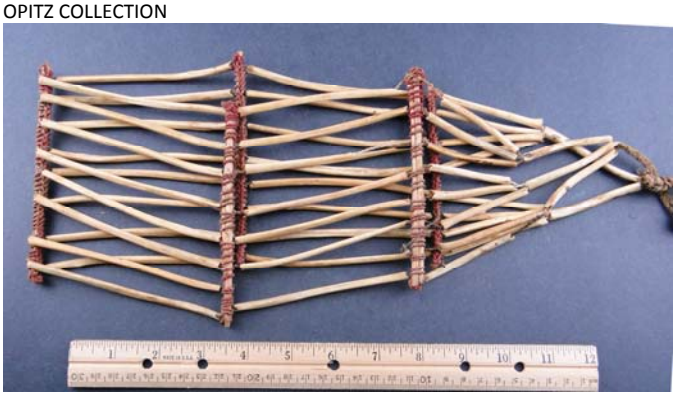
Murik Tribe, Papua New Guinea
Reed baskets were made by the women and traded on the coast and with the islands. The baskets were of a variety of sizes and designs made for different purposes. The baskets were valued because they were strong and durable. A small basket called a sakai suun, about 14 inches square, was used for trading to the middle Schouten Islands for tobacco. Its value was one bark sheath of tobacco. Larger baskets were made to trade with the islands directly off shore, and they were used to haul firewood, coconuts and garden produce. The baskets are not made to look especially beautiful and were traded for the amount of canarium nuts they would hold. A very large basket of about one square meter, called nimbrey-suun, or pig basket was valued at one pig. (See Barlow p. 95)

BASI - See Kula.

BASIN
Gold Coast, Africa, 1400's - 1700's
Brass barber's basins were extremely valuable as a form of money, particularly for bride price payments. In the 1400's one would purchase a slave and her child. Other kinds of basins like urinals, chamber pots, kettles, cauldrons and shaving bowls were also used. At Elmina in that period, Herbert said 37 percent of the Portuguese trade was in manillas and basins. From 1529 to 1531, 9,000 vessels and 216,700 manillas were used. In the 1600s there was a report of these basins being worth one pound of gold, which represented 12 years of labor by a gold-digger. They were also called neptunes, which were used to make salt by evaporating sea-water. Neptunes ranged in size from less than one foot in diameter to more than three feet in diameter. They were described as small plates of brass and were

exchanged for 5 kg. of rubber. (See Herbert p.126) (See Guyer p. 80-81) In 1883 a trader was able to purchase a sheep for a single brass bell on the Upper Ogowe. In the 1660s on the Gold Coast a large copper wash pan or kettle skillfully punched would be worth a pound of gold. This would be no less than 12 years labor of an Akan gold digger. (See Herbert, p. 175) The Neptune was a large shallow pan or basin of varying size made from thin plate. The majority were brass or in some cases copper. Many were ultimately used in salt making. Basins, pans or caldrons at times served as money or in bridal payments. (See Sundstrom, p. 233) The Neptune was a large shallow pan or basin of varying size made from thin plate. The majority were brass or in some cases copper. Many were ultimately used in salt making. Basins, pans or caldrons at times served as money or in bridal payments. (See Sundstrom, p. 233)
"Neptunes, a standardized copper basin imported from Europe served both as currency, primarily in marriage payments and a utilitarian commodity in parts of the Congo basin." (See Bisson, P. 115)


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

BAT BONE BELT
Irian Jaya
The bones of bats were made into belts and worn by the natives. They were a valued item and it is thought they were a limited form of money. The "Lani" men from Baliem Valley, Irian Jaya, during ceremonies, symbolizing magic and wealth.


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BAT JAW MONEY
Papua New Guinea


OPITZ COLLECTION

BAT HOE MONEY
Nigeria
The hill pagans at Gayum village used this hoe as bride price and money. A small hoard has been found recently. (See Johansson p. 38) See Hoe - Nigeria

BAT TEETH
New Ireland
Strings of projecting bats' teeth are found on a cord. They were used for buying nets and weapons. They are also called agut or angut. (See Quiggin p. 128)

BATA
Malaita Province, Solomon Islands
This is the name of shell money in general. Kinds of bata are: red, the most valuable; orange, white and black, the least valuable. It was used as bride price among the Kwaio. It was also used in mortuary payments. They produced the white bata themselves from cone shells, but they obtained the red shell beads by trade. The standard denomination was a lousu'u, which was a length from a man's fingertips to above his elbow.


OPITZ COLLECTION

BATAFALU
Auki Island, Solomon Islands
It is similar to the tafuliae in that it has ten strings. Each string is nine feet long instead of the standard fathom. It was valued at eight pounds and was rare as only a few were made. (See Bartle p. 382)

BATAULIULI
Auki Island, Solomon Islands
A six-foot string of roughly chipped and drilled unpolished white shell disks was called batulliuli. It was worth five shillings and was made in Auki Island.

BATE E TEKWA
Malaita, Solomons
Bate e tekwa are double length ten-strings (tafuli'ae) used by Lau.

BATU CLOTH
Sulawesi, Indonesia
It is a long narrow cloth worn as a headdress at funerals and used in trade in Sulawesi.

BAUXITE BEADS - See Beads

BEADS
See Borjookes, Jacket, Kudatama, Ostrich Egg Shell Beads, Turquoise, Wooden Bead Money


OPITZ COLLECTION

Abo beads. Africa - See Bauxite beads.



OPITZ COLLECTION

Adjagba beads. Africa
A yellow Ghanaian powder glass bead similar to the bodom and Akosu beads. It has blue and red strips. It was used among the Krobo and was highly prized. It is the best known Krobo bead. It is a long bead with slightly spiral longitudinal strips. The beads are worn by girls who have reached puberty as they travel to another village to look for a husband. They show the potential husband the status of the girl's family. (See Francis, West African Powder Glass Beads p. 96.) (See Francis, Beads & People 2) (See Liu p.22)



OPITZ COLLECTION



OPITZ COLLECTION

Agate. Africa
These beads were made in Idar-Oberstein in Germany of agates from Brazil. They also used carnelian from Brazil which was actually chalcedony that was soaked in an acid bath which had iron dissolved in it for several weeks. The stone absorbed some of the iron and was then heated to turn it red. Idar-Oberstein was better at producing strong colors than India, so it can be assumed that most of the very strong colored beads came from Germany. India also produced large quantities of agates with the center of the mines being in Ratanpur. These agates were traded in great numbers to East Africa. From 1820 to 1980 100 million beads were exported to Africa, especially to Mali, Togo and Gambia. Beads were also shipped to Europe and the Americas. Until 1966 all holes were made with bow drills. Many companies made the beads in Germany, with W. Constantin Wild and Co. being one of the more important companies particularly after it took over Julius Hirsch and Co. The beads were made in many shapes, including balls, cylinders, circular pendants, rinds, drops, angular pendants, lion claws, round olives and angular olives. In Mali they were sometimes worn by the Peul women with gold jewelry. The black and white dyed agate beads were used in Sudan as money. The triangular tanfouk pendants, also called talesmen, were used by the Songhai of southern Mali and western Niger. The Berber and Tuareg also used the triangular tanfouk pendants as money and used them as pendants and earrings as well. (See Liu p.15)
Agate and carnelian beads were made and traded to many parts of the world from as early as 3000 B.C. The beads were traded to Sumeria as early as 2000 B.C. and in the 18th and 19th centuries traded to Africa. The Kalinga used agate beads, which they valued very highly. One of the larger beads was worth one carabao. (See Liu p. 16-18)

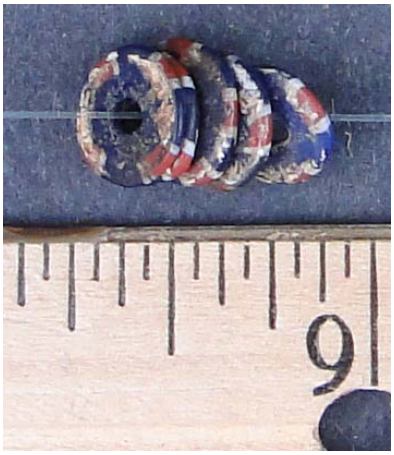
Aggrey beads, Africa
These dichroic glass beads appeared sky-blue if looked at and sea-green if you looked through the bead. They were found east of the Gold Coast in what is now Nigeria. They were associated with water and were called "blue coral". Many thought the beads were created by a supernatural power.

The original aggrey bead is a mystery, and its origin is not known. It was used as early as the 17th century. A new hypothesis feels they were silicate glass slag from a local iron ore smelting operation. The Europeans of the 15th and 17th century did not recognize the material the beads were made from. They did think it had been obtained from mining. Many feel the beads have some association with coral. Coral had been a valuable item and was traded for slaves and pepper in the 1600s. (See Van Landewijk p. 89) Chevrons, millefiories and others have been called aggrey beads. We are not certain exactly what the original aggrey beads were. Imitation aggrey beads were reworked in Ghana from European beads and are known as Koli beads, according to Francis, Beads & People 2. (See Liu p.15-17)

Aggry beads. Africa
Other aggries are made with inlaid glass in various designs. They are called millefiories (a thousand flowers). A warm core of glass was rolled over small pieces of colored glass, picking up the pieces of glass to form intricate, colorful designs. The long beads are worth more than the short beads. The large “elbow” beads are most valuable.

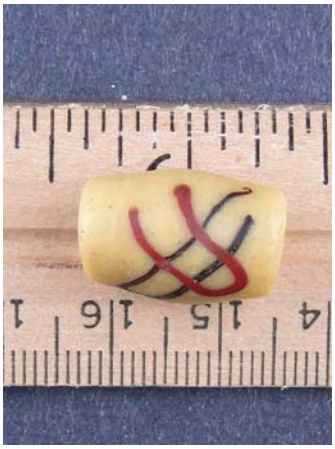


OPITZ COLLECTION



OPITZ COLLECTION

Aja Venetian trade beads
Africa
These miniscule slivers of glass beads were made from drawn canes.



OPITZ COLLECTION



OPITZ COLLECTION

Akosu beads, Africa
Powder-glass yellow beads with trailed decoration were used by the Ewe kings. They are similar to bodom beads but have different designs and do not have a dark core. The presence of gold flakes in the body of the beads determines if it is a genuine old bead. A modern one has none. Many have stripes or an eye symbol. (See Francis p.106)



OPITZ COLLECTION

Alley beads, striped, Africa
These beads look much like marbles with colored glass in a clear sphere. They were used in Togo and

Nigeria and came from Europe, many times Germany.. (See Liu p.48)



OPITZ COLLECTION



OPITZ COLLECTION

Ambassador beads. Africa

The Ndebele called them ambassador beads because the shamans wore them when they went into the hills to ask advice from the great god of the Matabele. The beads were also worn by the chiefs who met David Livingstone, the British missionary, in 1855 at Victoria Falls. (See Dubin p. 149)

They were produced on opaque black glass and transparent glass. Only in Eastern Africa, particularly in Ethiopia, are the highly prized dotted flower beads found in opaque white or transparent red. (See Panini P. 156) See French Ambassador



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



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The light yellow necklace is copal and not actual amber

Amber bead. Africa

Amber is fossilized tree resin. Imitations in copal, glass, plastic and other materials are hard to detect. Basically, no one test will prove the material to be amber. A series of several tests will do it. Amber will scratch with a knife, and glass will not. Amber is light compared with glass and many plastics. Both amber and copal will burn, but copal burns more vigorously. Both give off a pleasant piney smell. Amber is also fluorescent. Amber will produce static electricity by rubbing it against wool or silk. It will then pick up tiny bits of torn paper or hairs. The specific gravity of amber is 1.05 to 1.095 with water being 1.0. The Berbers have used amber beads for many centuries. The beads were used in Mauritania, Morocco, and Sudan. Prior to 1728,

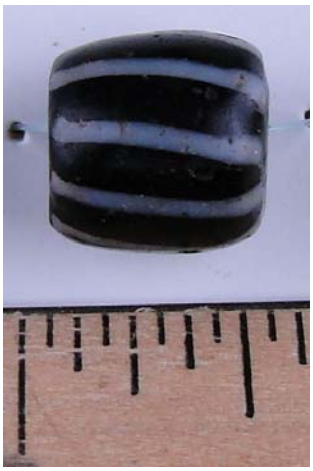
large stones were valued at eight bars of iron per pound of amber. After 1728 the value went to 1/2 bar per stone. Amber comes from the sap of some trees. Also see copal beads.

Anahida beads. Indonesia
Small red brown beads, terra-cotta color, used mostly by the common people as money.


INTERNET

Awala Chevron Trade Beads
Made in Venice between the late 1800s and the early 1900s. The drawn multi-layer bead was used in Africa.

Asante beads. Africa
See Francis Beads & People plate 4.


OPITZ COLLECTION

Aspeo glass beads, Africa
Heat rounded 3-layer blue and white bead from the 17th century.

Awala bead
Africa,
The chevron trade beads were used from the mid-1800s to early 1900s. They have been attributed to Germany, France, and the Netherlands.


OPITZ COLLECTION


OPITZ COLLECTION

Ban Chiang, Thailand.
Ban Chiang is a village in Thailand of about 4,000 people and was settled in 1787. Most Ban Chiang beads were looted from the site or elsewhere. The Thais believe the beads were made locally, but this has not been proven. The beads are distinctive wound monochromes in green, light blue, and dark blue truncated bicones and very long cylinders. They also have a greasy appearance. They are sometimes called “magic beads.” (See Francis, beads and the Bead Trade in Southeast Asia p. 21) (See Liu p.84) (See Dubin p. 229)


OPITZ COLLECTION

Bauxite. Africa
Reddish brown beads also called Abo by the Hause traders of Chad and Niger. They are stone beads made from aluminum ore with the reddish color coming from traces of iron. They were worn in girdles by the women. Some women wore up to

nine strings. In the 1940s one string was worth about 1s 6d sterling. 3/8” to 3/4” diameter

Beggar beads. India
Round and rectangular carved red agate beads were used in trade.



OPITZ COLLECTION

Bird beads. Indonesia
According to Francis, Bead Trade p. 139, bird beads seem to date from the middle of the first millennium A.D. They are dark blue glass with a design in white of either a bird with outstretched wings or a chicken (rare). The beads also have a sunburst on them also in white. The beads are quite rare, and modern fakes are currently being made. The genuine beads are an opaque dark blue, nearly black, with a rough texture and a large perforation. The rays of the star are thin, while many of the copies have thick rays in comparison. (See Adhyatman p.138)



OPITZ COLLECTION

Original bodom bead



OPITZ COLLECTION

Modern bodom beads

Bodom beads. Africa
All bodom beads are predominately yellow and often have a dark gray or black inner core. Most of the old genuine ones have gold flecks in the core. They were used by the Ashanti in Ghana from as early as the 16th century. They were reserved for the elite in Asante society. They were usually worn by chiefs or others of rank and reflected wealth and dignity. Some experts believed the beads were made in Europe while some experts feel they could have been of African manufacture. Legend has it they came from the ground and if buried they will reproduce. There are several styles, but most have the general characteristics described above.
Imitation bodom beads. Africa (See Francis Beads & People 2. plate 4a) (See Liu p.20-21) (See Dubin p. 123)

BORNEO BEADS – NAMES WITH PAGE REFERENCES TO MUNAN FROM BEADS OF BORNEO

The vast bulk of Borneo beads were brought in from India, China, west Asia and Europe.



OPITZ COLLECTION

Babble necklace



MUNAN BEADS OF BORNEO

buah wang batang p.132


MUNAN BEADS OF BORNEO

let mitem, let itam, let silo p.132 blue barrel


OPITZ COLLECTION

manik likes p. 132 translucent dark blue, green or blue-green or amber



OPITZ COLLECTION

manik binchu bubis p.133 blue wound and
manik tilek p.133 semi-translucent blue glass, rough and pitted, blue Vaseline, spherical or biconical


MUNAN BEADS OF BORNEO

ino bunan, bau tina sia, let ma'
on p.133 opaque reddish-brown glass, brick-red sphere


MUNAN BEADS OF BORNEO

lem pudun kora
p.133 reddish-brown rough sphere



OPITZ COLLECTION

tong ba'o buror ma'un, marik pelaga, aki
p. 134 reddish-brown stone long-facetted bicone,


MUNAN BEADS OF BORNEO

lukut kong ba p.134 large barrel-shaped, plain core of grey or yellow with a mantle of glass mosaic. rare.


OPITZ COLLECTION

Palm leaf bead from Orang Ulu is called eye.


OPITZ COLLECTION



OPITZ COLLECTION

chevron and false chevron.

purung manuk kiking, purung matu, bao mon,



manik burong tiong p.134
MUNAN BEADS OF BORNEO

bao tulang buror, ba'o rawir p.134 opaque orange made of thin-walled smooth glass and long thin tube, used to make front section of Kelabit bead cap and necklaces.



OPITZ COLLECTION

let sukor, bua wang nejak, bua wang nedak, lukut awe p. 135 eye bead from Europe, polychrome


MUNAN BEADS OF BORNEO

jatim p.135 majapahit bead from Timor or East Java,


OPITZ COLLECTION

marble bead p.135 oxblood-red marbled with white. believed to be Chinese in origin



OPITZ COLLECTION

millefiori p. 135 colorful millefiori mainly from Venice, Orang Ulu treasure some as top-value beads


MUNAN BEADS OF BORNEO

buah wang lutong, plain bubbly glass p. 135 near-transparent green bubbly glass roughly spherical,



OPITZ COLLECTION

kelem bela, kelem angab, marik gamang p. 136 pyjama bead, blue-black or black glass barrel-shaped with surface-applied stripes of light yellow, turquoise, pink and white, some have white stripes only, 18th century Venice


MUNAN BEADS OF BORNEO

lukut p. 136 is a black flattened sphere decorated with rosettes of pink, turquoise, blue and white. the most "aristocratic" is the lukut sekala, expects can distinguish between a "male" and a "female" bead,


OPITZ COLLECTION

lukut bela daha p. 136 smallish bead of same family, is black with bright red or yellow rosettes, lukut sekala barong p. 136 and lukut selibau are larger, coarser variants of the rosette bead, the term lukut is used to define a number of high-value beads with decorations other than the rosette typical of the lukut sekala


MUNAN BEADS OF BORNEO

ba'o ulum, ba'o ulub, tebalu p. 136 cylindrical bead made from giant clam shell, used to make the side portion of bead caps


MUNAN BEADS OF BORNEO

palus p. 136 flat disk worked from shell, used by healers to cure babies of convulsions


OPITZ COLLECTION

bao alet birar mon, alet mon meching, yellow cherry p. 137 spherical opaque glass bead comes in shades of yellow, the main portion of the Lun Bawang bead cap


OPITZ COLLECTION

lavang, yellow doughnut p. 137 a yellow opaque glass bead, used for side portions of necklaces, of considerable ritual value


MUNAN BEADS OF BORNEO

let alai, manik pasin, yellow peanut p. 137 opaque oval bead with a smooth surface



OPITZ COLLECTION

Brass beads. Africa Munshi Tribe, Nigeria B2.14
The bead is a ball with a ring attached, all made from brass. The beads were used to buy slaves. (See Dubin p.146)



OPITZ COLLECTION

Modern copies of bride price beads. Indonesia



OPITZ COLLECTION

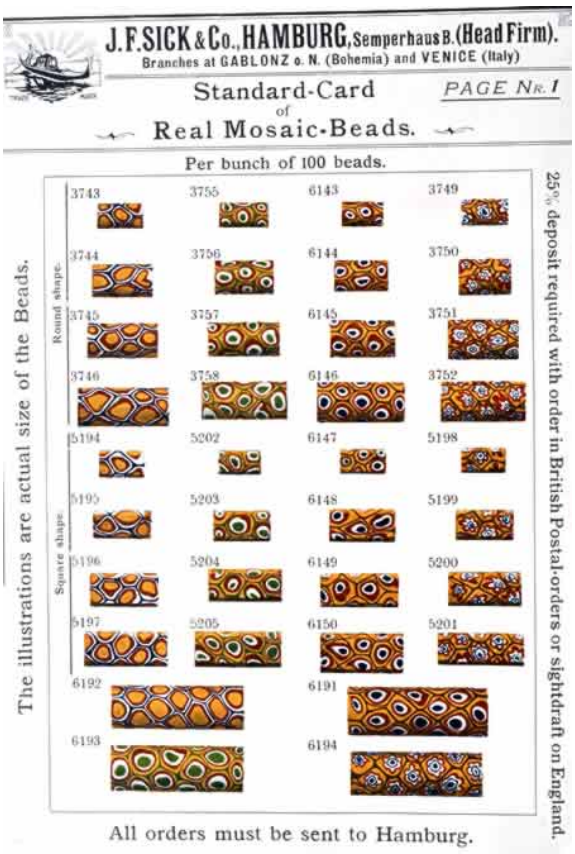
Bung – Left bronze, right – gold



OPITZ COLLECTION

Bung. Philippines
Cast bronze, silver or gold beads used as pendants made by the Ifugao of northern Luzon, Philippines. They date back 2,000 to 3,000 years and were originally worn as earrings. (See Francis p. 98)

Cambay Beads, Africa
During the 15th and 16th centuries the most popular stone or glass beads were known as conta de Cambaya or Cambay beads which were found at Sonakota (Great Zimbabwe). Many thousands of glass beads were found at Sonakota and most originated from India. Indian carmine and red beads were traded by Indian traders all over Bantu and even West Africa. P. 80 (See Hromnik)



INTERNET

Bead card by J.F. Sick & Co.
Cards of sample beads. Africa Many of the bead producing companies made up cards with sample beads on them. In the 1920s, sample cards from J.F. Sick & Co. were used in Ghana. (Venetian sample cards with a Laughing Girl trademark in the upper left corner rubber stamped on.) They were from Italy in the 1930s. French cards were also made in the 1930s. The Gablonz (Jablonec) firm made cards in the late 1920s and showed they were made in Czechoslovakia. Some cards today have notations made on them showing what the beads were used for. Some have dates and the location of manufacture. Several companies used sample cards. Randles Bros & Hudson Ltd. of Johannesburg used cards about 1900. Pretoria Distributors used them in 1913. Rocailles Beads Gablonz also used them in 1913. Sick Collection – Royal Tropical Institute used them in the 1920s. Baker & Co. – King Williams Town also used them. (See Francis, West African Perspective The Size Of The Bead Trade p. 98-100) (See Dubin p.108-111)



OPITZ COLLECTION

Carnelian. Africa
It is the heart of the red agate stone. In 16th century Nigerian kings wore them and presented them to important visitors. They are used in Upper Volta for trade at present. The quality and color help to determine their value. The red color can be produced by heating the stones. Many of the carnelian and agate beads came from India where they were made from local stone. In Senegal after 1718, 100 carnelian beads were valued at 5 bars of iron. These beads were always expensive and in the early 18th century cost more than $2.00 each in Europe. (See Liu p. 38-41)
In 1966 I purchased beads from W. Constantin Wild & Co. Idar-Oberstein 2, Germany. The black & white agate round beads were used in the Sudan.
Julius Hirsch & Co. Idar-Oberstein, Germany
They produced genuine carnelian and onyx beads. Carnelian beads were for West Africa, Onyx beads were for Sudan and Arabian markets. The carnelian beads were hand made and polished for trade in Africa. Traders buy these beads and use them to trade with the natives. The trade was still being carried out in 1966.
Gebr. Goerlitz, Idar-Oberstein 2, Germany



OPITZ COLLECTION



OPITZ COLLECTION

Parthian Empire, 247 B.C.
Etched carnelian beads with parallel lines. Alkalis instead of acid is involved in making the decoration. Many of the beads were made between 300 BC and 1000 AD. They are found from Persia to Russia and the Middle East. Some Indians were etching beads as late as 1933 in what is now Pakistan.


MUNAN BEADS OF BORNEO

Checkerboard beads, Borneo
Checkerboard beads associated with Egyptian goods of the Hellenistic period of Gumaiyana in the Nile Delta of Cairo from the second century CE. (Panini P. 57)


OPITZ COLLECTION

Outer two beads – Nueva Cadiz, Inner – 7 layer chevrons – found at Weeki Wachee Springs in Indian mounds dated to the DeSoto expeditions in 1539.


OPITZ COLLECTION

Seven layer chevron from Indonesia


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Various styles of chevrons



OPITZ COLLECTION

Black chevrons



OPITZ COLLECTION

Collection of chevrons



OPITZ COLLECTION -Trailed chevrons (above)



OPITZ COLLECTION

Seven layer chevron beads



OPITZ COLLECTION

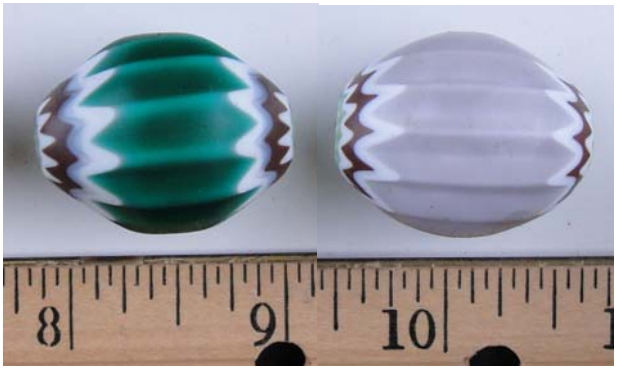
Seven layer chevron from 16th century



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Modern fancy chevrons by artists



OPITZ COLLECTION

Left – modern chevron Right- Seven layer chevron



OPITZ COLLECTION

SEVEN LAYER CHEVRON BEADS



OPITZ COLLECTION

Seven layer chevron beads



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Seven layer chevron beads
Chevron beads, Africa
Panini states, "Towards the end of the 15th century Margherita Barovier developed the rosetta bead which we call the chevron. " P. 175 "Chevron beads of the 16th century were exported to Africa as well as South America and Indonesia." (Panini P. 177) They were called star or rosetta beads. They had from 5 to 18 points. The earliest chevrons were seven layer beads, with the first and third layers from the core being transparent light blue-green, and were made from 1480 to 1600. They had six points. This colorless or eventually white glass was considerably easier to make than the red and blue glass. In the early 1600s glass makers and their equipment were smuggled into Amsterdam, Holland, where they started making chevrons for The Dutch East Indies Company. The beads had facets ground on the ends. Most had 12 points and the colors were blue, red and white. In the early 17th century, other color combinations and patterns were made. "The beads can have from 4 to 7 layers. There are many different kinds of chevrons see Panini p. 176. I did not recognize some of them as chevrons. The 6 layer beads were made at the beginning of the 19th century and became the queen of all beads." according to Panini. These later chevrons had rounded ends instead of faceted ends as the earlier bead. Beads made after the 1500s all had less than seven layers, and their ends were round. Dutch copies of these Venetian chevrons were made later. Some of these copies are very large. At one time the beads were worth up to four times their weight in gold. Among the Ashanti, a thief who stole even one chevron bead was obligated to pay the owner seven slaves in restitution. Natives believed the beads came from the ground. The beads also could have been made in Egypt or Mesopotamia. Beads were formed of layers of glass — deep blue on the outside, opaque brick red under that, then a layer of transparent pale green. These layers were separated by thin layers of opaque white glass. The glass was forced into a tapered mold with corrugated sides thus producing points on the outer surface. When the bead was ground at the ends the inner layers show as chevrons. The beads have from two to eight layers and a variety of points with 12 being the most common. They were called chevrons as well as Bakim-Mutum by the traders. Chevron beads have been found in Egypt, Indonesia, Canada and Florida (in small quantities). The chevron has many different designs due to the grinding down of the chevron cane at various points to give different appearances. In the 1800s the Venetians produced large numbers of chevrons in a great variety of colors, sizes, shapes, layers and points. Most were from four to six layers. The red chevron was probably produced in the early 1900s by the Venetians. In Mauritania (West Africa) the chevron is a very valuable asset and is used in

dowries at the present time. The broken beads are recycled into other beads and pendants due to their high value. Only a few of the early chevrons have been found in Indonesia. (Adhyatman p. 87) Many imitations were probably made in Czechoslovakia. In the Cameroons, chevrons were called perla rosetta and had three different shapes. One shape was cylindrical with white lines running the length of the bead. The second shape was a barrel shape with white lines running most of the length of the bead, and the third shape was the same barrel shape with two white zigzag lines circling each bead near the ends. (See Harter p. 11) Jamey Allen (Chevron-Star-Rosetta Beads) said the beads are made in four operations. 1) forming of the core layer of the gather that surrounds a bubble of air; 2) layering the gather with additional glass (casing); 3) molding the gather; and 4) drawing the gather. Steps 2 and 3 could be repeated. In the process of molding, the two-layered gather was inserted into a star-shaped mold. The seven-layer was started with a double-layered gather of green and white glass, while the six-layer was made with only white glass. The white layers are usually thin and serve to outline the colored layers. Many modern imitations have been made, and most are impossible to detect without much scientific evaluation. (See Dubin p.116-117)



INTERNET

Yellow strip chevron
Africa
Five layer chevrons were made in France and were the most expensive beads made in France.



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Trailed chevrons
Chevron beads. Indonesia
The earliest chevrons were seven-layer beads with the first and third layers from the core being transparent light green. They were made from 1480 to 1600 AD. They were ground into facets on the ends. Most have 12 points, and the colors are blue, red and white. In the early 17th century, other color combinations and patterns were made. Beads made later had less than seven layers, and their ends were round. Dutch copies of the Venetian chevrons were made in the late 19th or early 20th century. Many of the beads found in Indonesia are the old beads with seven layers made before the 1600s. Some of these copies are very large. There are many imitation chevron beads. Kalimantan (Borneo)

Chevron beads. United States
Faceted chevrons were used during the 16th century, with the tumbled chevrons being used after 1600. They are found in Florida and other Southern states. They were found in the Parkin Mound in Arkansas; Chattanooga, Tennessee; and Weeki Wachee Springs, Florida. They were one of the earliest beads traded in America. Some of the chevrons found in Florida are believed to have arrived with the DeSoto expeditions of 1539. They are all seven layer chevrons.

Chief beads. United States
Small blue beads traded in lengths of a fathom were called “tia commochuck.” They were used by the Lewis & Clark expedition in 1804. The beads are believed to be light blue opaque wound round beads similar to the padre beads of the Southwest. They came from China through Russian traders. It is also possible that they were what we know as “Russian beads” or may have been any blue beads of any size. These blue beads along with white beads (second best), were the only items the Indians wanted to trade. (See Francis, Ornament, #8, 1984.)

Chinese beads
Liao dynasty 907-1125 A.D.


OPITZ COLLECTION

Clay beads. Africa
Small clay beads from Mali were originally said to be ancient beads that were dug up near the old trading center of Jenne’. So many beads are now available that we now do not believe the story about their origin. The larger beads are really spindle whorls. (See Francis p. 111)

Comb beads. Africa. - See feather beads.


OPITZ COLLECTION

Conus shell disc ornament beads. Africa
It was called kibangwa or “vibangwa” and the plural was “vibangwa”. In East Africa they were introduced by the Arab traders and were used both as whole disks or half disks as a form of money. Two vibangwa were the price of a slave. Some of the whole disks were decorated and pierced and woven into women’s hair as ornaments. The half disks were cut in a triangular shape. They were used over a wide area, including Tanganyika, Kenya, Uganda, the Congo, North and South Rhodesia, Nyasaland, Ethiopia, Ruanda-Urundi and Portuguese East Africa. In the 1870s the British destroyed the disks and half disks. They then introduced porcelain copies from Bohemia (Czechoslovakia) with serial numbers on them. Later the Bohemians made glass copies of the quarter disks (triangles) which were traded to the natives and used as money. The glass copies were made in several colors, including red, green and yellow. Copies also were made in bone and ivory. In 1926 one disc was worth 40 shillings, and in former times they were bought with an elephant tusk. In 1853 David Livingstone received a necklace containing a conus shell disc (kibangwa) and he was told that it was highly prized and that two would buy a slave or five would buy an elephant tusk. (See Francis p. 109) (See Harding p. 52) (See Liu p.34)

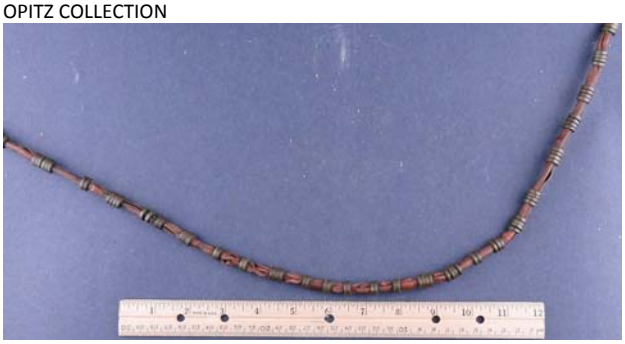

OPITZ COLLECTION

Copal beads. Africa
Copal is the semi-fossilized resin of an extinct tree that has been buried and pressed for as long as 20,000 years. It is found primarily in coastal Zanzibar and Mozambique. Its color ranges from golden yellow to deep red or warm brown. It is opaque or partially transparent. It was used in bride price by the Fulani tribe in Mali and Upper Volta. One large bead was worth four cows, while a smaller bead was worth only two cows. Imitation

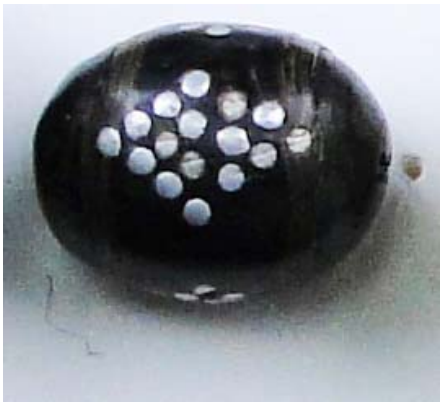
copal beads were made in Jablonec from butter-yellow glass and, more recently, plastic or resin imitations. (See Liu p. 36, 131) See Amber beads.



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COPPER BEADS
Africa
Copper beads are strung many times pm pieces of leather.


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Coral. Africa
Coral comes from the ocean and is a structure produced by colonies of animals called polyps. They primarily consist of lime which is extracted from the sea water. Precious red coral (Corallium rubrum) comes from the Mediterranean Sea and was used from Roman times to present. Coral has been used in India, China, Mexico and many other areas. “Coral is very precious and outranks even gold, although not the best dzi beads. Marco Polo saw coral as very valuable and even used as currency in central Asia. Currently pairs of flawless oxblood color coral beads cost $65 per gram.” according to Gabriel in Jewelry of Nepal p. 55. Another major type of coral is horny coral. It is made of a keratin-like substance. Both black coral and golden coral are types of horny coral. (See Francis, 20 Easy Steps To Identifying Most Beads In Most Collections p. 4) In Nigeria, coral beads were imported in fifteen different sizes and were popular with the women. The regalia of the king of Benin was made almost entirely of coral beads. The beads (nkalari or aka) were introduced by the Portuguese in the early 1500s. They were always expensive and would cost five to 10 pounds per kilogram. (See Opper, Diakhite: A Study Of The Beads From An 18th-19th Century Burial Site in Senegal, West Africa, p. 7. Also see Tibet, coral beads. (See Liu p. 36, 131)

Coral beads. Indonesia
Red coral (Corallium rubrum) has been used since early times in beads that were associated with the prevention of ailments of the blood. The beads were treasured as heirlooms in Nusa Tenggara, Sumatra and Kalimantan.


OPITZ COLLECTION



OPITZ COLLECTION

Coral bead. Nepal, Tibet
Since the 13th century, when Marco Polo first reported coral beads were used as money, they have served that purpose. Red coral beads were highly valued by the people and functioned as currency in the general area of Tibet. These included the people of Nepal. The best coral was imported from Italy and was reserved for the wealthy, as observed by Marco Polo in the 13th century. The oxblood-colored and flawless beads are the most expensive, and in Tibet a necklace of these old beads, 1 1/2" in diameter sold, for $740 per 11.5 grams. (See Dubin p. 209-210)



OPITZ COLLECTION

Coral beads, Tibet
These fine coral beads were owned by the Dali Lama and used by him to finance his exile from Tibet to India in 1959.



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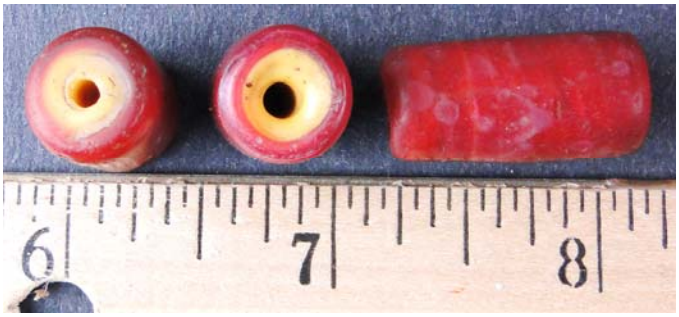
Coral bead. Trobriand Islands
Coral beads were strung in many forms and used as money. They were included in items used in the Kula ring. They were considered very valuable.



OPITZ COLLECTION

Coral imitation beads. Africa
Some coral-simulation beads were made from powder glass, others were made of glass and some were plastic imitations. Czech-molded glass imitations even were worn by rich women. The imitation beads were made in the 19th century. Coral beads were worn with silver necklaces in Yemen. The beads were used by women during their marriage ceremony and while receiving

guests after giving birth. The large silver beads are called jauz the silver pendant is called heikal and the cone shaped ends are called mismar. Liu p. 24, 131



OPITZ COLLECTION



OPITZ COLLECTION

Yellow-core Hudson Bay trade beads



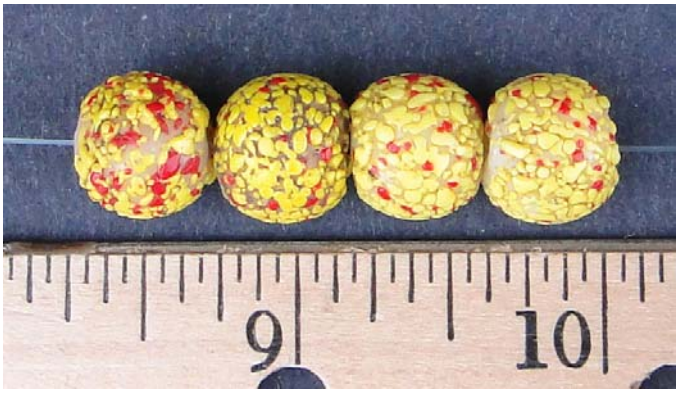
OPITZ COLLECTION

Cornaline d'Aleppo beads white hearts. Africa
A compound wound bead made of two layers, The outer layer is red, and the inner core is white, yellow, green, blue, brown or pink. They are also known by the name of rikiki. They came from Venice. They were thought to be a cheap replacement for carnelian. The yellow core beads were also known as Hudson Bay trade beads.

Cornaline d'Aleppo beads. Indonesia
A compound wound bead made of two layers, the outer layer is red and the inner layer is white, yellow or pink. They were valuable, and copies were probably made in China.

Cornaline d'Aleppo beads. Guatemala
It has a white or slightly pinkish center and is considered by some as the "Spanish trading bead." (See Johnson p. 19)

Cornaline d'Aleppo beads. North America
This Venetian glass bead was found widely distributed over the North American continent and was known as the "Hudson's Bay bead." The beads were valued at 50 cents a pound, which was the value of one "made beaver" (a skin which had been dried and made ready for shipment to a tannery), the standard of value between the traders and the Indians. In actual trade with the Indians, six beads were the exchange value of one "made beaver" in one trading post. The values varied by area and time, as well as if the beads were being bought by the trader or sold to the Indians. "A later version of the "Cornaline d' Aleppo appeared during the early 1800s and is characterized by a transparent bright red to orange exterior over an opaque white, sometimes yellow and rarely pink interior. These "late Hudson's Bay" beads, also known as "white hearts" or under whites range in all sizes." (See Arizona Highways, P. 16)



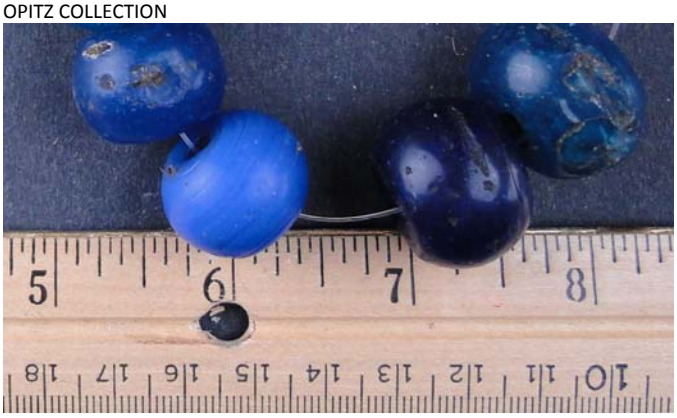
OPITZ COLLECTION

Crumb beads. Africa
The beads were rolled in bits of glass while they were still soft and then allowed to cool. They were probably made in Hebron.

Dau beads.
See Pagadua necklace.



OPITZ COLLECTION



OPITZ COLLECTION

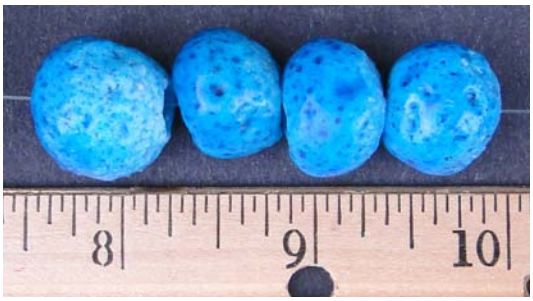


OPITZ COLLECTION



OPITZ COLLECTION

Dogon beads. Africa
These beads are mostly white, light blue or dark blue and get their name from a people living in Mali. They were used as dowry wealth. See Dutch beads.



OPITZ COLLECTION

Donkey beads. Iran, 1700s to present
Donkey beads are earthen trade beads covered with blue glaze and strung on a leather thong and tied to animals for protection against the Evil Eye. To make donkey beads, local stones were ground up and mixed with clay and frit, then roughly formed into beads and packed with copper (for coloring) and soda and fired. They were used as small change. 1” diameter. (See Moore)



OPITZ COLLECTION

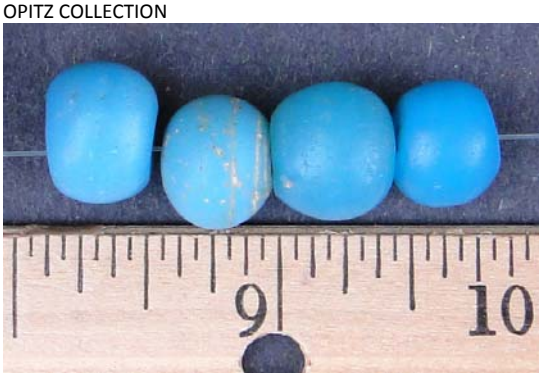


OPITZ COLLECTION

Donut beads. Africa
Made in Bohemia, Germany, or Bavaria for use in parts of West Africa from 1840 to 1900 of transparent blue, green, amber or clear glass. They were worn only by chiefs or dignitaries. They were probably made in Germany.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Dutch beads. Africa
The beads were made in Amsterdam beginning around 1575 by winding molten glass around a metal rod. They were translucent blue and white. Today they are found in the Mali region inhabited by the Dogon. They were used as bride price and in religious ceremonies. See Dogon beads.

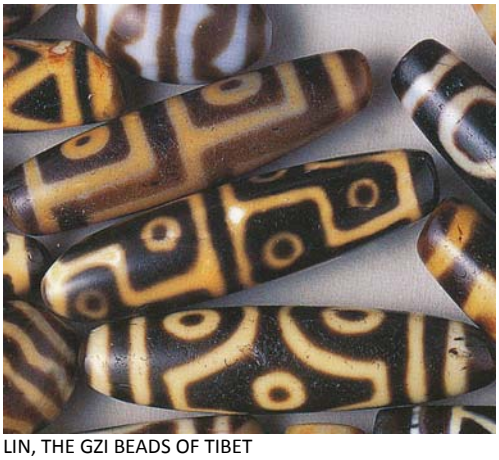
dZi beads. Tibet
Their origin, method of manufacture and even their definition are hotly debated. The dZi bead is a dark brown and white or black and white bead of etched or treated agate with a wide range of patterns. There are basically three types of dZi beads, according to Beck: type 1) white design on natural stone background; type 2) black design on whitened background; and type 3) the pure dZi beads are of type 2. To be considered pure, Ebbinghouse (p. 23) says the bead must have a desirable pattern, with good shape and color and shiny surface, and a lack of major flaws. There are regional preferences, so the beads have different importance depending on the area. Etched agate beads with pentagonal cells on a type 1 bead are called Indian dZi beads (not pure dZi beads) by the Tibetans (according to Ebbinghouse p. 24). They are found in the ground, so Tibetans cannot conceive of them being man-made. It was thought the beads adorned the gods, who discarded them when they became blemished, and this explains why they are seldom found in perfect condition. The beads are only found in the Himalayas. They never occur in Nepal, but they do occur in Bhutan and Ladakh. Deep colors and a smooth shiny surface as well as a higher number of eyes increases their value. The nine-eyed dZi bead is especially prized because the number nine is considered important. Chinese texts mention dZi beads as early as the 7th century A.D. They were revered and highly valued in Tibet. The most valuable have white circles, called eyes, on them surrounded with white angular lines. There are between two and nine eyes on a bead. Other beads have white lines around the beads in a banded form. These beads are of lesser value and called “chung dZi”, which means “less important dZi”. Other beads mainly have only random white angular lines. Some dZi beads look like buttons and are called tabular dZi beads. Tibetans feel that if you sell a valuable dZi bead you could become sick or may even die soon. Because the beads are magic, they have the power to protect the wearer from catastrophe. The use of dZi beads as money is not confirmed. However, Peter Francis (Bead Report XX) suggests that the Do Tzi was a unit of money in Tibet worth 13-15 pounds. The dZi possibly might have first become popular in Tibet around 1920-30 and received its name from the value put on it. This is a theory he feels might explain some facts about the beads. (See Liu p.8083) (See Dubin p. 216-217)

Most of the following information comes from Trug-Kuang, The Gzi Beads of Tibet
Gzi (dzi) beads are classified in six categories:
Long Gzi,
Short Gzi,
Oval Gzi,
Striped Gzi,
Goat's-eye (tabular)
Gzi and Gzi-type beads.

Criteria in Identifying Gzi Beads. 1. Body Color – comes in five different colors: creamy white, black, brown, red and light green. Creamy white is most desirable. 2. Color of Surface Pattern: black and white, dark brown and ivory, brown and ivory, light brown and white. Most sought-after were dark brown and ivory patterns. 3. Sheen Age and natural weathering might result in a slightly rugged patina. 4. Diaphaneity: The ability to allow light to pass through. 5. Degree of Perfection: Since Gzi beads are ancient objects and some damage is normally expected. 6. Weathering Marks: They are signs of aging. If examined under a magnifying glass you find tiny lines of different thickness running irregularly and spontaneously on its surfaces. 7. Cinnabar Dots: Some red speckles or black speckles grow from within the body of the Gzi bead surface. P. 77



OPITZ COLLECTION



LIN, THE GZI BEADS OF TIBET

Long Gzi



OPITZ COLLECTION

Turtle-shell pattern with cells



LIN, THE GZI BEADS OF TIBET

Short Gzi



LIN, THE GZI BEADS OF TIBET

Oval Gzi


OPITZ COLLECTION

Pure Gzi beads three types

A. Long Gzi - The are many different designs with different numbers of eyes. A few have as many as twelve eyes. Others have unusual designs or are very large. The longest Gzi bead is about 7.2 cm.

B. Short Gzi – They are more barrel shaped with many different and unusual designs.

C. Oval Gzi – Some ovals have longevity bottle designs. They are very rare and as valuable as a nine-eyed gzi. They seldom appear on the market. Some have lotus motifs, eyes, wave motif, tiger-tooth motif, diamond eyes, and four-peak motif.

Chong Gzi beads five types

A. Long gzi
B. Short gzi
C. Oval gzi
D. Striped gzi – This Chong (lesser) Gzi come in opaque and translucent. They have different designs in single strip, double-strips, three-striped and four-striped. They come in different shapes including straight, curvy and crescent.
E.


OPITZ COLLECTION

F. Goat's-eye Gzi – It is also called a tabular gzi. Most have a white ring near the edge of the tabular bead.
G.


OPITZ COLLECTION

Gzi-type beads

A. Black & white beads. – Most have three or more strips on a cylinder which tapers from the center to the edges. They are more common than the regular gzi beads and normally cost less. There are four types.

1. A black belly with white ends.
2. A white belly with black ends
3. One white end and one black end.
4. A white belly with black ends and a higher quality and a barrel shape.
5.



OPITZ COLLECTION

B. Bhaisajya Gzi – They are also called "Spherical striped beads" They are believed to have come from Pakistan. The designs are a whitish ring around the circumference of the bead in an all natural configuration.



OPITZ COLLECTION

C. Chalcedony beads – These orangish color beads have white lines similar to the other gzi beads. Some have strips while others have dots in various designs.

D. Short gzi beads – They are small and have white bands around the rather short small beads like the Chong Gzi beads

E. Gzi beads without perforations. The beads without perforations are rare and highly prized. They are found in most types and styles of beads.

I feel the best book on dzi beads is The Gzi Beads of Tibet by Lin. Some of the photographs above came from that book.



OPITZ COLLECTION



OPITZ COLLECTION

F. New Gzi beads – They are recently made beads from Taiwan. The quality is very good and hard to detect except for weathering marks and perforations.

The ancient kingdom of Zhangzhung in about the 3rd century BC.

It is possible to obtain old gzi beads from Tibetan settlements in Nepal and the Shop Street around Bodnath Stupa in Kathmandu. There are also many fakes in the markets.

It is believed that the gzi bead are at least 1200 years old with some going back to over 2000 years ago at the start of the Zhangzhung Kingdom. There are many different thoughts as to exactly when and where they came from. Many other opinions also exist.
According to Allen, Tibetan Dzi Beads, The beads are called gzi, tsi, and most recently dzi. Even the Tibetans have adopted the dzi spelling in many cases. Most dzi beads were made of agate. In 2002 a nice authentic nine-eye bead was worth about $50,000 or more.

Empress beads - See seed beads.
Ebony and silver beads. Africa. It is believed that these beads were used along with many other beads as a form of wealth, money and decoration. They are all called “trade beads.”



OPITZ COLLECTION

Ewe bronze beads, Africa, Togo
19th century



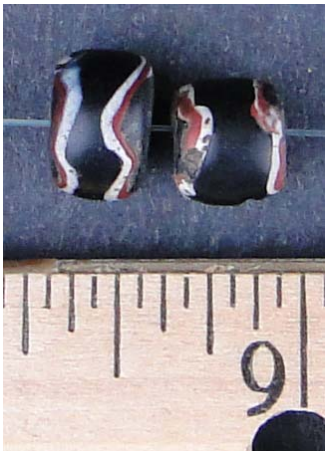
OPITZ COLLECTION

Eye beads. Africa
Roman-style eye beads have been used at least as far back as 300 B.C. having crossed the Sahara and been found at Djenne, Mail.


OPITZ COLLECTION


OPITZ COLLECTION

Face beads. Africa
Baule tribe glass beads were made and used in 1875. They are named face beads because the three circles inside a larger circle resemble a face. Face beads, modern, manufactured in India


OPITZ COLLECTION

False Chevron beads. Batanes Island Province, Sarawak, Malaysia, Bali and Taiwan
This bead is a wound imitation decorated with wavy lines. They are probably Chinese beads made in the 16th century. (See Francis, Beads and the Bead Trade in Southeast Asia p. 16)


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

Fancy beads. Africa
Venetian-made glass beads with much decoration on them are called fancy beads. Many were used in Africa and other parts of the world as trade beads. They were used as money in much of Africa as late as the 1930s. Some were used as early as the 1700s.


OPITZ COLLECTION


OPITZ COLLECTION

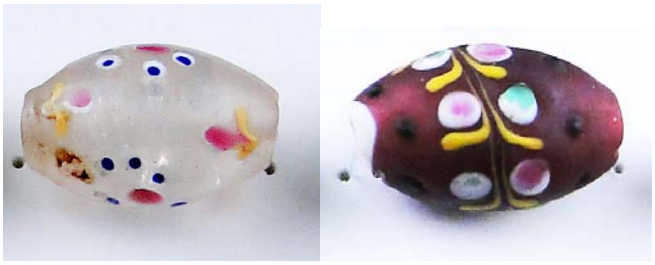
Feather beads. Africa
They are mainly found in Mobi in northern Nigeria near the Cameroon border and in Mali. They were exported to Ethiopia in large numbers. They are also known as comb beads.



OPITZ COLLECTION

Fiance beads. Egypt
I now do not believe these beads were used as money after reading Faience by Robert Liu in Ornament 32 3, 2009.

Flush eye beads. Africa.
They are early European trade beads used in Ghana, West Africa.


OPITZ COLLECTION



OPITZ COLLECTION

French Ambassador beads. Africa
Mainly found in Mali from late 19th to early 20th century. Czech imitations made in the 1980s are known.



OPITZ COLLECTION



OPITZ COLLECTION

French Cross beads
Made from the mid 19th to early 20thcentury. Venetian in origin – do not known where the French element came from.



OPITZ COLLECTION

Freshwater pearls. United States
The prehistoric cultures in the Midwest river valleys used the pearls for necklaces and armlets. It is believed they were considered wealth and possibly were used as money.


OPITZ COLLECTION

Garnet beads. United States
Hand made garnet beads were used as money in Wisconsin. (Per Gale Highsmith.)


OPITZ COLLECTION

Ghost beads. Africa
Glass beads made in 1931 in Czechoslovakia.

Glass beads. Africa
Among the Xhosa, glass trade beads were a recognized unit of currency, and the beads necessary to make a Xhosa woman's headdress were worth several head of cattle in the early 1800s. As more beads became available, the value of the beads fell. (See Blauer p. 31)


OPITZ COLLECTION

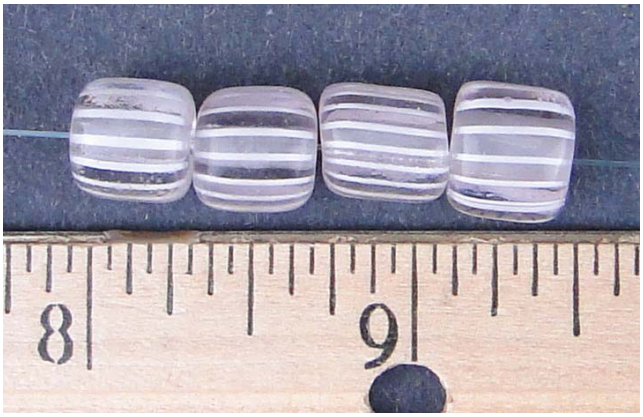
Glass Seed Beads. United States
Until the mid-20th century, seed beads were traded to most Indian tribes in the United States for use on clothing and many other decorations. They are smaller than pony beads and are used more frequently.
The first industrial enterprise established in the United States was a glass factory in 1607 near Jamestown. A second factory was established in 1622.


OPITZ COLLECTION

Gold Bead
Peru
Rough hand-made gold bead probably used as money.


OPITZ COLLECTION

Gold-glass beads. Malaysia, Indonesia area
The beads were probably made in Egypt by inserting a gold foil-covered tube into a larger tube which protects the foil. False gold-glass beads have an amber-colored outer tube and the inner tube has no foil. See pango beads. (See Francis, Beads and the Bead Trade in Southeast Asia p. 17)



OPITZ COLLECTION

Gooseberry beads. Africa
These clear beads with white stripes are early European trade beads used in Ghana, West Africa. See tosi beads.


INTERNET

Granite beads. Africa
Most of these beads come from Mali, with the largest ones from the Dogon and the smaller beads from the vicinity of Djenne. There are also European imitations of these beads. (See Liu, Granite Beads And Their Simulations p.12)

Harish beads. Africa
They are used in eastern Sudan and are small yellow furnace-wound beads. (See Francis, West African Perspective The Early Bead Trade p. 98-101)
Hebron manufactured green, yellow and sometimes blue and black beads. Africa



OPITZ COLLECTION

Hebron manufactured, green, yellow and sometimes blue and black beads, Africa
From some time after the twelfth century until the 1880s the salts of the Dead Sea were used as their alkali. After that they were only made from melted-down broken bottles and were a simpler bead. The old-type beads were used in the Sudan, where they were locally called mongur and used by the women. By the 1830s the natives no longer valued the beads. Hausa traders bought them up at low prices and took them home to Kano, Nigeria, and ground them flat and beveled them. Now they sell them in Sudan to the descendants of the original owners as Kano beads for high prices. The beads were not made in Kano. It was only a trader's term.



OPITZ COLLECTION

Hippo beads. Africa
The beads were not made from real hippo teeth, but were Arca grandosa or A. senilis shell pendants from Singapore strung into necklaces. Glass imitations are also known. The imitations are more rare than the original shell beads. The beads were once used to purchase cattle and other items. They were most frequently used in Nigeria and the Ivory Coast. Much of their value came from the many hours used to polish them with a wet sand mixture. (See Liu p. 31)


OPITZ COLLECTION

"Hubbell" beads. United States - Southwest
Don Lorenzo Hubbell at his Ganado Trading Post and closely resemble the finest turquoise. The beads were made in Czechoslovakia after the First World War and were in widespread use by 1926. They mainly imitated the Indians' valuable turquoise. They would pawn the turquoise and wear the glass "Hubbell" beads.

Hudson Bay Company traded beads for animal skins with the Indians. Canada
Six green or yellow beads the size of a pea were worth one beaver skin. Three larger light blue beads had the same value. A large light blue opaque bead was worth two "made beavers." Deep blue faceted beads were in great demand and had a high value. They were also called Russian trade beads. (see Russian trade beads) Sometimes white hearts were also known as Hudson Bay beads. (See Erikson p.47) (See Liu p. 168-169)

Idar-Oberstein beads – See agate beads

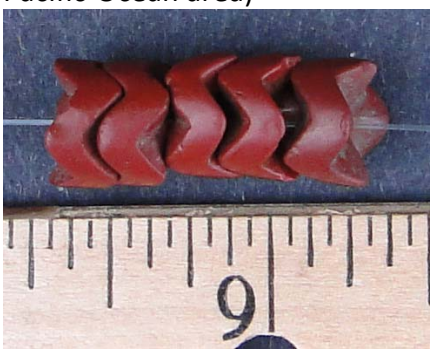
Indo-Pacific or trade wind beads. Pacific Ocean area

The beads were made in Funan, which was the first state in Southeast Asia. The beads were produced at various times and in many locations, including Sumatra. The beads were used over a large area of Indonesia, including Flores, Sumba, Timor and others. They can be red, orange, green, yellow, blue and black. They were used as bride price and were handed down from father to son. The reddish-brown beads used in this area probably came from Srivijaya 800 or more years ago. (Francis p. 95).



OPITZ COLLECTION

Indo-Pacific beads
The beads have been made and traded for more than 2000 years, and (Francis p. 14) calls them the greatest trade item of all time. They were made in southern India and Sri Lanka as well as four other countries. They were first called trade-wind beads. The beads are small drawn monochrome glass beads in red-brown, yellow, turquoise, green and blackish blue. They were manufactured from 250 B.C. until 1300 A.D. There are some striped glass beads that are also called Indo-Pacific beads. Some are black with red and gray stripes, and others are green with yellow stripes. (See Dubin p.184)(See Pacific-Ocean area)


OPITZ COLLECTION

Interlocking beads. Africa
The beads were Czech, made mostly by the Prosser technique. Most are made of plastic and in the 20th century. Used in Africa in trade and jewelry. (See Francis, Beads & People 2.)


OPITZ COLLECTION

Jade beads. Mexico
They were considered more precious than gold and were used as early as 200 A.D. Jade was imported from Guatemala, worked by the Mayan craftsmen and used as a medium of exchange. The jade was apple-colored or emerald green and also found in gray to blue green. The beads were used throughout southern Mexico and Central America. See Chalchihuitl (See Liu p. 144-145)

Jade beads. New Caledonia
Gabbroid amphibolite beads, sometimes labeled as jade or nephrite, were called mejir and are often included in money collections. The large green beads which are irregular in shape are of unknown origin. (See Quiggin p. 171-172)

Jadeite beads
Crudely cut, made of low-grade jade. Used for larger transactions. (See Moore)


OPITZ COLLECTION

Jalla beads. Nigeria
Antique Venetian clear or frosty glass beads were used in trade.


OPITZ COLLECTION

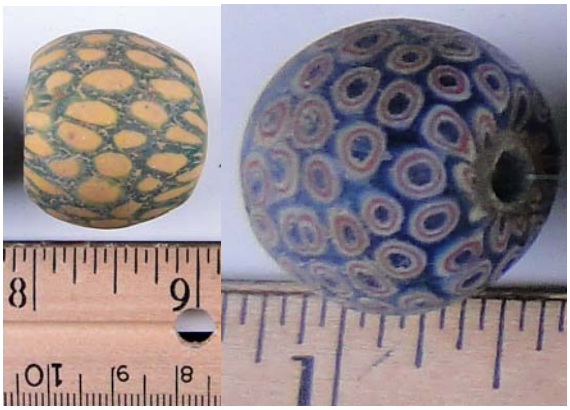

OPITZ COLLECTION

Jasper beads. Africa
These stone beads were used by the chiefs and were very valuable. See Lantana beads.



OPITZ COLLECTION


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Jatim beads. Indonesia
Jatim is an abbreviation of Jawa Timor (east Java). These beads have only a thin coating of canes over a monochrome core. Jatim beads were mistakenly called Majapahit beads, which is a term introduced by dealers trying to make an item popular. These beads never came from the Majapahit sites. The exact period of manufacture is not known with certainty but could have started in 600 A.D. and lasted to 900 A.D. Currently most types of ancient beads from this area are being reproduced for sale to both tourists and bead collectors. Some of the imitations are very poor, and others are very good, so be careful. (See Liu p.90-91)

Kano beads. Africa
Hebron-made beads used in Nigeria. See Hebron beads.

Kibangwa beads. Africa
See conus-shell disk beads.



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OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Modern copy of Kiffa beads

Kiffa beads, Africa

These beads were made from polychrome powder glass in Mauritania, possibly in the towns of Kiffa, Oualata or Mederdra. Powdered glass was applied with saliva with the use of a needle to indigenous and European bead matrices. Many times the base was green bottle glass. They were imitations of ancient beads and in some cases milleflori beads. Only about three beads could be made in a day. This was called the wet-form process. They are found in six shapes: triangular, spherical, cylindrical, conical, hemispheric and lozenge. The triangular shape is the most popular shape, and they are either blue with white spots, solid red or fully decorated with many lines in many colors. The unit was three beads. The spherical beads, cylindrical and hemispheric beads were all multicolored with many lines on them. The lozenge- shaped beads come in three color combinations: solid red, all blue with white lines on the top only and red, white, yellow and black with lines. The older blue beads have two shades of blue, while the newer beads have only one shade of blue. (See Liu p.9, 19) Opper states, “From their very beginnings triangular Kiffa beads have adorned women’s hair. They have always been worn in a series of three (one of each motif) and are put on primarily at wedding ceremonies for women of lower castes.” For 2 ½ years ending in 1988 the Oppers examined over 2,500 Kiffa beads which about equaled the estimated total still in circulation. They saw 500 blue triangular Kiffas in the lot. Most of the beads they examined were in private collections or museums. They found the triangular form, which represents one of the four basic types of Kiffa beads, was (1988) falling out of style with Mauritanian women and being exchanged or sold for modern European glass beads.



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King beads. Africa
Used from 1850 - 1930. King beads have longitudinal trails and inset polychrome transverse linear trails were a successful series of large biconical beads, destined for export to Western Africa for over a century. (See Panini Fig 73, 74, 75, 76 p. 173)
They were worn by kings, but it must be remembered that in Ghana, a village chief was called a king.

Kings burial beads, Dogon Tribe, Africa
Stone beads were used in Mali in trade and as money.



OPITZ COLLECTION

Koli beads. Africa
Short blue Czech tube beads were heated in Ghana and became Koli beads. Also called cooked beads. Made by cooking in a pot with vegetable matter and then ground on their ends and other surfaces to form an opaque color. The stretch marks on the beads are bubbles bursting close to the surface. (Francis, Markets and the Alteration of Beads in West Africa, p.97.) (See Francis p. 105)



OPITZ COLLECTION

Krobo beads. Africa
The Ghanaian bead makers made these powder beads as copies of Venetian beads with trailed or milleflori decorations. Some of the beads were also made from coarsely crushed old glass beads. Experts disagree on the age of these beads with one expert feeling that the beads date to the 16th century and another feeling that they were only slightly more than 100 years old. The best known Krobo bead is the adjagba. See adjagba and bodom beads.

LAMEANG
Borneo
A single cornelian bead with eight facets per end, that scoop and meet at the equator was probably made in Idar-Oberstein, Germany in the 19th century. It is called lameang and was a treasured heirloom. P. 82 (I got one from Nelson in Kuching)

Lankan beads.
See pipe beads.



OPITZ COLLECTION

Lantana beads. Africa
In Old Oyo, the ancient capital of the Yoruba people, red jasper was used to make beads which were mostly long and either cylindrical, barrel-shaped or biconical and highly valued. The beads were hand-made with a man being able to make only a few beads per day. Production ended in the 1930s. (See Francis p. 108) O'Hear states the beads were made from jasper, banded agates or chalcedony which was quarried close to the Niger River at Litingo, Kirashi, Nigeria. Many of the beads were probably traded to Benin. The Emir and other chiefs received the beads as a form of access payment from those seeking favors or services. The beads were made in Ilorin, Nigeria, until as late as 1912. Chiefs would pay 10 pounds for a chain from the neck to the knees. They were used extensively by the important chiefs and other people. In the Festival of Corals, the beads actually used were red jasper, not coral. The beads (lantana) were also used to exchange for slaves. After 1922, the value, use and interest in the beads declined. The production also declined at that time. By 1929, glass copies of lantana were flooding the market. (See O'Hear)

Let beads. Indonesia
Dark blue beads found in Dayak necklaces and in Sarawak. Highly valued. (Adhyatman p.72)



Let beads. Kalimantan (Borneo)
The Kelabit use a dark blue (near black and a green are also known) barrel-shaped bead with flat ends. Let is the word used for valued beads. They were worn by both men and women, and 40 were worth a water buffalo. It is believed that because of their high lead content, many of the beads were made by Chinese living in Banten, Java, around 1600. They were traded to Borneo to obtain diamonds and gold. (See Francis, Heirlooms Of The Hills, p. 9)



OPITZ COLLECTION

Lewis & Clark beads. Africa
Found mainly in Mali.



OPITZ COLLECTION

Lukut Sekala bead. Sarawak
This is the most valuable bead of the Kayan of Sarawak and at one time was worth a male slave. It is reported there are only five now on Sarawak. It is a small black or dark blue lamp-wound bead with flattened ends and four rosettes in white, amber and yellow on the sides and one at each end. The bead was probably Venetian. It is currently worth about $4,000. (See Francis, Heirlooms Of The Hills p. 10)



MUNAN, BEADS OF BORNEO

Lun Bawang beads. Sarawak
The beads were used in making bead caps and were a medium of exchange. A cherry-sized yellow bead used in a bead cap was valued at 40 liters of unhusked rice. Fifty long thin orange beads or ten strands of yellow belt beads were worth one buffalo. An entire bead cap, called a pata, was worth about five buffaloes. A bead cap consists of six to eight strands of beads but can have as many as 11 strands. There are more than 20 kinds of beads used by the Lun Bawang. They range from the long thin orange beads, called bau tulang buror to yellow spherical beads called bau alet. Fake chevron beads with black zigzag bands as well as Amsterdam chevrons were also used. There are also long faceted carnelian beads (aki), black beads (alet sukur), black beads with white dots (let sukur), large red spherical beads (alet sia), gold-decorated beads (rebuyong amas) and many others. The origin of most of the beads is not known. After World War II the people changed their way of life from traditional to a more modern lifestyle and the use of beads as money stopped. (See Munan, Beads 5:45-60)

Macca beads.
First invented by Lorenzo Graziati in Venice in 1860. Drawn beads with hexagonal sections according to Francis (Beads at the Crossroads of Continents, p. 297).



OPITZ COLLECTION

Left – untreated & right treated (heated) magnesite beads
Magnesite beads. Southwest United States
It took about 800 regular shell beads to equal one magnesite bead, which was the Pomo's high-value currency. These magnesite beads called po, pol, or fol were made by baking raw nodules of magnesite in a fire and then shaping and drilling the piece to form a bead. The magnesite, which was dull grayish-white, turned beautiful shades of orange which polished up well. Magnesite beads were also used by the Yuki, Wintun, Kuhlanapo, Habenapo, Miwok and Maidu. The magnesite beads were one to three inches long and were a variety of

magnesite found at White Buttes, near Cache Creek, in the territory of the southeastern Pomo. They were ground down, baked and polished. The heating turned the dull gray a lustrous buff, salmon or red, often beautifully banded or shaded. P. 241 The magnesite beads were one to three inches long and were a variety of magnesite found at White Buttes, near Cache Creek, in the territory of the southeastern Pomo. They were ground down, baked and polished. The heating turned the dull gray a lustrous buff, salmon or red, often beautifully banded or shaded. P. 249 The Pomo valued a one inch magnetite bead at $5. P. 421

Marble beads. Africa & Thailand (See Liu p.48) - See Alley beads


OPITZ COLLECTION

Melon Beads Melon Beads. Irian Jaya
The beads were made as early as the 16th century and traded through Indonesia until they reached Irian Jaya. They are also called melon beads. The beads were an important part of bride price. It was thought that they came from bead trees grown in the East. On Lake Santani the beads were necessary for marriage. Stone axes and glass bracelets also were used in the bride price. They also were used in compensation, to settle disputes and for ceremonial objects. Copies are currently being made. (See Liu p. 92) (See Taylor p. 276)
Melon Beads. Papua New Guinea
The beads were used in the West Sepik river area. The beads were the same style as those used in Irian Jaya. (See Liu p. 92)


OPITZ COLLECTION


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OPITZ COLLECTION

Iron beads



OPITZ COLLECTION



OPITZ COLLECTION



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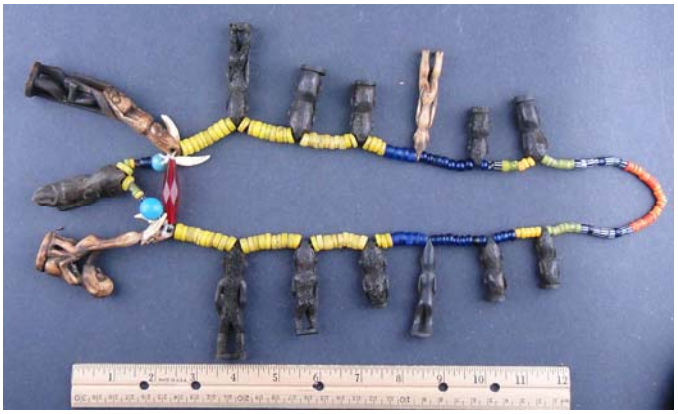


OPITZ COLLECTION



OPITZ COLLECTION

Metal beads



OPITZ COLLECTION

Borneo fetish necklace



OPITZ COLLECTION

Shell belt – Papua New Guinea



OPITZ COLLECTION

Millefiori beads



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OPITZ COLLECTION



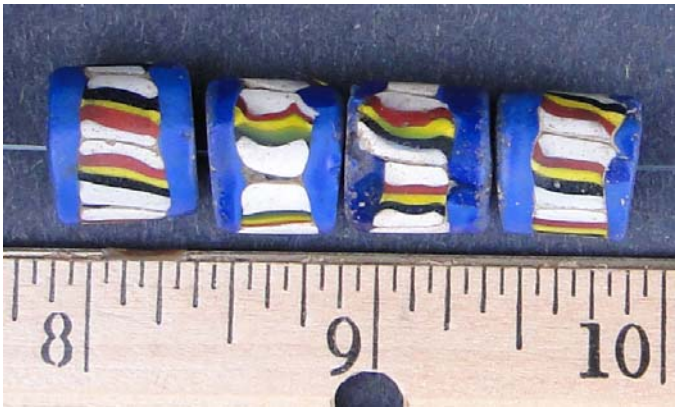
OPITZ COLLECTION



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Millefiori beads. Africa

Dubin's book "The History of Beads" dates Venetian production of millefiori beads destined for Africa between the early 19th century and second half of the 20th century. In Jakarta they were called "beads from Africa" (See Panini P. 159) The beads were made in Murano, Italy. The name millefiori is an Italian word meaning "a thousand flowers." The beads are made in a two-step

process. The mosaic cane is made and broken into thin slices, applied to a wound glass core. It is heated and can be pressed when hot to distort the canes to give many different looks. (See Dubin p.111-112)

Millefiori beads. Indonesia
These Venetian beads were used in trade from the 1830s until the 20th century.


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Ming beads
White glass Venetian wound bead with blue trail-decorated squiggles. The Kalinga value this bead as equal in value to a small pig. They regarded the bead as a porcelain bead from Syria. It is said they were each worth two water buffaloes in Luplupa. (See Francis, Heirlooms Of The Hills, p. 6) (See Liu p. 87)

Morfia beads. Egypt
It is a Fustat fused-rod bead made in Egypt around 900
A.D. or earlier. It is a mosaic and millefiori bead that is a very coveted ancient Islamic bead in Mauritania. The motifs on these beads are copied on the Kiffa beads in Mauritania.


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MOULAY
Africa


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Mutislaha beads
Mutiraja beads. Indonesia Raja means king.
The royal families of the Eastern Lesser Sundas Islands use a small wound coil bead. Commoners cannot even touch these beads. They were traded by the Chinese for sandalwood and were used exclusively by the royal class. In bride purchase the beads are usually given to the groom by the bride's family, and the groom's family gives horses, water buffaloes and gold. These beads are at least 800 years old and are Chinese coil beads, which are seldom sold to outsiders. They are very expensive, and there are copies available that are almost impossible for the outsider to distinguish from the original. The natives use both new and old beads, but only the old beads have a very high value. (See Francis, Heirlooms Of The Hills, p. 12)

Mutisalah. Indonesia
The term does not refer to a particular bead but to all beads in the heirloom system on Timor, Flores, Sumba, Roti, Aru and other islands in the area. They are Indo- Pacific beads that are drawn. The brick red beads are called mutibata. Although they are all called mutisalah the red ones are also called mutitanah or earth beads. They are the beads of the commoners and are not expensive and are used by a man to give to his bride. The orange beads are called mutibata or brick beads. They are also beads of commoners but are more rare and valuable than the brick red beads. (See Francis, Mutisalah, p. 104)

Nana beads.
See pipe beads.

Nfwaya beads. Cameroon, Africa
These blue beads were reserved for chiefs and were used to purchase slaves at the rate of 100 beads (three necklaces) per slave.

Nila beads. Mauritania
Ancient small blue glass beads. (See Opper, Powdered- Glass Beads And Bead Trade In Mauritania)


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Nueva Cadiz beads. Africa
The beads are named after the South American beads that look very similar to this African bead. (See Liu p. 28)

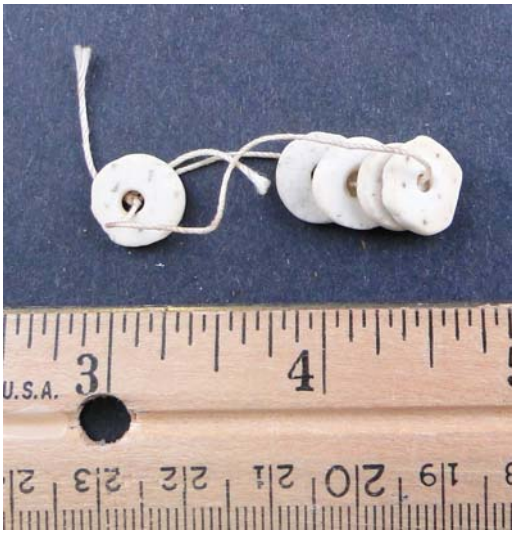

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Nueva Cadiz bead used predominately before 1560


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Nueva Cadiz beads. North & South America
These beads date from the establishment of the town of Nueva Cadiz in 1498 and the abandonment of the town in 1545 following a natural disaster. The beads were not common after 1560. The town was located on an island off the coast of Venezuela. They are compound drawn beads without the star pattern of the chevrons. They have a square shape, and in some cases the square was twisted along the length. Most all have three layers with the outer layer being blue, from translucent to deep ultramarine. Some have stripes in each of the four outer flat surfaces running the length of the bead. The true Nueva Cadiz beads come only from South America around the time of the Spanish explorers. They were also used in the southeastern part of the United States. By about 1560 the large Nueva Cadiz styles dropped out. There are also red Nueva Cadiz style beads found in the northeastern part of the United States in Lancaster, PA, and upper New York. Similar beads called by the same name are now used in Africa. They look similar but are not nearly as old.

Olive shell beads
See Olive Shell



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Ostrich eggshell beads. Africa
Turkana tribe members use the beads to make necklaces. These necklaces have been made in East Africa since at least 7000 B.C. In north Africa they have been used since 10,000 B.C. The beads were sometimes soaked in water before drilling. A man could make one necklace of beads per day.

Ox Eye beads.
See White heart beads.

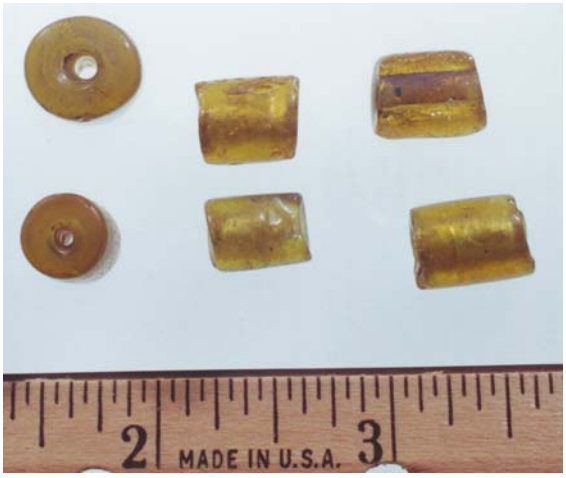

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Padre beads with anteater teeth (pagadua) attached
Padre beads and anteater teeth. Thailand
In Thailand padre beads of many colors were strung with other items like these anteater teeth in necklaces.

Padre Beads. United States - Southwest
These small glass beads, about 3/8 inch in diameter, were also called chief beads. The beads were made in China and traveled to the their destination via the Philippines and were traded by the Spanish and later the Russians. In 1900 the Pima Indians would trade a good horse for 30 satiny sky-blue “padre” beads, according to Scottsdale Indian trader Dick Le Roy. The U. S.

Army paid six pounds of these beads among other items as ransom for Olive Oatman. Some call any blue wound bead a padre bead, but that term should be reserved for beads of Chinese origin prior to the 1850s. (See Francis p. 114)

Pagadua necklace. Papua New Guinea, Kapauku tribe
In 1955, necklaces consisting of many kinds of glass beads were also considered money. (Pospisil p. 304) The Europeans introduced a cylindrical or spherical light blue glass bead called dau, which was money, and 30 of them were worth one dege bomoje cowry.



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Pang-o beads. Philippine Islands
The Ifugao tribe valued one of these beads at one water buffalo or $250. It was their most valuable bead. It is a glass cylinder with a bright golden hue. It is a wound bead made with two layers of glass and a gold foil on the innermost layer. (See Francis, Ifugao Heirloom Beads, p. 113) The beads have been excavated from a fifteenth or sixteenth-century Philippine context. They are no doubt Chinese. (Francis, Bead Trade p. 183)

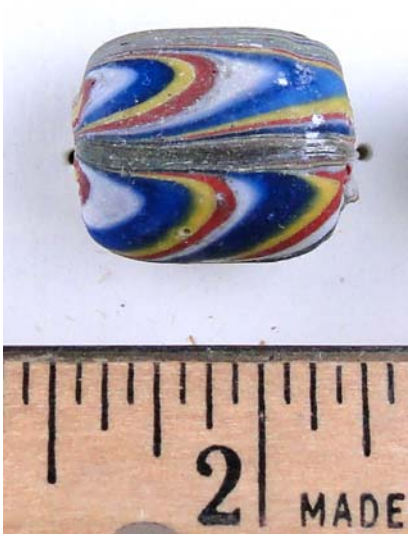
Peking glass beads. Indonesia
These monochrome beads with bubbly glass, large perforations and uneven shapes with small peaks of glass at the ends were used in Sarawak in the 14th to 16th centuries and are also found in Kalimantan (Borneo). Very few, if any, of these beads were ever made in Peking (Beijing). Peking beads were used in many parts of the world, including the Americas, via the Spanish Galleon trade. The Philippines used Chinese beads from a very early time. They were also used in Mexico, Alaska and various parts of Southeast Asia. (See Francis, Peking Glass Beads)



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Pelangi beads

Pelangi beads. Indonesia
They were made around 900 A.D. Their decoration appears to be a series of swirls. In 1980 old beads called pelangi or “rainbow” beads as big as 4 cm could be purchased in Jakarta for $50. Now worth $800 to $1000 USD. (See Allen, Magical Ancient Beads, P. 82) They come in a variety of color schemes and cores. The Indonesians call them pelangi and on Palau they are called kluk. They are also heirloom beads in Palau. (Thijssen-Etpison p. 43)

Pipe beads. Cameroons, Africa
Also known as tomenda or fa beads, they are drawn, undecorated tubular glass beads in blue or red. In 1850, the blue beads, called nana, were worth one-half their weight in gold dust. The beads had to be the smaller beads, and no substitutes would do. It is believed they were actually substitutes for earlier bluish-coral beads made in Benin and traded through West Africa.(Harter p. 6) The red tubular beads were called lankan and appear to be imitations of red coral. (See Harter p. 8)

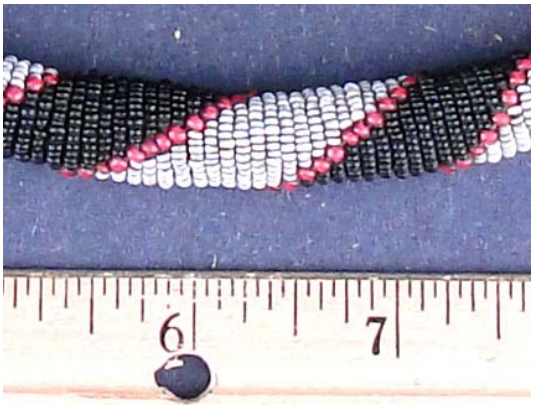
Polychrome beads. Africa
They are Venetian-made glass beads.

Polychrome beads. United States
The Sioux, Blackfeet, Crow and Wallawalla used them in trade. They were made in Venice and had highly sophisticated and delicate designs of leaves and flowers. (See Liu p.28)

Pony beads. United States - Southwest
Small glass beads from 1/8 to 1/10 inch in diameter. They were used in the early 1800s and gradually replaced the traditional porcupine-quill work previously used. They are similar to seed beads but larger.

Porcelain beads. Africa
Drawn white glass beads.

Pot beads.
See sand cast beads



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Pound beads. Africa
Tutsi Women from Rwanda wore necklaces of many strings of these beads. The number of strings denotes wealth. The most popular colors were black, white, dark blue and red. Also see seed beads.

Powder beads.
See sand-cast beads


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Prayer beads. Tibet
They were made from human bones with semi-precious bits of stone embedded. (See Dubin p. 78-81)

Priest beads.
See sand cast beads



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Prosser beads. Africa
The beads are named after Richard and Thomas Prosser who patented a machine to make buttons in 1840 and 1841, which was improved by Jean-Felix Bapterosses in the next few decades, according to Francis, Beads & People 2. A powdered material is put into the machine, which exerted intense pressure on the material and turned it into a bead. They are also called wedding beads. Most Prosser beads have a thin, often hidden, seam and pitted areas on one end. (See Francis 20 Easy Steps To Identifying Most Beads In Most Collections, p. 17) (See Liu P. 32-33)



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Pumtek beads – Top – Modern made after 1920, Bottom – Genuine old beads.


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Pumtek beads. Burma
These beads were made from opalized (fossilized) palm wood around 1,000 to 1,500 years ago by the Pyu of Wadi. Since 1926, imitations have been made from fossilized (but not opalized) wood with finer grain. The beads are dark brown with white lines. They were valued among the Chin of Myanmar (Burma) and were called buried thunderbolts. They had a high exchange rate and are included in the obligatory payments that precede marriage. The fossilized hardwood used to make the modern beads is called Dipteracarpoxylon burmensus, while the opalized fossilized wood is called Borassus flabellifer wood. The opalized palm wood can be chipped in any direction, while the regular fossilized hardwood splits along only one plane. Around 1900, some villagers in Payagyi found pumtek beads in ruins, and they started selling them to the Chin. By 1926 they could find no more Pumtek beads, so they started to make imitations using the common petrified wood found around Payagyi. They used a white mixture of lime, soda and borax for the white part, several other chemicals to form the dark part and baked the resulting beads. The prices of these imitations were less because the Chin recognized them as imitations. The genuine old Pumtek beads were made of opalized palm wood with a distinctive heavy grain. The Pumtek beads were made after 1926 with a finer grained fossilized wood. (See Francis, Pumtek Beads, p. 104-105 See Liu p. 83)


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RATTLE
Trobriands
Used as decoration with money objects – but not money.


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Roman beads. Africa
No Roman beads should be found south of Algeria. Most of the Roman beads claimed from this southern area are actually early Islamic beads.)See Francis, Beads & People 2.) (See Dubin p.60-61)

Roman carnelian beads, Africa
Come from North Africa about 2nd century A.D.

Rose bead.
See White heart beads.

Africa
A considerable quantity of Russian blue beads were traded to Africa. In Rhodesia the chiefs gave them to witch-doctors to be used as tribute to the great god of the Matabele. As a result they were known as ambassador beads in that area. (See Harris, P. 6) Africans liked lighter blue beads. Large dark blue beads were used in Northwest area of the US. The long Russian bead is rare. It is not, however, a true Russian. (See Harris, p. 9)



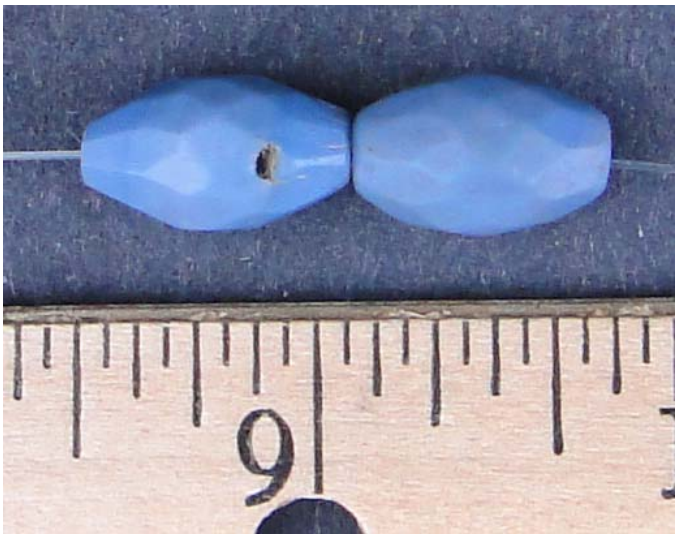
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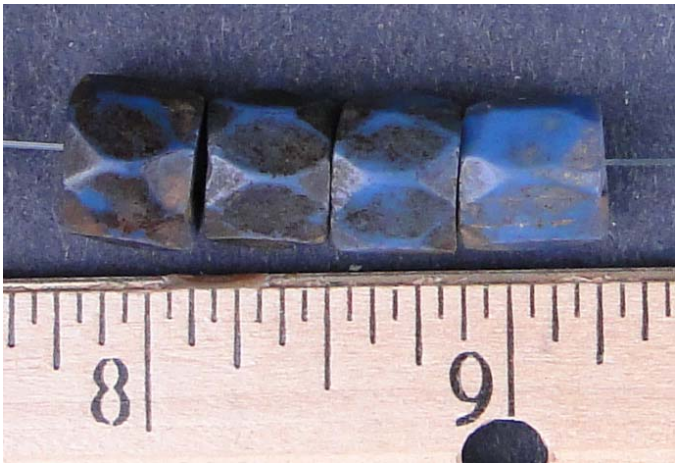
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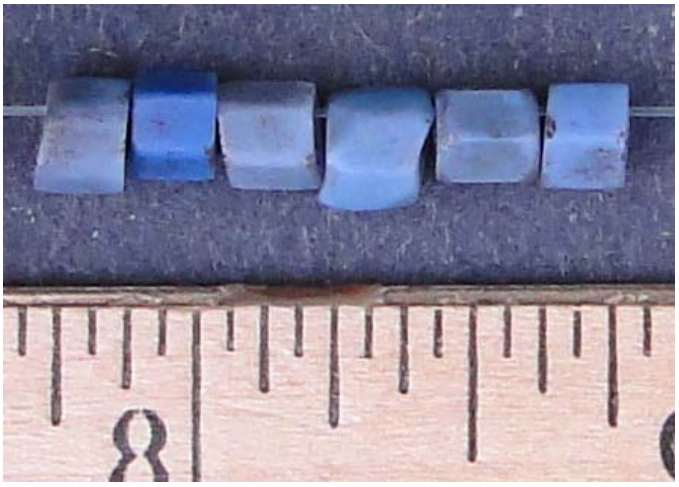
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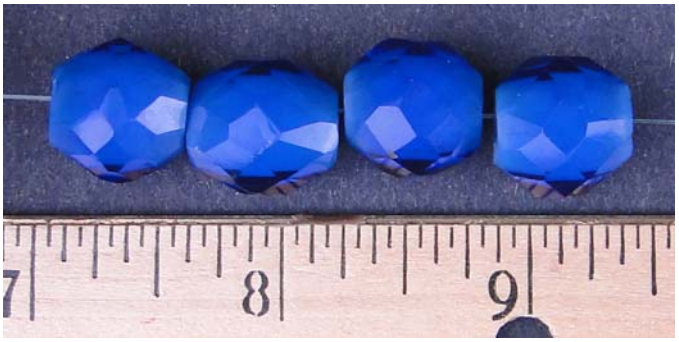
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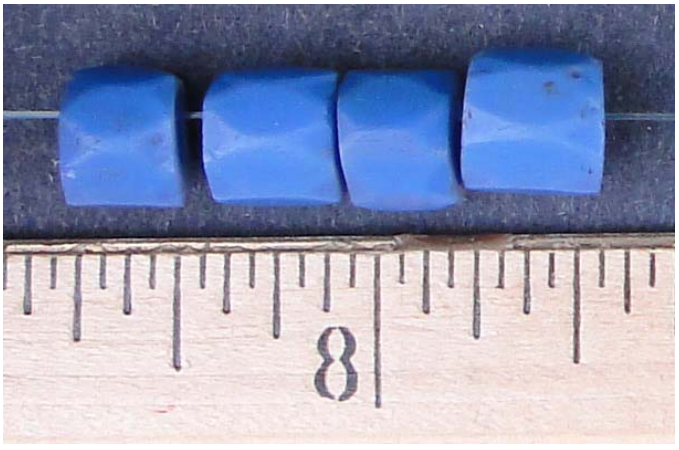
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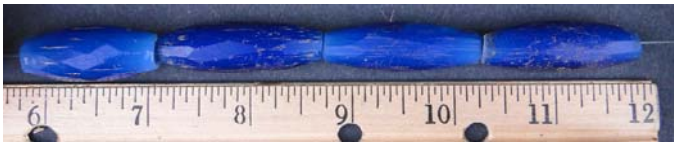
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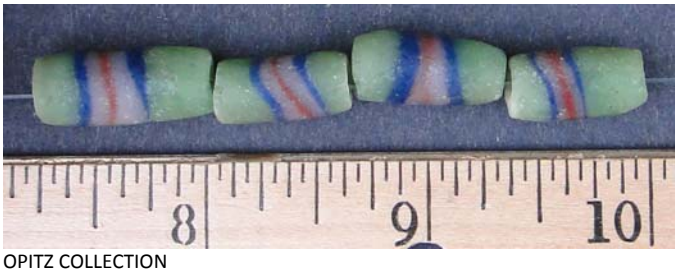
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"Russian" trade beads. Alaska
They are short bugle or cane-type drawn beads with multiple facets. There were 18, 21 or 24 facets. The many colors are transparent blue, deep transparent green or amber, a translucent white and occasionally ruby red and lavender. Probably made in Bohemia (Czechoslovakia), shipped to Belgium, repackaged and shipped to China, and traded to Russian companies that used the beads to trade for furs. Some feel that the beads may have come from the Hudson Bay Company or John Jacob Astor, the owner of the American Fur Company.
The Indians of the Northwest Coast also valued a blue bead they called a "chief bead." This kind of bead was also traded in Africa. There it was called the ambassador bead because its purpose was to obtain the goodwill of the gods. (See Harris, The Russian Bead)

Russian blue bead. United States - Northwest
The Indians of the Columbia River valued the faceted and smooth blue beads and would trade furs for them. Six to eight beads were worth a beaver or three martins.



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Sand cast beads
Parts of East and West Africa have been making beads with this method for more than 1,000 years, and in Ghana this method has been used since the 1600s. Scrap glass bottles were crushed very fine and then the powder was put into clay molds in the center of which a stem of the cassava plant was placed to form the hole of the bead. It was then placed in an oven for about an hour. The designs of the beads depend on the colors of the glass and how the powdered glass was put in the mold. Clear glass produced white, green beer bottles produced green, sulfur added to clear glass produced yellow and washing blue added to clear glass produced blue. Some of the beads have decorations added or

are polished. Priest beads are larger sand cast beads that have vertical stripes or layered bands of color. Many are beige, brown, gray, blue or green. Other beads are also made from powdered glass including adjagba, akosu, bodom, kiffa and krobo beads. (See Francis p. 105)

Seed beads.
Africa. Small drawn glass beads, also called empress beads, were used in bunches of five or six strings in different lengths. Four or five bunches weighed one pound. The Xhosa society used glass beads as a money equivalent, or rather as a cattle equivalent. In 1825 a series of fairs was established at Fort Wilshire along the banks of the Keiskamma River, where large quantities of ivory were traded for glass beads and other items. Later the value of the beads decreased to the point that by 1870 they were no longer a money item. In the Cameroons they were called futomtcha and many variations exist that are called this name. In the 1800s, one teaspoon of these beads was one full day's work. Also see pound beads.

Seed beads. Cameroons
These glass beads were of Venetian or Czechoslovakian manufacture and were used as a medium of exchange in the slave trade and traded for valuables. (See Northern p. 21)

Shell beads. Solomon Islands
Made on Malaita Island. A man gave many strings of shell beads as a bride-price. A bead lender became a leader in the community.

Mussel shell beads
Are sometimes heated to produce orange (faroga), brown (kee).
Black-lip shell make kurila.
Spondylus (spiny rock oyster) make romu beads.

Small shell or stone beads were sewn jackets. See jackets.



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Shell beads. United States - California Coast
Pomo Indians were major suppliers of shell bead valuables to all of central California. Only specialists who inherited the privilege could make the actual beads. Many taboos had to be observed by the specialists. In 1900 a string consisted of 200 beads. A deer was worth six strings. A domestic bow taking eight to 10 days to make was worth 12 1/2 strings. Beads were made of clamshell. It also took about 800 regular beads to equal one of their magnesite beads which were their highest value currency. These magnesite beads, called po, pol, or fol, were made by baking raw nodules of magnesite in a fire and then shaping and drilling the piece to form a bead. The magnesite, which was dull grayish-white, turned beautiful shades of orange when heated and then polished up well. The beads were used as blood debt and in exchanges between families of the bride and groom.

Shell beads. United States - Midwest
Rolled tubular or rounded beads made from native copper from Lake Superior were traded several hundred miles away as early as 3000 B.C.

Shell beads. United States - Zuni Tribe
Beads with a purplish tinge made from the Olivella biplicata were used as a form of money with the traders paying two or three dollars for a string of 24 inches. The beads were about 1/16 inch in diameter. (See Orchard p. 27)



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Silver beads. Ethiopia
Hollow old silver beads made in two halves and soldered together. Many have the sign of the Jewish bead maker. (See Liu p.132-135)



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Skunk beads. Africa
Black Venetian glass or plastic beads with polka dots are called skunk beads. They were used in trade throughout Africa.



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Snake bone beads
Africa Colorful zigzag glass beads which fit tightly together. They were probably made in Czechoslovakia in a mold and are also called interlocked beads. They imitate snake bones. (See Francis p. 24)

So-so beads
Africa a translucent yellow bead from Ghana that was subjected to heating. (See Francis, Beads & People 2 , p.4.)


INTERNET

Speo beads



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SPIRAL BEADS



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Spondylus beads. Ecuador
Maya spondylus beads from 1500 A.D. Red shell beads were made of the spondylus shell and were believed to have been used as a medium of exchange. (See Hedges, July 1970) (See Dubin p.256-258)



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Spondylus beads. Guatemala
Beads made from the thorny oyster were introduced as a medium of exchange by the Spaniards. (See Johnson p. 18)



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Spondylus beads. Peru
The Inca culture from about 1100 A.D. used spondylus shell beads which were traded from Ecuador.



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Steatite beads
Chumash tribe, San Miguel Island, California
Grooved precontact grooved steatite beads.
See Dubin, 1999, p. 433

Stone beads. Indonesia
Semi-precious stone beads made of onyx, banded agate and carnelian probably came from India. A soft green stone was also used. The beads were at times decorated with soda, which leaves a smooth white line. This was done as early as 2600 B.C. and was known to the Assyrians, Persians and medieval Thais. Some were made in India. To obtain a dark line the area forming the line was soaked in sugar water and heated. It is felt this technique was also used to make the dZi beads from Tibet. (See Dubin p. 229)



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Striped beads. Africa
The Africans requested striped beads as early as the 17th century. In 1603 it was reported in West Africa that only a light blue bead with up to three white stripes was wanted. Later the beads were made by the Venetians and Germans. (Jargstorf p. 72)



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Talhakimt pendants. Africa
Agate triangular pendants with a hole at the wide end came from Idar-Oberstein and were similar to pieces collected in Darfur, Sudan, in the 1930s. Some are also Czech molded glass pieces and others are from India made from carnelian. The Czech pieces can be identified by the duller matte surface, while the Idar- Oberstein pieces are shiny and have good craftsmanship. The Indian pieces are shiny, but the workmanship is not nearly as good and they contain many nicks on the edges. There are also red plastic pieces that are worn by the Berber women in necklaces and are European in manufacture. (See Liu, India, Idar- Oberstein And Czechoslovakia Imitators And Competitors) “They were traded in Northern Nigeria, Saudi Arabia, Mecca by Indians to Hausa speaking pilgrims, who then imported them into Sudan. They were manufactured and traded by Indians from western India to Egypt as early as 1300-1500. Idar-Oberstein, Germany produced them as early as 1820. They were made in Cambay, India and the best were made in Idar-Oberstein, Bavaria and Gablonz, Czechoslovakia. Most common material was Carnelian and heat treated to intensify color. Many were made of molded glass in red to copy carnelian at a lower cost. Handmade copies were also made in Morocco of Lucite. Red is the color of blood and so they were good for blood and promoting fertility. In the 1930s among the Tuaregs of Darfur talhakimt were made of carnelian and in the old days were worth a female slave or a riding camel. “ according to Liu.



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Telsum beads. Africa
These beads are actually small silver boxes that can be strung on a cord and were used in Ethiopia. Their use as money is still in question.



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Tic-tac-toe beads. Africa
A decorated wound-glass bead made and used in the 1800s for trade in West Africa as money.

Tosi beads. Cameroons, Africa
These beads are colorless or transparent pink decorated with thin white lines running the length of the beads. They look like gooseberry beads. Only the chiefs and dignitaries authorized by the chief could wear them and then only during public events. One stand of the beads was worth one wife or two slaves. Twenty beads was the price of one male slave. (See Harter, p. 10)

Trade centers in California
There are several trade centers in California where beads have been found. They include: The Northern California Exchange Network, The Central California Exchange Network, The Southern California Exchange Network and The Gulf of California Exchange Network. (See Bennyhoff)
Trade-wind beads
Now called Indo-Pacific beads. See Indo-Pacific beads.


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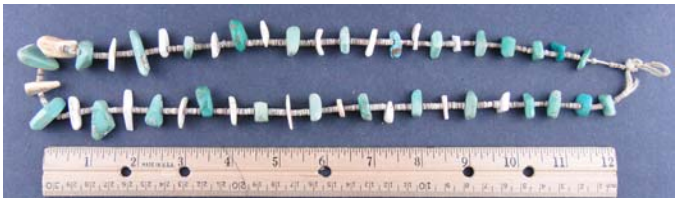
Turquoise. South America
Small turquoise beads were believed to have been used as money hundreds of years ago.


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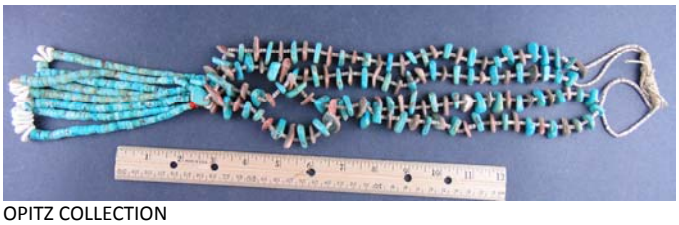
Turquoise. Tibet
Beads made of turquoise were used as a barter currency in Tibet for hundreds of years. Even the poorest Tibetan owned some turquoise beads. Nyinba women used turquoise in their headdresses. They most valued turquoise that shows a flawless, sky-blue color without matrix. (See Liu p. 82-83) Gabriel in Jewelry of Nepal on p. 57 states, “Turquoise has a natural aging process and with exposure to light and body oils darkens the color turning a darker green and eventually black. “

Pawn turquoise necklace


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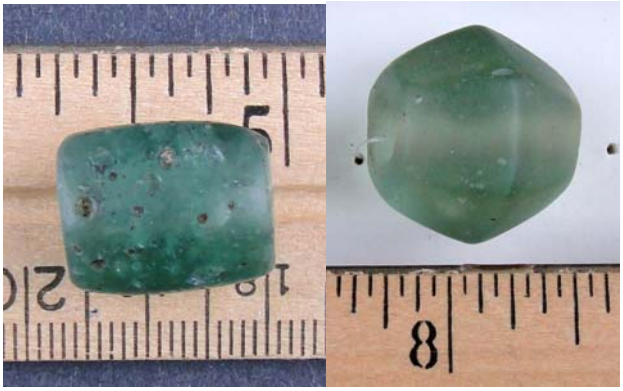
Indian turquoise beads


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Pawn turquoise beads
Turquoise beads. United States - Southwest. Hopi and Zuni Indians.
They were a store of wealth. An Indian pawns his turquoise jewelry to grow wool and other crops. When the crops are sold, the man reclaims his pawned jewelry and invests the balance in additional turquoise jewelry. (See Erikson p. 111) (See Dubin p.260-261)



OPITZ COLLECTION
Udoud – Smesmob type



OPITZ COLLECTION
Udoud – Kldait



OPITZ COLLECTION

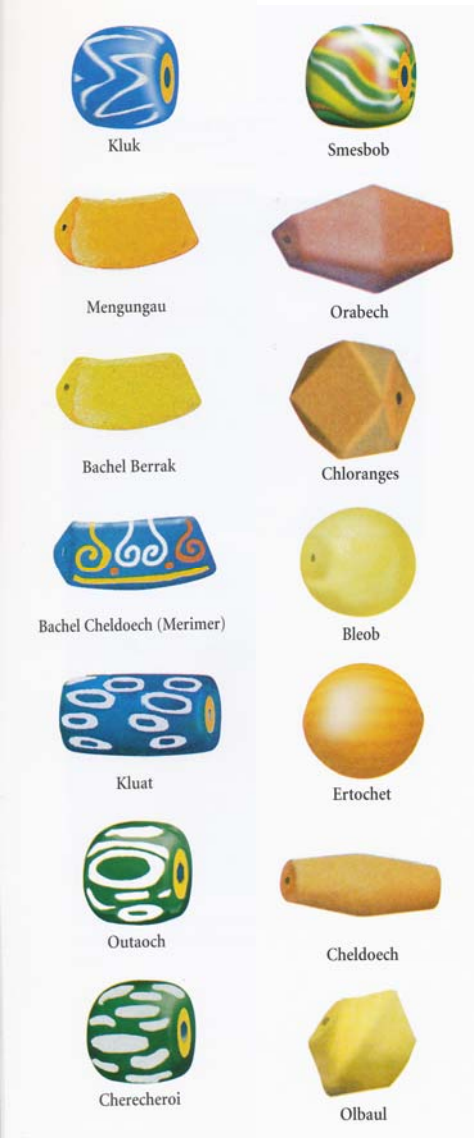
Bracelet found in metal-age Chinese grave sites in Asian countries. It is believed they were used to make Bachels (a type of udoud)



Udoud belonging to Queen of Palau, Bilung Gloria Salaii



High chief Reklai Bao Ngirmangof of Melekeok with his wife, Dirrauedes. She is wearing a very large Bachel Berrak.



Udoud beads. Palau Islands
The group of islands had 6,000 Palauans in 1946. The major island is Babeldaop, which was also the source of the majority of the Yap Island stone money. Udoud is the generic name for bead money on Palau. Palau's monetary system was one of the most highly developed and complex in the world. It consists of clear glass, pottery and polychrome beads as well as crescent bar gorgets. They are used in purchases as well as gifts for weddings, births, funerals and house building. The origin is not known, but there is speculation that they ultimately came from somewhere in Asia. Many legends tell of people taken to strange lands where the beads are common and even a swimming island that dispenses the money. The system was already operating in 1789.
There are three kinds of men's money.

The first kind appears to be a ceramic, #6 in hardness (Moths Hardness Scale), orange luster waxy. Specific gravity 2.6. The origin of the beads is not known and is clouded in legend and mystery. Some pieces of Palau money are known to exist on Yap Island also. It is believed that some of the beads were brought to Palau by the Yapese when they went there for the stone money used on Yap Island. The system of values of the money is very difficult to understand, even for the Palauans. The shape, size, color and material all help to determine their value. The beads occur in two colors: red, called mungau and yellow called berrak. Kubary said that genuine berrak is a very hard, sulfur yellow substance with faint conchoidal cracks. The pores, when filled with dirt, give the surface a finely spotted appearance. They have a faint luster and often cracks and fissures. Most of the large pieces of money belong to this type. Berrak is more highly valued than mungau. There are different grades of both colors and a type which seems to be a mixture of the two. Below this value is a second yellow variety, called mres. There are two varieties which had a medium commercial value in early days. They only occur in the smallest denominations and are thin perforated disks. The red mungau occurs in several varieties. Many of the pieces are made from several colors of different materials and have veining, fissures, very fine pores and even what appears to be organic material in them.

The orokommel variety has red mungau and yellow berrak with the fissures in the material filled with black and occasionally purple or sap green.

The ngarremek variety has even amounts of red and yellow.

The idik variety has a brown hued true mungau. These all have the general name of bakal and most are from one to three inches long with a gradual curvature to the flat surfaces. All are perforated to be placed in a necklace.

Small round beads, disks and double cones made from berrak and mungau were equal to a "mor a kaymo" which is the lowest value any piece could

have. Kubary named and described 14 of them, and it is believed that many more exist.

Bakals have proper names. The larger pieces were the most valuable and became famous. The most valuable type of bead was ba'al and it was traditionally owned by upper-rank families and never used in ordinary economic transactions.

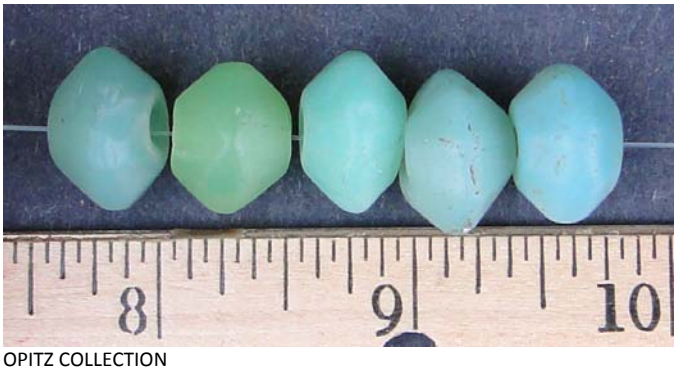
The second kind of men's money is called beads. There are two classes and one sub-class. One main class is called kalebukub. This class was made of a vitreous compound that resembles porcelain and has a hole molded into it for suspension. Most were mottled or had patterns of white wings embedded in a blue, green or other colored matrix. Kubary said there were 25 varieties of kalebukub at his time. The other class was called kluk. To the non-expert the two classes look very much alike. The kluk was less valuable than the kalebukub. There were between 16 and 26 kinds of kluks according to Kubary. The general design consists of parallel, oblique or concentric veins. This kluk is the standard value for Palau money with a value of 100. At the present time it is worth $100 or 1,000 to 2,000 pounds of taro. The subclass was called adolobok and was a porcelain bead. It is actually a slice of either a kalebukub or a kluk. The standard value was the kluk and it was an opaque polychrome bead used in many daily transactions. In 1948 a kluk was worth about 100 dollars. In German times a kluk was worth 100 marks. All are very rare and valuable. Many of the beads were buried with their owners or were lost when the beads were hid by their owners in times of danger. The third class of men's money is made of glass and is called kaldoyok. This class has depreciated so much in value that it is really not considered money at present. The glass is old and imperfect and either tinted green or faint yellow. They are of a variety of shapes, from pear shaped to spherical and elliptical.
many different surfaces.

In the 1880s, Kubary said a ranking kalebukub was valued at $60, while the best adolobok was worth $7.50. The best kluk was worth $12.50, and the best glass kaldoyok were worth only $2.50. The kluk was the unit of measure and, it was equated to American or Japanese money. The money collected in fines was the only source of income for the chiefs. The people also were required to make certain expenditures in their social life which were in native money. The money was used, for example, to get married, at the time of death and also at births. The money was essential to prestige and political influence. The money was acquired by earning it or through social custom. Just prior to the birth of a child, a ceremony was performed at which the father's family gives one kluk to the wife's family. At present, $5 to $30 can be given instead. If a child was named for a person, that person felt very honored and gave the father a present such as a turtle or a piece of money called a kldait. Fees were also paid for tattooing and to become an apprentice. Prior to the German administration, one village furnished another village a group of young women for a specified fee. They served as mistresses in the men's house. Payments were also made for adultery and for the return of an angered wife. Money was also paid for divorce and for prestige and succession ceremonies. Other times payments were made were: death of a spouse, inheritance, dances, building a men's house and war. In later years Palauan bead money was not in demand by the young men of the island and therefore its value in dollars was hard to equate. It was also hard to value because one bead cannot be replaced by another bead if the one was lost or broken. The money does not circulate freely because the Palauans do not feel competent to judge the value of the money and therefore get the advice of an expert before accepting a piece. In many cases the owners of the money do not actually possess the money, but instead it is held by certain family representatives for the owner. One money expert recited the names of 282 types of money totaling 2,947 pieces. Of this total, 73 types numbering 630 pieces are not used at the present time. There are no new pieces coming into the system, as all are of foreign manufacture and are antique. Only the oldest male in a group of matrilineal lineage mates can hold his own money and will also hold the money of his siblings and sister's children. A man also provides the money to pay for the bride of his

son. Many other payments are required to be made for such things as a payment to the mother's brother of his daughter-in-law when she becomes pregnant, as well as a payment when a marriage is ended for any reason. Much of the value of a piece is dependent on its history. To obtain a more valuable piece you must pay more than its value in smaller pieces. This means that they are not exchangeable up and down at the same rate. Someone has said that Palauan money is more like our jewels than our money because the value goes up faster than the proportionate size like a two carat diamond is worth more than two one carat diamonds. Also some diamonds like the Hope diamond are worth more than another diamond of comparable size and color and flaws. It is believed that the opaque glass crescents are segments of glass bracelets identical to those found in ancient burial sites in the southern Philippines. It is suspected that the Palauan beads actually came from Yap and had been used to pay for food, canoe sailing and later for permission to quarry Yap stone money on Palau. Palauans do not like to show outsiders their money. (See Barnett) (See Ritzenthaler, he lists a complete inventory of the kinds and number of pieces)



OPITZ COLLECTION



OPITZ COLLECTION

Vaseline beads. Africa

The yellowish-green color is from uranium salts. These Czech bicone beads were molded and then the facets were ground onto them. They were used in Ghana and first appeared on the market in 1880. It is probable the name was attached in the 1970s when the beads came to the United States in large numbers.



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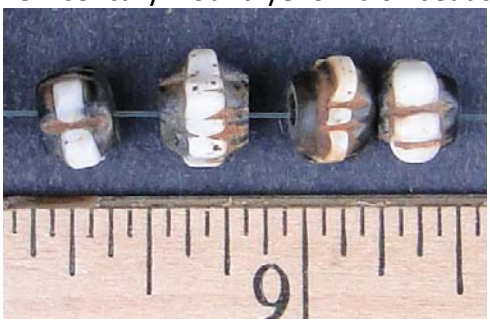
OPITZ COLLECTION

Fancy beads, Africa



OPITZ COLLECTION

Venetian beads, Africa
19th century wound yellow disk beads.



OPITZ COLLECTION

Venetians beads, Africa
Late 1800s to early 1900s wound beads.



OPITZ COLLECTION

Watermelon beads, Africa
Originated perhaps in the 17th to 19th century.

Wedding beads, Africa
See Prosser beads



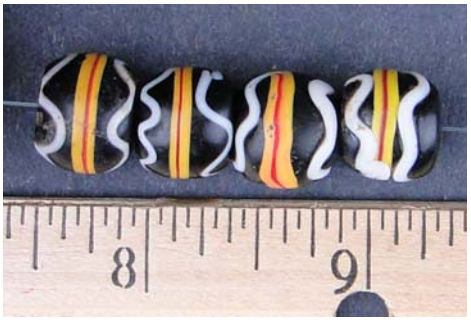
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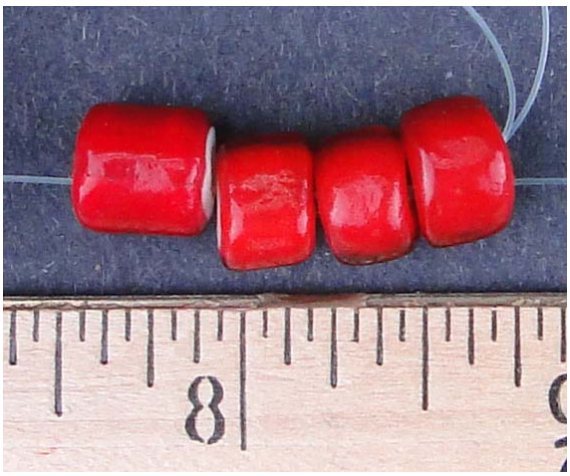


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OPITZ COLLECTION

Wedding cake Venetian fancy beads, Africa



OPITZ COLLECTION

White heart, also known as rose bead and ox eye.
Africa, North and Central America, Thailand, Burma.
They were originally made in Europe.



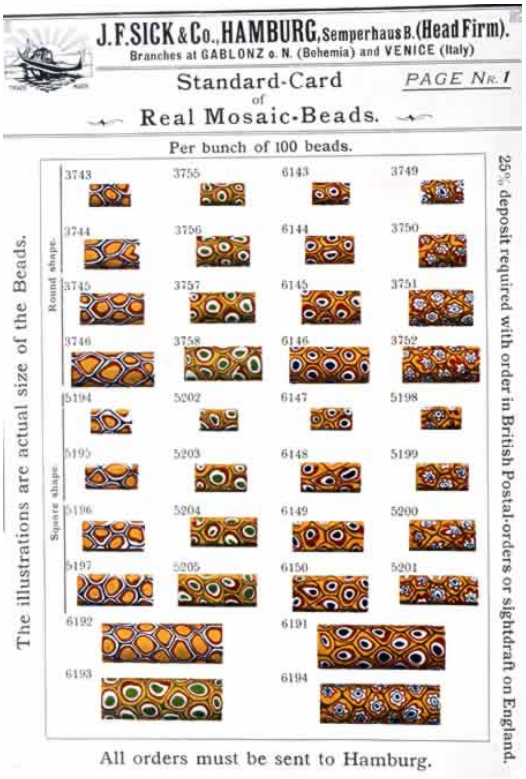
OPITZ COLLECTION

Wood beads. Nigeria
The beads were carved and decorated and used as small change. The most common were small wooden beads made by the turners of Upper Egypt, which were bought up chiefly by the Bedouin and other peasants. 3/8” diameter. (See Francis, Beadmaking In Islam: The African Trade And The Rise Of Hebron, p. 18)



OPITZ COLLECTION

Zen beads. Tibet
The glass beads were also used in Nepal and made by The Sick Company in the 1920s.


J.F.SICK & Co., HAMBURG, Semperhaus B. (Head Firm).
Branches at GABLONZ o. N. (Bohemia) and VENICE (Italy)
Standard-Card PAGE Nr. I
of
Real Mosaic-Beads.
Per bunch of 100 beads.
The illustrations are actual size of the Beads.
25% deposit required with order in British Postal-orders or sightdraft on England.
All orders must be sent to Hamburg.

Bead Cards
Many companies including J.F. Sick & Co. made cards with beads or pictures of beads on them which the company has for sale.



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BEAN MONEY
Japan,1601-1865, Mameita gin.
Their weight ranges from under 2 grams to more than 10 grams of silver or billion. Most have designs or punch marks on a rough surface. They were originally used as bullion or to make up the casting weight differences of cho gin. One side has a God of Plenty with a legend to the left. There are many varieties issued during the Keicho, Genroku, Genbun, Bunsei, Tempo and Ansei periods. (See Krause & Mishler)

BEARSKIN
Quebec, Canada.
The skin became legal tender in 1673. (See Taxay p. 145)


OPITZ COLLECTION

BEAR TEETH
Alaska, British Columbia.
Polar bear teeth were a highly prized medium of exchange. (See Schulman & Gibbs p. 10)


OPITZ COLLECTION

BEARD MONEY
Russia, 1698-1725
In 1698 Peter the Great, Tsar of all the Russians, issued a decree that forbade beards and traditional dress. Later that same year a second order was passed allowing the people to retain their beards and Oriental clothing if they paid a tax for the privilege. Late in 1698 Peter ordered 50,000 tokens to be struck from red copper. Only one pattern is known. In 1705 a second issue was struck and put into circulation. They were within the tolerances of the contemporary half kopek. At the time of Peter's death, a third issue was in production. It was square, and all but a few of the 2600 struck were melted down in 1728. At that time the tax was 50 rubles per year per person. While the piece is not odd & curious money, some collectors include it in their collections because of its unique use.


OPITZ COLLECTION

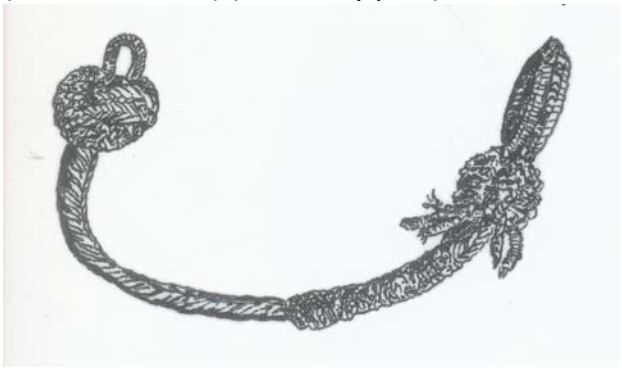
BEAVER PENDANT
North America
Flat molded pendants in the outline shape of a beaver with a hole near the head were used in trade with the Indians by traders. Most pendants were silver, but copper pieces were also used. They represented "one made beaver" and became the Hudson Bay Company's standard of value for trading in the northwest. There are many modern copies.


OPITZ COLLECTION

BEAVER SKIN
North America
Trade item in Colonial America, Alaska and Canada. The beaver skin, or "made beaver", was a popular unit of measure and item of trade. In 1626 a trader received 10 beaver skins for a piece of cloth, two hatchets and some beads. (Francis p. 26) The Dutch paid two fathoms of white wampum and one fathom of black wampum for a beaver. A good bearskin was also worth one beaver. In 1655 a beaver was worth nine Dutch guilders. In 1670 one beaver was worth a fathom of tobacco, a quarter

pound of powder, six knives or a few blue beads. The Indians of the Southern Plains valued a beaver at two good otters, 10 to 12 raccoons or four or five wild-cats. In 1703 in Massachusetts, one beaver skin was worth any of following: two yards of cotton, six knives, six combs, one shirt, two small axes, two small hoes, six fathoms of tobacco, two pints of powder, 40 biscuits, 10 lbs. of pork or one pint of shot. (Weeden p. 401) Other furs were also valued in terms of beaver. One beaver was worth any of the following: one otter skin, one bear skin, two foxes, two woodchucks, four martins, eight minks, four raccoons or one moose hide. (Weeden p. 402)

The main unit of account of the Hudson's Bay Company was the "made beaver". It had an established value that most other items were valued by. It was to represent the value of a prime beaver pelt. The trading of furs by the Indians to the Hudson's Bay Company was a very complicated affair. There was a very formal, complex ceremony that lasted several days. First there were gift-exchange ceremonies. These ceremonies were to formally establish new friendships or renew old ones. The Indians came as a group in canoes. The head of the post then met with the Indian leaders, and speeches were given by both sides. They basically welcomed each other and told what they had to trade. The post then gave the Indian leaders many gifts. In some instances the Indians then got liquor and drank for a couple of days. The peace pipe was then smoked. The trading then started through the window in the wall. No Indians were allowed in the factory or warehouse while the trading was being done. This was to prevent stealing. The Indians thought there was nothing wrong with taking things they wanted because the traders could not use all the goods they had. Indians considered hoarding to be anti-social behavior. The method of trading and the use of the "made beaver" as a unit of account changed over the years. The values of trade items as well as furs also changed over the years. A 4 1/2 ft. gun went from 10 "made beavers" in 1700 to 14 in 1760. In 1700 two wolverine skins were worth one "made beaver", while in 1760 one skin was worth two "made beavers". In 1700 eight knives were worth one "made beaver" and in 1760 only four knives were worth one "made beaver". From 1774 to 1784, the Legislature of the State of Franklin (now part of Tennessee) by law set the salary of the County Clerk at 300 beaver skins per annum. Generally the value of the "made beaver" went down over time. In the early eighteenth century one beaver was worth one bear skin, four martin skins, four seal skins, one shirt, two pints of powder, one pint of shot or two yards of cotton. (See trade silver) (See Taxey p.94)



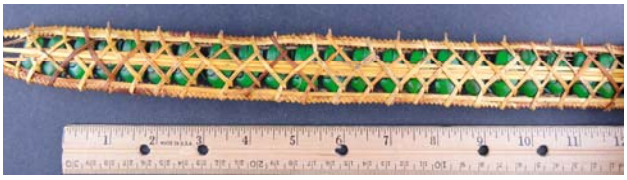
BECKET
New Caledonia
Fur from the fruit-eating bat, Pteropus, was highly valued in New Caledonia and used for decorating weapons and also for making the becket, which served as currency and a spear-thrower. The bats were caught in nets or knocked down with sling-stones or sticks. The hair was pulled out and spread evenly between fine banana fibers and twisted into a furry cord. The cord was then dyed and woven into the becket or other items. (See Quiggin p. 168-169.)

BEEF
Massachusetts, Carolinas, New Jersey, Pennsylvania, 1690
Beef and other commodities were used as currency. (See Taxay p. 145-146)

BEER
England, 19th century
Beer was used as part of payment of wages in some coal mines. (See Mosher p. 41)

BEESWAX - See Wax

BEETLE MONEY
See Scarab
Ecuador, Peru, Brazil, Papua New Guinea
Dried iridescent beetles were used in South America.


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Papua New Guinea.
Iridescent green beetles carapaces (mormi) were woven into headbands of golden cane lattice for use in the Asaro, Wahgi and Jimi regions. Headbands were a trading material and a minor form of money. Whole beetles or parts of beetles were used in headbands. (See Schulman & Gibbs p. 11) (O'Hanlon p.15)


OPITZ COLLECTI

BEETLE LEG MONEY
San Matthias Island
Brilliant peacock blue joints from the leg of a beetle which is a member of the Buprestidae family of beetles were strung on stiff fiber or softer two ply twine. A fathom equaled a mark or a chicken. (See Quiggin p. 130-131)


OPITZ COLLECTION


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BEKU
Trobriand Islands

The large green flecked stone ceremonial axe blade was used in bride price and for canoe purchase. It was also used by white traders, to purchase pearls, for performance of sorcery, payment for gaining allies in war, payment for killing someone and performance of magic spells. The stone was quarried on Muyua Island and Woodlark Island to the southwest of the Trobriands, and large pieces were brought to Kiriwina where specialists polished the finished blade. The biggest blades were very thin and well polished over the entire blade. The rarest beku axes had handles of a very distinctive style. They were then considered a very important valuable in the Kula ring. The blades were also used to form alliances in fights as well as arranging a battleground in another area so your village and gardens would not be damaged. They were used as kaributu gifts. In Kiriwina they were male valuables. Beku were individually owned and inherited by men. The blades are not being manufactured at present, but they still are being used to some extent. A man that had five beku was considered wealthy. Beku is considered an exchange object only on Kiriwina. In 1970 the blades were small, not used much and few in number. During exchange the blades were inserted into wooden handles, which were only props. On Sudest Island greenstone axe blades were called tobotobo. Long thin dark green axe blades were called Giarova. There are many other names for various axe blades used in the many islands. Each seems to have its own common size, shape and color, but most seem to have at least some green in them. Traders used them to purchase pearls from the natives. They were called benam in Tubetubeand also tobotobo. See Kula.



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BEALONG - See Gambar

BELA - See earrings, Flores, Indonesia

BELL -See Buffalo Bells, Deoganta, Hawksbill

BELL CASH

Bell cash - China
China, before 400 B.C.
Small bronze bells called Zhong Qian or bell money. Many experts do not consider these bells a currency, but they are included in many collections as barter items. Many different styles and sizes.


OPITZ COLLECTION


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Bell – Copper - Mexico


OPITZ COLLECTION

Bell
BELL- COPPER
Mexico
Copper bells were used by the Maya as money. Although abundant, silver was highly valued, but it did not serve as money. Bells were valued according to size. 3/4" (See Taxay p. 41)


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Bell – Africa - iron



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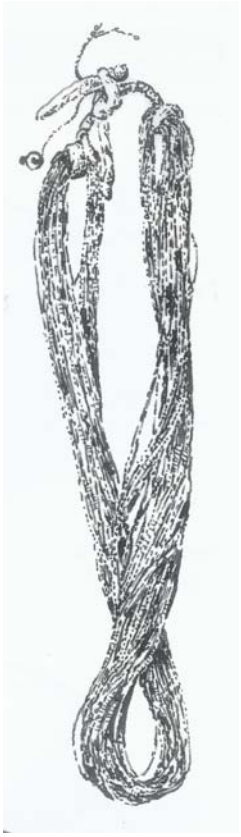
Bell – Africa - iron
BELL-IRON
Africa, Congo
They are found singly or in pairs connected by a rigid piece of curved iron and are called ngke. They have no tongues but were beaten with rubber-headed sticks. One hundred bells would purchase a slave. Five bells would buy a pot of palm oil. They were also used in ceremonies and, in a few cases, wars were fought over particular bells. They were used as a form of currency around the Ubangi bend in the late nineteenth century. The bells were also used as an insignia of leadership in African societies from as early as 1000 C.E. The bells were also used as tools of communication, instruments for conveying important messages. (See Kriger p. 141) (See Quiggin p. 75) The double gong is called Kpworo. According to Ballarini p. 351, In 1899 among the Bondjo they were known under the name of Guindja, among the Nzakara called Gbugbuand among the Ngbaka called Polo and among the Lobala a hundred pieces were called Dropa. They were used in marriage transactions.

BELL
North America
From the 1500s bells made of copper and silver were used in trading. Many were made in two parts like buttons. (See Hamilton p. 128)



OPITZ COLLECTION

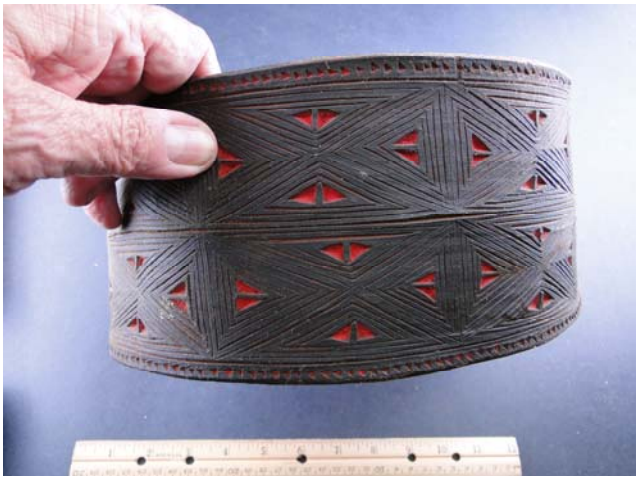
BELT MONEY
Berber Area - Africa Berber Tribe
A leather belt covered with agate stones set in brass bezels and made hundreds of years ago was used as money. (See Schulman p. 33)



Matty Island
A girdle in the form of a hank of soft black cord was very rare and expensive and was said to be worth five pounds. ”The individual cord was a soft two-ply foundation bound spirally with fine blackened

coconut fiber and was wound tightly to make a cord of only one millimeter in thickness. The spirals are parallel and look like black beads. (See Quiggin p. 133 - 134)

BELT PENDANT MONEY
Africa, Namibia
Ivory decorated ornamental belt pendant. A husband presents his wife with one or more on their wedding day depending on how much livestock he owns. (See Borel p. 100)


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

WOVEN BELT
Papua New Guinea
The belts were a valued item sometimes used in bride price.

BENAM -See Beku

BERBER AGATE BELT MONEY - See Belt Money - Berber

BETEL NUTS
Island of Palau, Papua New Guinea, Solomon Islands, Indonesia
Betel nuts and leaves served as small change and also were chewed as a stimulant. Lime and ginger was also used with the betel nuts. The nuts stain their teeth red and black, and the lime can cause cancer.


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

Silver betel nut boxes

BETEL NUT BOX
Burma
Betel nut boxes were used in bride price and had a store of value. Learned about them while in Burma.



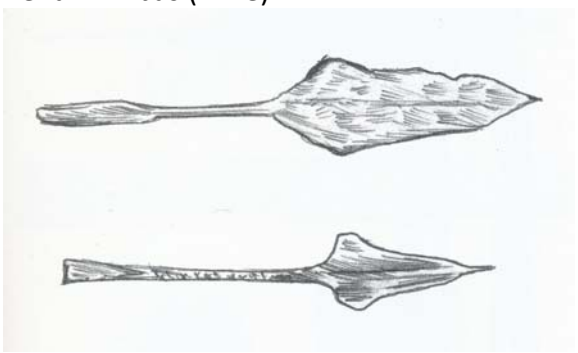
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Ntumu Bikie



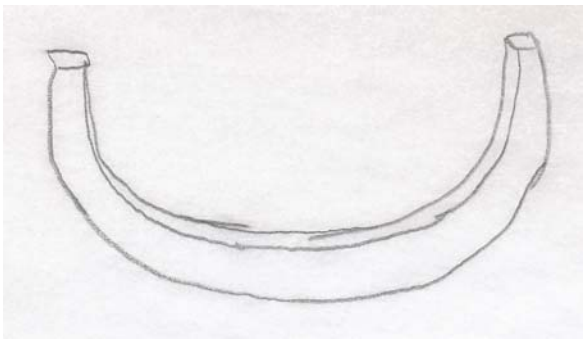
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Bena Mimbas (Bikie)



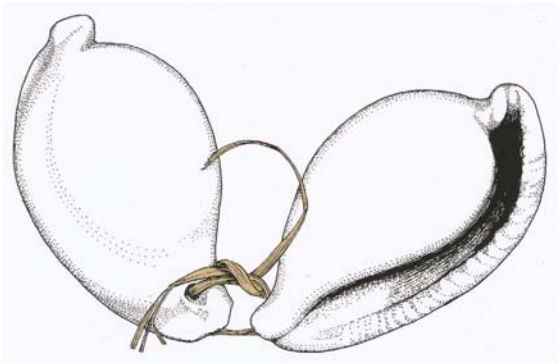
Iten'Ge (Bikie)

BIKIE
Southern Cameroon, Africa
Iron small spearheads without barbs were used as money to purchase food, livestock, bark cloth, pay fines, and in bride price. Plural for ekie. During the German colonial period they had an accepted rate of exchange. The Bene bikie were also called Mimboss. In the Bene area, 20 spearheads were the price of a bride. They ceased to function as money in the 1920s. At one time a bride price consisted of 10,000 bikie. (See Guyer, The Iron Currencies of Southern Cameroon.) (See Kriger p. 108-109.)



BIKONE
Africa, Congo Brazzaville
Heavy copper decorated open bar. They were used in dowry. See Ballarini, 2009 p. 224 Fig 4.23

BILABA
A complex exchange system of central Africa.



BULI
Solomons
Buli or cowry (Ovula ovum) was pure white qand was bored with a hole at both ends to be worn as a head ornament. They were obtained by a doodongala stick (Pipturis argenteus) into the mud of a mangrove. They were attracted to it and they were then removed. (See body ornaments)

BILL- HOOK -See Knife Money



OPITZ COLLECTION



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Wosera tribe bilum



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Feather bilum
BILUM (NET OR STRING BAG)
Papua New Guinea
These woven net bags were commonly used throughout all of Papua New Guinea. They are used by women to carry everything from sweet potatoes to babies. They are manufactured only on the mainland with the best ones coming from the interior. The Melpa tribe use new bilums as a dowry. They are made by her parents, sisters and brother's wives to give to her new sisters-in-law. In the Wosera area the bilum is a large portion of bride wealth payments. This bilum is a special kind that is much larger and made with a tighter weave and better workmanship using natural fibers and decorated in color. Among the Telefol the net bags along with 26 other different items made up the bride price. Bilums are also used in complex exchanges from strengthening friendships to a form of flirting. The kind, style and quality of the bilum all denote something. The complex tricolored bags take up to one year to make and have up to 48 strings being woven simultaneously. The bags also have a value in ritual exchanges of a traditional wealth item. To the Dani in Irian Jaya, bilum bags are one of the main exchange items. They were used as money. Tribes added decorations to the bilum to identify their tribe. In Abelam the tricolored bilum can be carried only by men who have attained certain stages in male initiation. The bilum is also used to denote political authority. Bilums decorated with white cowry shells are used in the Murik Lakes area to identify a chief. There are many different types of bilums. Some are as small as a finger-sized amulet bilum to an exceptionally large and strong men's bilum. The most common type is the all purpose, large, open-looped, wide women's bilum. There are special purpose bilums like the bilum used to store a baby's umbilical cord until the baby has grown strong, at which time it is buried. Another type covered with wild fowl feathers is used in a male's first initiation. Some bilums are sacred. There are a large number of types of weaving with some having large holes, while other styles have a very tight weave. The looping can be an open spaced loop, strengthened loop, traditional loop or a chain loop. Decorations are used on the bilums with some

kinds of decorations being wild pig's tails, bird feathers and cowries. Presently, extruded nylon thread is used to make the cheapest everyday bilums. The nylon thread is called bilum twine. It takes about 5.5 yards of twine to make an average size men's
bilum and from 80 to 100 hours. Four bilum bags were worth one large pot. A bilum would last about three years in Papua New Guinea. In the 1960s the average bride price for an uneducated 18 year old was one pig, five bilums, 10 saucepans, 10 plates, one string of pig's tusks, one string of dog's teeth, 112 pounds of rice, 72 pounds of sugar, two bows, 72 loaves of bread and 36 tins of beef, all worth $117.20. The men use a bilum covered with feathers which they wear across their shoulders in public. The bilum is made by women just like they make all the other bilums, but the men will add the feathers. The bilums still are a valuable item. (See MacKenzie) Different qualities of strings and weave determined if the frontal apron or net bag was for everyday or ceremonial. Net cloth was a currency of exchange for those who had no other highly desired resources in their areas.



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BIPANE
Irian Jaya

Large curved shell nose stick. Used by the Asmat tribe to give them courage and to strike terror into the heart of the enemy. Possibly used as a money substitute. (See Traditional Money Association newsletter, Vol. 12 Number 2, Money of Men Who Eat Men, Col. Davidson.)



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Birds of paradise: Greater Bird of Paradise, King of Saxony, Count Raggi, Superb Bird of Paradise, Lessor Bird of Paradise, Astapia.



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King of Saxony bird of paradise


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BIRD OF PARADISE MONEY
Papua New Guinea

Both the feathers as well as the whole bird of paradise were used in bride price as well as in other transactions. Bird of paradise skins were the main product first sought from New Guinea beginning about 2000 years ago. By 250 AD. they lost some of their importance for spices, aromatic barks and woods. The boom and bust trade in bird of paradise skins continued to the present time. Birds of paradise skins were not known in Europe until the 16th century. Magellan's ships brought 5 skins back. Since they had no feet or wings the Portuguese and later others thought they never landed and lived their entire life in flight. Later many species of the birds were discovered and brought back to Europe. By 1660 enough entire birds had been brought back to dispel the notion the birds had no feet. By 1851 16 species were known. The last species was discovered in 1938 showing a total of 42 species. By the 1830s scientifically prepared skins were discovered by the milliners and found preferable because they were cured with arsenic which lasted longer than the native cured skins which didn't use this preservative. Marie Antoinette in 1775 started the fashion of women wearing plumes instead of men. In the 1850s the price of a village prepared skin fell from 2 dollars to 6 pence. In 1912 the plumes were worth 140 to 260 shillings each on the retail market. In 1913 the feathers were worth the following: Greater Bird of Paradise $7.20 to 24.60. King of Paradise $2.40, Magnificent Riflebird $1.38, Red Bird of Paradise $2.50, Twelve-wired Bird of Paradise $1.80, Cassowary plumes $3.48 per ounce, Green Bird of Paradise $.44. Legislation was passed at various times to suppress the slaughter of the birds. In 1921 Britain passed a bill to prohibit the importation of the skins and with that the trade started to decline and the price of the skins declined accordingly. The New Guinea natives continued to use the plumes among themselves. When guns were introduced in an area the number of birds declined significantly. In 1968 Papua New Guinea passed a law prohibiting the killing of birds of paradise, bowerbirds, manucodes, riflebirds, and trumpet birds. Only Papua New Guinea natives can kill the birds and the killing must be by traditional methods of hunting. Non-natives cannot kill, own or export skins. In the 1980s a skin was worth US$30 in Jakarta.

In 1915 Chinese traders came to New Guinea to trade cloth, axes, knives, tobacco and betel nut for sandalwood, dammar, massoy and sego. Later they brought Chinese dishes and gongs were had become important bride price items. In 1826 on Aru Islands bridewealth payments always included gongs, elephant tusks, crockery and cloth.

In the 1920s the prices varied daily. The hunter might obtain a bird for a knife worth one shilling and sell it for 5 pounds and later see it for sale in London fashion magazines for 15 to 20 pounds. When WW1 broke out the price of skins fell immediately.

In the Lake Sentani area in 1980 a single blue bird was worth 100 K. and glass bracelets were worth 400K to 700K each. Green glass bracelets were manufactured in the Netherlands in the 18th century for trade. They were not a success. The originals came from Jayapura. The prehistoric bracelets have widths of 8 and 10 centimeters. The 18th century copies only 10 centimeters. The prehistoric bracelets seem to have a rough flat surface while the modern ones have a smooth slightly concave surface.

In 1916 customs duty was imposed on bird plums in New Guinea. Birds of paradise 1 pound each. Cassowary feathers 12 shillings 6 pence per pound. In the 1907-08 period a license was required to hunt birds. The cost was 5 pounds per hunter and 1 pound per assistant. In 1908 a Raggiana plume was worth 1 pound while a King Bird of Paradise was worth 20-30 pounds.
While in Papua New Guinea, in 1973, I saw these feathers worn by the natives in headdresses and through their nose. They told me that the feathers were used as money and in bride price. The birds are on the endangered species list. Thirty-eight of the known forty- two species of bird of paradise live in New Guinea. The cream colored plumes of the majestic Lessor Bird of Paradise (Paradisaea minor) were used in many parts of Papua New Guinea as money and also as decoration. In the Min area they are now valued at U.S. $20 to $40. (See Schuurkamp p.164) The Wola people prefer the light blue King of Saxony plumes, but if these are in short supply they will use the orange Raggiana bird of paradise. In the Wahgi valley the use of the Black Sicklebill and Lesser Bird of Paradise increased after 1933. By 1990 it was being sold for 40 - 100 kina per feather. The Stephanie's Astrapia was worth 6 - 5- kina each. (Sillitoe p. 98)
In Papua New Guinea a white person cannot own bird of paradise feathers, only the natives can own them. (See Swadling)
In 1881 to purchase a wife from Naiabui the price was: a pig, 10 skins of birds of paradise (Paradisea Raggiana), a necklace of dog's teeth (Tananna), a necklace of crocodiles' teeth (Nobio), a bracelet made of pieces of white shells strung together (Ojio). (See D'Albertis p. 384)

Wild cassowaries, bird of paradise plumes and possums form an important part of bridewealth payments, compensation claims for death and injury, morga ceremonies, competitive cassowary exchanges, longhouse ceremonies and other occasions. p.198

IN 1953-54, twenty years after the first European contact, Wahgi bridewealth payments were lavish arrangements that included live pigs, cassowaries (Casuarius casuarias, Casuarius unappendiculatus, Casuarius Bennett); plumes of the Raggiana (Paradisaea raggiana), Princess Stephanie (Astrapia Stephanie), the black sickle-billed (Epimachus fastuosus), and the lesser birds of paradise (Paradisaea minor), various kinds of shell, especially gold lip pearl shell (Kina, Pinctada mararitifera), bailer (maindumo, Melo amphora), and small nassa-shells (Marginella sp.) sewn on bark fiber mats (non); axes of steel and stone, salt and other lesser plumes and luxuries. p.228

In the recent past, however, bridewealth payments have not been so lavish. Informants say that only a few pigs, stone axes, marsupial jaws, and sometimes salt and cassowary plumes were exchanged. Only a few big-men owned Raggiana bird of paradise plumes or shells, and the upper Wahgi valley.
p.229

The number of categories and items of bridewealth expanded in the years following European contact as a result of increased opportunities for trade, increased circulation of valuables, the decline of interclan fighting and payment for labor received in axes, salt and shells. Before and during the Second World War the average number of Raggiana plumes given in bridewealth exchanges increased substantially. p.229

Throughout the 1950s Wahgi men migrated as agreement workers with the Highlands Labor Scheme to coastal provinces. Many migrants used the goods received in lieu of wages to exchange for

parrot and Raggiana plumes and used cash wages to buy plumes, axes and shells as an investment for future bridewealth payments or to exchange for plumes and pigs upon their return home. The payment of bush knives, axes and tools as wages by plantations and the administration, and the vast numbers in circulation, eventually resulted in their in importance as ceremonial valuables. By 1970, the increase in cash income also resulted in the decline of shells as exchangeable valuables. Raggiana plumes, which were obtained within the Wahgi valley and by migrant laborers at their place of employment, became central items in bridewealth exchange and ceremonial display between 1945 and the late 1950s. p.229

Beginning in the late 1950s, however, the Wahgi preference for plumes shifted from the Raggiana to the black Princess Stephanie partly as a result of successive migration to areas where Princess Stephanie were plentiful and the increase in cash income that financed plume-buying forays to the more remote areas of Morobe and the Southern Highlands. In the 1960s the expansion of primary education and the gradual development of employment opportunities in Mount Hagen, Goroka and Lae increased the prospects of cash employment outside the agreement labor system, and drew men away from working on plantations in the Wahgi valley. Most importantly, in 1961 coffee was introduced as a smallholder cash crop, and by 1964-65 an alternative cash income was available to men who chose to stay at home. In 1960-64 the number of Princess Stephanie plumes in bridewealth exchanges continued to increase, equaling the number of Raggiana. By the late 1960s FEW Raggiana plumes were exchanged except as incidental tokens. p.229

From the economic perspective, Raggiana plumes, like shells, possibly became too abundant to be valuable in social exchange and were therefore discarded in favor of the Princess Stephanie plumes, which satisfied both the cultural requirements of being a scarce valuable that could be exchanged to advantage in the bridewealth payments, and as an impressive decoration. p.230

Between 1975 and 1980 many Wahgi no longer demanded these Princess Stephanie plumes as part of bridewealth payments, but wanted instead increasing numbers of pigs and cash which often exceeded K2,000. p.230 (See Morauta)



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Pig money – shell disks strung end to end



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Complete birok

BIROK
New Ireland
Birok is the most elaborate and valuable form of shell money (pig money in Pidgin-English). It was used to pay for pigs, usually in connection with important ceremonies where pigs were killed. The identifying trait for birok is that the shells are strung edge to edge in long strands. Most birok are made up of several sections. The first section consists of a string of various kinds of shells about six or more feet long. Then there is a short section of shell money with a small woven rattan square strung diagonally on the string in the center. This is

attached to a double string of shell disks strung edge to edge that is from 230 to 800 cm. long. Four large dog's teeth are attached on each side of those strings. Attached to those two strings are usually eight strings of shell disks strung edge to edge from 300 to 900 cm. long and with pig's tails or pieces of shells or both. Most specimens have some or all of the above parts. It is believed that each was worth one pig. (See Lewis p.24 - 26)
"Birok consists of long strings of shell beads strung end to end. In New Ireland the Siara district on the east coast and the island groups of St. John Aneri and Caen Islands called Tanga form a trading district. Aneri buys pigs from Nissan as well as bows and arrows and uses a means of payment called kemetas which is a type of shell money from Siara. They are 2 millimeters in diameter and called kemetas kanontang when they are red and kemetas mamang when they are brownish. The red are more valuable. Tanga buys pigs and red ochre on Aneri or Finni and pays for them with arm rings called angfat. Two kinds of angfat, anoa ranguk has several parallel shallow grooves running round the outside and tintol which has a single, deeply incised groove on the outside. The anoa rangguk have different names and different values according to their breach and the more or less careful production of the external grooves. The narrow rings with shallow grooves are kisina witi and broader rings with the same grooving are langkaukau. With deeper grooves are called aramat, with still broader rings with deeper grooves called anmalmal and with very broad and most valuable are called angfat na liman merivel. The less valuable kisina witi are 15 millimeters wide while the very broad angfat na liman merivel are 80 to 90 millimeters wide and wuite rare even in the 1880s." according to Parkinson, p. 135.

The rings are tapped out and polished with wood and pumice dust. The grooves are produced with a sharp stone sliver. In New Ireland wives are brought for 20 meters of kemetas, 4 to 6 arm rings, one or 2 pigs as well as taro tubers and coconuts. according to Parkinson p. 136


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BIRU
Malaita, Solomon Islands
Neck bands and head bands made of porpoise teeth used as money are called biru. See Porpoise teeth & body ornaments.

BIRUAN
Beroan, Beroana, North Solomon Islands Province
White is the most common color, and purple is the most valuable of these conus shell strings. Some disks are brown or bluish-white. They were used on Buka and in northern Bougainville and were imported from Careret Island. (See Quiggin p. 161) (See Lewis p.31)

BITCHIE - See Mandjang

BLADE - See Obsidian

BLANKET MONEY
Hudson Bay, Canada

The white wool blanket with blue bars at the ends originally obtained from the Hudson's Bay Company for $7.50 a pair was the unit of value. The value steadily declined until a single blanket was worth only 50 cents. White and red woolen blanket worth about 50 cents. Dark blue blankets were also used. The Hudson's Bay blanket was distinguished by points or marks on the edge, woven into the texture. The four point was the best and the one point was the poorest. The earliest written reference to point blankets was in 1779, but it assumed they were an article of trade even earlier. In 1880 a 2 1/2 point blanket was worth $1.50. This was the standard unit and everything was valued in this unit including other point blankets. (Hodge p. 448) A 1780 letter states that Indians knew that the number of points was the value in beavers. The blankets are preshrunk to prevent further shrinking. Blankets replaced furs and wampum as the monetary unit of account and served as a standard of deferred payments. Loans were made in blankets with interest charged at 100 percent per year. It was also used in potlatch, a system of competitive giving. When a potlatch was held, blankets and larger gifts like copper shields were given away or destroyed. It was expected that at a later date, all gifts would be returned with interest. Between 1849 and 1850, Hudson's Bay Company purchased 200 square miles of land from tribes in Vancouver Island for 950 blankets. In 1831 in Buffalo, a plant was set up to manufacture the Mackinaw blanket for trade with the Indians. In the 19th century the tribes that refused to wear modern dress wore these blankets and were called "blanket Indians." (See Taxay p. 96-99) See Potlatch.

"Indian blankets were important to the Indians. A blanket should be all wool. Indians would not buy a blanket that was not twilled because it would not shed rain well. Indians would also not buy a blanket with red or black stripes. Points were used to denote the value of a blanket. Points are used to value blankets. The points are ½ inch wide and four inches long and were placed near one of the blue strips. Half points are only two inches long. All blankets were weighed and measured. The three point Northwest blanket measured six and one half feet by five and one half feet and weighed eight and one half pounds. A two and one half point blanket measured six feet three inches by five feet two inches wide and weighed seven and one half pounds." (See Peake, P. 56)



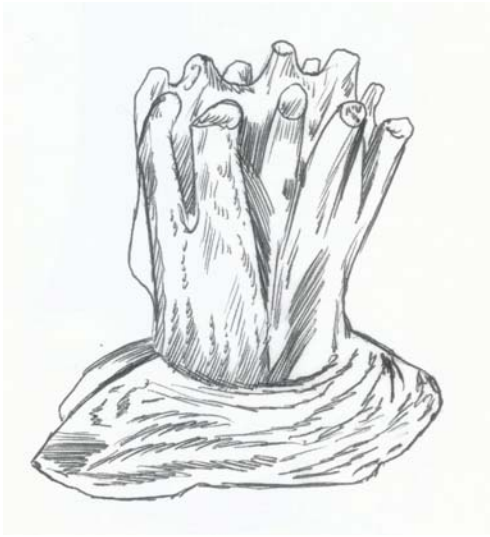
Chilkat blanket
Hudson Bay, Canada
Chilkat blankets were a store of wealth and could possibly have been a limited form of money. Chilkat blankets were of highest value in the potlatch. They had a crest of the owner on them. The blankets were produced by the Tlingit tribe and were the most original ceremonial robe. They were made of the wool of the mountain goat. The weaving of this type of blanket was originated by the Tsimshian and taken to the Tlingit. The men provided the mountain goat wool as well as the cedar bark, frame and painted pattern board. The women did the weaving. Three goat skins were used to make one blanket. Cedar bark was gathered in long strips in the springtime of the year. Only the inner bark was used. It was first dried, and when actually used to make the blanket it was boiled in water for up to two days to remove the sap. It was washed and left soaking in the water until it was pliable. Then it was shredded to separate the fibers, which were made into a continuous strand and covered with loose wool. It was again twisted so that the cedar bark core was covered in a layer of wool. The various parts of the wool were dyed different colors by the use of natural dyes. The black dye came from a long process of heating the bark in various combinations of old strong urine and copper. The yellow dye came from tree moss. Greenish-blue and yellow-green were obtained from a complicated process using urine, copper, and tree moss. By the late 19th century, commercial dyes from trade stores were used instead of the natural dyes. When the blanket was woven, the design was taken exactly as it

appeared on a painted pattern board. The color scheme on all the blankets was the same even though the pattern changed. The field was a natural white of the goat, and the figure was outlined in black bands with the parts filled in with yellow and blue. An experienced weaver could produce a blanket in five or six months. The blankets were used in ceremonies and dances, and the wealthy used them as ceremonial robes. They were given to the most honored guests at a potlatch, and in some cases they were cut into two or three strips and given away. These strips were especially valuable as they could later be combined and made into dance aprons, caps or leggings. The strips were always divided evenly at a potlatch, while the whole blankets were given to the recipients as the host designated. Some blankets had strips of fur such as mink or otter attached to the upper border. Some older blankets were rectangular and did not have the cedar bark mixed with the wool. Some authorities think the classic Chilkat robe was a 19th century development from 18th century blankets. A Chilkat blanket was worth two black fox furs. Four blankets would also purchase a slave.

Woolen blankets were used by the Indians as a store of wealth and also as a unit of value and form of money after the Indians came in contact with Europeans. One report in 1859 announced the conversion from furs to blankets. Some tribes like the Kwakiiutl may have made the conversion even earlier. Cheap white wool blankets were used among the Kwakiiutl as money and valued at 50 cents each. A double blanket was worth three single ones. Taxay writes that between 1849 and 1850, Hudson's Bay Company purchased 200 square miles of land for 950 blankets. Two blankets would purchase a gun, and twelve blankets would purchase a sea-otter skin. The Hudson's Bay trade blanket at one time was priced at 50 cents for a single blanket and $1.50 for a double blanket. In 1888 a new blanket had a price of $2.50 for a double but was worth only $1.50 in trade. Therefore no new blankets were entering the trade because of this difference in value. Money gradually took the place of the blanket. Blankets were used extensively in the potlatch. Some were covered with large pearl buttons. In the modern potlatch, Pendleton Company blankets are used. The blankets used for potlatching were never used for economic purposes or to keep warm. In 1859 a bear or land otter fur was worth one blanket. A beaver fur was worth two blankets. Lynx and fox furs were three blankets each, and a mink was 30 blankets.

Tibet, 19th century

Blankets made in Tibet were important in village barter. They became important in the 1870s when the British made a concentrated effort to open up and exploit the Tibetan market, according to Myers p. 29.



BLOOM OF IRON

Africa

Blooms of iron had served in bridewealth payments in pre-colonial times, according to Kriger p. 198-199.



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Full circle boar tusks



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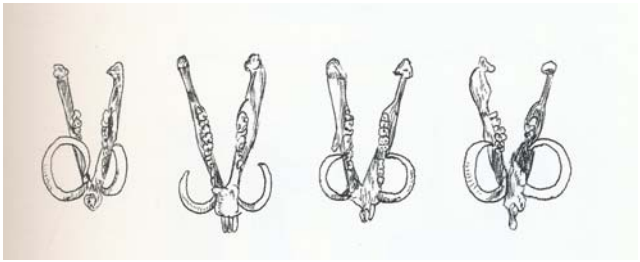


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Papua New Guinea boar tusk necklace



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Boar with tusks

BOAR TUSK

Papua New Guinea and Vanuatu (formerly New Hebrides Islands)

The upper canines of the boar are knocked out leaving the lower tusks to grow without being worn down by contact with the upper tusks. In New Hebrides only the live animal can be considered as money. There are more than 23 names given to various grades of pigs according to their development and the size and shape of their tusks. The pigs are never killed except for feasts or as part of a special ceremony. In Papua New Guinea the entire pig as well as the tusk was money. The tusks were used in large necklaces consisting of 50 or more tusks. The necklaces and individual tusks were used to purchase land and also as bride price, blood money, ranso, and admission to men's clubs and secret societies. In Kitava they were used in the doga and at one time the doga was a circulating valuable in kula like the mwali. The doga were then traded out of kula and are now scarce on the island. They had a theoretical value of about $7 in 1970 on the island, although none were sold at that price. The Tami Islanders consider the boar tusk an indispensable item of bride price. Presently five pairs of tusks along with other goods are the current bride price. The Tami Islanders traded their wood bowls for these boar tusks. A boar tusk pendant was worth two large bowls and one small bowl. In past times a large pair of tusks was worth a dozen bowls. In many areas, curved boar's tusks were the prerogative of the aristocracy alone. If a commoner received a curved boar's tusk, he had to pass it on to a member of the aristocracy. At present time the tusks are not considered money as in the past. Now they are used only to validate their position of leadership.

Imitation boar tusks were made from the giant clam shell (Tridacna). The village of Singor on the eastern Rai Coast was the main place of manufacture of imitation boar tusks. At one time a pair of average quality genuine tusks was worth one to two pounds. In 1935 a one-circle boar's tusk was worth 10 to 15 pounds sterling. A two circle tusk was worth 30 to 50 pounds sterling, and a three circle tusk was worth more than 150 pounds sterling. (See pigs for value of entire pig.) (see Pig Teeth)

New Hebrides - See Deacon p. 193

Papua New Guinea

Boar's tusks were a part of bride price along with dog's teeth and pigs. (See Hogbin, 1963 p. 120)

Torres Straits

Artificially deformed boars' tusks were worn with two pigs' teeth as a pendant at the conclusion of initiation ceremonies by important men. They were highly valued. Imitation tusks were made from the

giant clam (Tridacna) and used in place of the actual boar's tusk. (See Haddon Vol. 4 p. 50-51)

Vanuatu
The most valuable pigs were those with the best-developed tusks, not the largest. In 1984, chiefs set the price of a live, full-circle tusker at VT 18,000. They also assigned the value of VT 16,000 on a dried, intact skull of a full-circle tusker. This confirms that the value is in the tusks, not the pig. (Rodman p. 160) It took seven to eight years for a boar to grow full-circle tusks. A double- circle tusk was extremely valuable and rare. The pigs and tusks were very important in all native life. They were used to gain entrance to graded societies.

Vitiaz Strait
A pair of boar's tusks were worth a dog's tooth headband or one dog or one pig. The tusks were always valuable and were hung in the clubhouse as trophies. They were valued along with pots, shell money, bowls and dog- teeth strings. (See Harding p. 139)

BOAT - See Sycee

BOAT MONEY - See Lat

BOKANA
Africa
IRON CURRENCY (See Guyer, Marginal Gains p. 36)


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BOKONA
Africa
The general name of the currency pieces used was bokona. There were four pieces that were shaped differently and had different values. The nkwa had a value of 1/2, the bokona had a value of one, the lingeme had a value of two and munseia had a value of four. The pieces served as money until 1940, and the one bokona was worth five Belgium francs. A common unit was ten bokona. (Information from Kurt Koschatzky.)


OPITZ COLLECTION

BOKONGA
Africa, Congo Kinshasa
Curved copper bars with grooves along the outer size of the crescent were used as money. Until 1925 25 Bokonga were the price of a slave. See Ballarini, 2009 p. 263 Fig 5.27


OPITZ COLLECTION

BOLOKO
Zaire, Songo-Meno / Nkutsbu / Ndengese
The boloko was worth 10 big Kundja or one or more male goats It was a U-shaped copper bar with splayed feet, and 10 boloko were worth a wife. Boloko were made by the Nkutsbu people from copper. They were also called konga or kunga by the Basonge. Two boloko would buy a male slave and three a female slave. In 1950 they were worth 50 Belgian francs. (See Ballarini p. 110) (see Quiggin p. 67-68) One boloko weighing 800 to 1,100 g. was worth ten units of kundja blades weighing about the same weight. Boloko come in several sizes. (See Kriger p. 89)

"Salt made locally in Lukenie region of Congo was a medium of exchange for copper rods called konga. Three kilos of salt was worth 50 to 60 konga. Sixty grams of salt was worth a mekonga which was an iron rod 15 to 18 cm in length. Two or three pots of salt were worth one slave." (See Mambu ma Khenzu, P. 42)

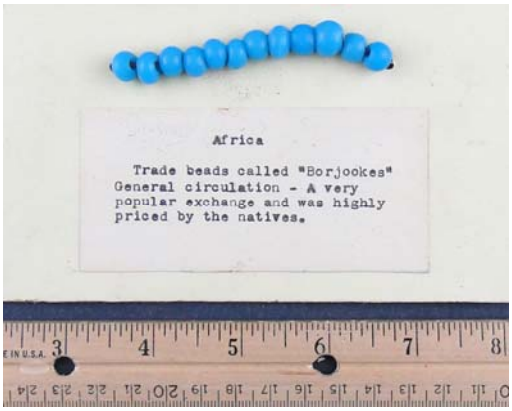
BOMPATA
Lake Mayi Ndombe, Africa
The knife is very light and thin. The knife circulated as a currency blade in the late 19th and early 20th century. The blade could be made easily by many of the less skilled blacksmiths. Therefore it was not a particularly coveted object of prestige among the wealthiest men in society. See Kriger p. 212

BONE MONEY -See ivory money.


OPITZ COLLECTION

BONGOOMBWA
Africa, Congo Kinshasa
Large heavy brass necklaces, some delicately engraved were used as money. One was worth 1000 Mitako and was normally formed around the neck of a woman and she wore it the rest of her life. Some weighed around 25 pounds. See Ballarini, 2009 p. 271 Fig 5.38

BOOKMARK MONEY -See Hansatsu.



OPITZ COLLECTION

BORJOOKES
Ethiopia
The glass beads were made from old bottles and were used to pay porters on safari. Twelve beads were a day's wages for a porter.


OPITZ COLLECTION


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OPITZ COLLECTION

Bosu


OPITZ COLLECTION

Bosu – turtle shell with spondylus bead decoration

BOSU
Papua New Guinea, to 20th century
Lime spatulas are made of whale bone, bone, wood or turtle shell and often are decorated with sapi sapi shells. They are used to take lime, which is used in betel chewing, from a container and put it into the mouth. They are used as korotomna gifts in the Kula cycle, as well as in other important purchases and in bride price. Also called potuma. (See Kula.)

BOTHA A YAR - See Yar Nu Au


OPITZ COLLECTION

BOTTLES
British Guiana and British Honduras, 1840s
Traders in British Guiana used empty bottles as currency during a chaotic period. During the same period of time British Honduras used bottles as currency among the retail traders. (See Taxay p. 59)

Korea, 1331
Shaped like a bottle made of silver alloyed with copper and weighed one pound. It was worth 100 pieces of linen.

See Gin Currency, Liquor money

BOW MONEY
Papua New Guinea
Bows and arrows were important in trade. The items were traded from one tribe to another. Palm wood was used in the best bows.

BOWLS -See Pots


OPITZ COLLECTION


OPITZ COLLECTION

Siassi Island, Papua New Guinea
These hand carved wood bowls were decorated with animal, fish and geometric designs. They were exchanged for food, pigs, dogs and bride price. One large bowl was worth one dog or one pig. They were traded throughout the area and used in the kula.

Abor, Near Tibetan border
Currency bowls of Chinese manufacture were worth about 30 pounds each and decorated inside with the conch, fish and the eight Buddhist; the exterior is decorated with four small lugs and wings. They were called DANKI and were used more for ceremonial presentation than as money. (See Quiggin p. 208)



OPITZ COLLECTION

Solomon Island
Wood bowls were used in ceremonial transactions and also in economic transactions including bride price exchanges. Many had inlaid shell and were ornately carved and painted black. The bowls are still being made for the tourist market. Some bowls were sacrificial and were used for sacrificing food to the gods while others were used only as money.

BRACELET - See K'a K'im, Manillas, Ring Money



OPITZ COLLECTION



OPITZ COLLECTION

BRACTEATE
Thin silver coins that float on water. They were made in the middle ages.

BRAMBLES -See Tingle-Dangle money

BRASS RING MONEY - See Ring money

Africa
Small brass rings resembling beads were strung on leather strips. A string was worth a male slave. See Beads -brass.

BRASS BEAD - See Bead - Brass

BRASS FROG MONEY - See Animal Money



OPITZ COLLECTION

BREAD TOKEN

BRICK TEA -See Tea Money



The author took this picture in 1973 of a bride price banner with paper money attached.

BRIDE PRICE
It is sometimes written bride-price. It is better called bride wealth because it is really not a purchase but compensation to her clan for the loss of her services. The custom also ensures the good treatment of the wife for if she runs away, her husband has lost his outlay. If there are children, he has no hope of getting the payment back. The money paid can be large. Since the 1930s the bridewealth values have increased, and their composition has also changed. In the 1960s and 1970s the number of pigs and cash increased, while the number of shells and steel tools decreased. (See Healey p. 153) In the Port Moresby area recently the price can run as high as 13,000 Kina. Since most young men do not have that kind of money, it becomes a clan venture. The whole thing is really a vast exchange system where wealth circulates and alliances are built up. It is a way to climb the prestige ladder. In Papua New Guinea, bride price changed as European contact progressed. In the 1950s bride price a bride price banner had many kina shells red Raggiana bird of paradise plumes and only a few black Stephanie bird of paradise plumes. By the 1980s most of the banners had paper money attached to the poles. In 1973 I saw several bride price poles with paper money attached.

BRIDGE MONEY - CHINA
See Tingle Dangle Money

BRONZE DRUM - See Moko



OPITZ COLLECTION

BROOCH
American Indian
In 1769, women wore silver brooches which were used as money among the Oneida. They were worth one shilling each. Their value varied with their size. Most women had some brooches. (See Karklins p. 74, Figure 52)

BU MONEY -See PU money.

BUAYA - See Gambar



BUBI CURRENCY
Africa
Strings of shell disks called dongo made from the Achatina shell were plaited into broad flat plaits called jibbu and they were used as currency. A nice piece could be nearly a yard long and four inches wide. When these shell strings were made into bunches of six about as long as a forearm they were called quiranda or kirana and were worth 1,000 to 4,000 reis. (See Quiggin p. 4950)

BUBU THROWING KNIFE - See Throwing Knife - Bubu

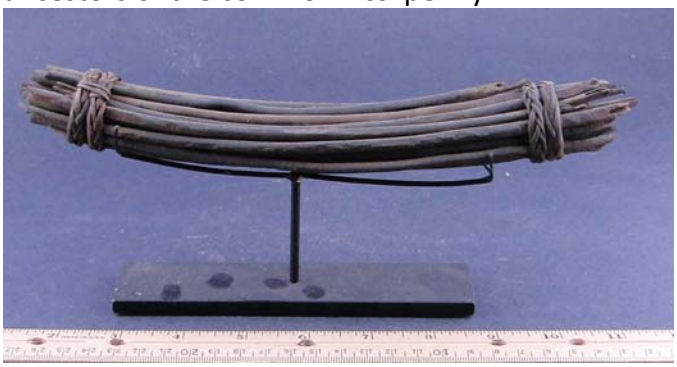
BUFFALO
Borneo and Annam
In Borneo the price of buffaloes remained constant, but interest on a loaned buffalo was many times the price of a calf. In Annam a buffalo was worth a small gong, two lances, 100 strings of cash or a bar of silver. A rhinoceros horn was worth eight buffaloes; a male slave, five to seven buffaloes and a large pair of elephant tusks, or six buffaloes.



OPITZ COLLECTION

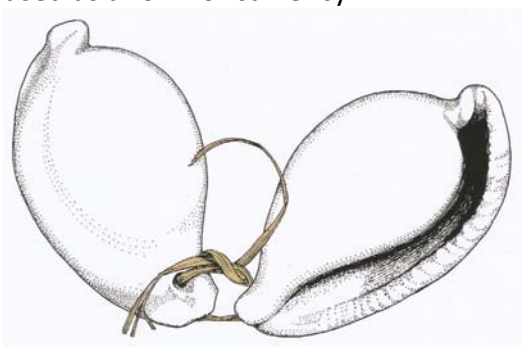
BUFFALO BELL
Borneo
A bell was worth about 75 cents and weighed an average of 300 grams. A round metal ball or stone was inserted during manufacture for use instead of a clapper.

BUJI, Liberia
They date back more than 200 years and are the ancestors of the common kissi penny.



OPITZ COLLECTION

BUKA
Bali Island, Indonesia
A tightly bound bundle of cassowary quills were used as a form of currency.



Buli or cowry (Ovula ovum) was pure white and was bored with a hole at both ends to be worn as a head ornament. They were obtained by a doodongala stick (Pipturis argenteus) into the mud of a mangrove. They were attracted to it and they were then removed.

BULIDADALO
Solomons
Cowry row.

BULLET MONEY
Siam, (Thailand) 1237-1886
.900 to .950 fine silver, a few in gold or base metal. All signs and marks are die stamped except one which is engraved. Molten silver is poured into a wooden form and shaped into an elliptical bar. Then two shallow parallel crosscuts are made in the bar, and it is hammered into a nearly round shape. Stamps are made by hand by resting the bullet in the hollow of an elephant's leg bone and striking using a punch. There are commemorative,

presentation and private bullets. Bullet money was demonetized on October 28, 1904. They were allowed to be exchanged for flat coins until October 26, 1905. This date was extended to July 24, 1908. The bullet money had lasted for more than 600 years.

Gold and silver "bullet coins have been a medium of exchange since medieval times. Interesting enough is the fact that a 1 Baht bullet made of gold will weigh the same as a 1 baht bullet in silver. The reason for this is that the Baht originally was a weight not a denomination. It was a coinage weight only until the time of the Rama Vii, (1925-1935) and now it is a weight and also a denomination (as far as standard weight coins are concerned). Usually 1 gold baht was equal to 16 silver Baht on an exchange basis.

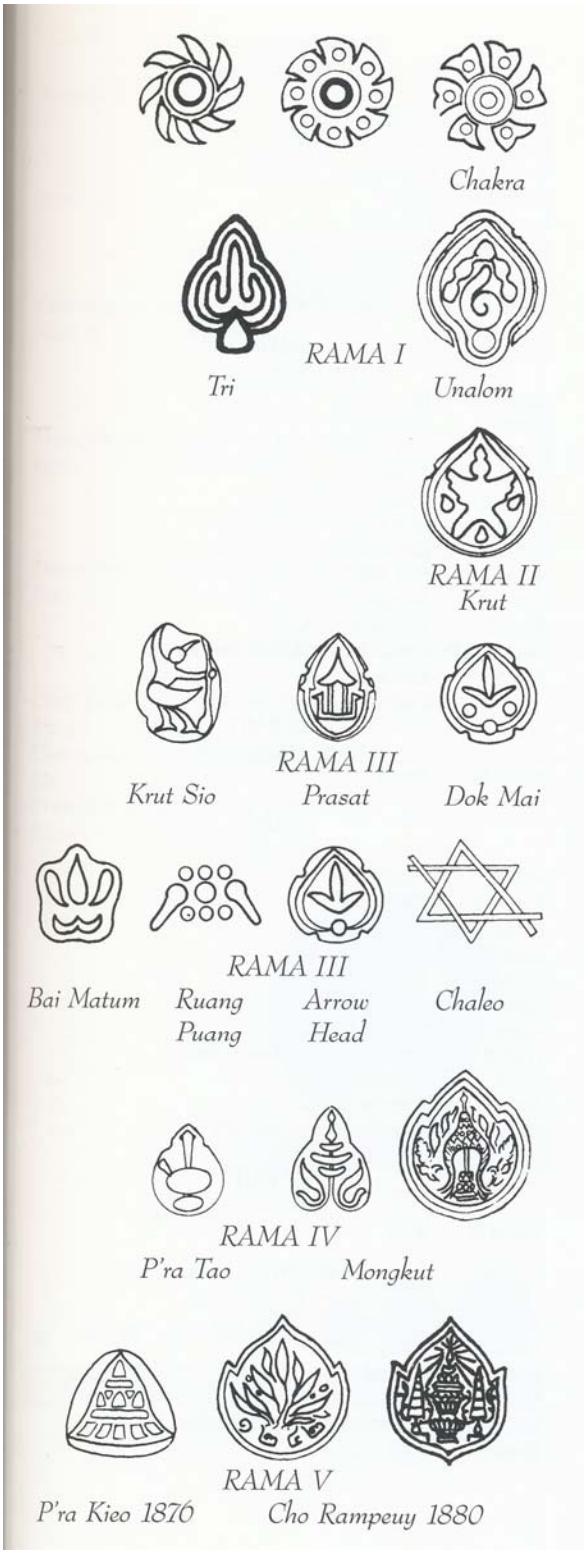
OBSOLETE MONETARY UNITS IN THAILAND

80	Baht	= 20	Tamlung	= 1	Chang	
40	Baht	= 10	Tamlung	= ½	Chang	
20	Baht	= 5	Tamlung			
10	Baht	= 2 ½	Tamlung			
8	Baht	= 2	Tamlung			
4	Baht	= 1	Tamlung			
2 ½	Baht	= 10	Salung			
2	Baht	= ½	Tamlung			
1	Baht	= 4	Salung			
½	Baht	= 2	Salung			
¼	Baht	= 1	Salung	= 2	Fuang	= 1,600 Cowries
1/8	Baht	= 1	Fuang	= 2	Sik	= 800 Cowries
1/16	Baht	= ½	Fuang	= 1	Sik = 2 Sio	= 400 Cowries
1/32	Baht	= 1	Sio	= 2	Att	= 200 Cowries
1/64	Baht	= 1	Att	= 2	Solot	= 100 Cowries
1/132	Baht	= 1	Solot	= 1	Glom	= 50 Cowries

Bullet Weights

1	BAHT	15.40 grams
1/2	BAHT	7.70
1/4	BAHT	3.85
1/8	BAHT	1.92
1/16	BAHT	0.96
1/32	BAHT	0.48
1/64	BAHT	0.24
1/128	BAHT	0.12

Chopmarks exist on bullet coins as they do on many other coins that have traveled on their way through the Orient. One must be careful not to mistake a money changers chopmark for the regular dynastic marks one the bullet. Some chopmarks are rather simple in design while others appear to be elaborate.



These dynastic marks and listing of bullets is courtesy of Catalog of World Coins 1801-1900,

Krause Publications, Standard, 1996 Phone (715) 445-2214

DYNASTIC MARKS
Chakra
The Chakra, symbol of the god Vishnu, is the mark of the Bangkok Dynasty. It varies slightly in design between issues, being very ornate on ceremonial issues.

RAMA I reigned 1782-1809
The trident, the symbol of the Hindu God, Shiva, was used as the first mark of Rama I. The unalom is an ornamented conch shell, used as the second mark of Rama I.

RAMA II 1809-1824
A facing Krut, half man-half bird, used as the mark of Rama II.

RAMA III 1824-1851
The Krut was used as the first mark of Rama III. The Prasat was the palace used as the second mark of Rama III. The Dok Mai was a flower used as the third mark of Rama III. The Bai Matum is a bale-fruit tree used as the fourth mark of Rama III, The Ruang Puang is a beehive used as the fifth mark of Rama III. It is very similar to Dok Mai, having only one dot below the point used as the sixth mark of Rama III. The Chaleo is a symbol of varied meanings. In this instance it is believed to represent a charm to ward off evil spirits, found as the seventh mark of Rama III.

RAMA IV 1851-1868
P'ra Tao Mongkut
The P'ra Tao, or royal water pot, was used as the first mark of Rama IV. The Royal Siamese Crown was used as the second mark of Rama IV.

RAMA V 1868-1910
P'ra Kieo (1876) Cho Rampeuy (1880)
The Royal Coronet worn on the top knot of the Royal Princess on ceremonial occasions. First used on the occasion of the funeral of Princess Charoenkamol Suksawadi, who died in 1874. The Thai flower was on a ceremonial issue along with an ornate crown of two vessels in memory of Somdet Pira Deb Sirindhra, the mother of Rama V, and commemorating his age, dated CS 1242.

Regular silver bullet money



OPITZ COLLECTION



OPITZ COLLECTION

SILVER BULLET MONEY

1/128 BAHT .12 grams, silver Rama IV P'ra Tao ATT

1/64 BAHT
.24 grams, silver Rama IV P'ra Tao SIO (pai)

1/32 BAHT
.48 grams, silver Rama I Tri Rama I Unalom Rama III Prasat Rama III Dok Mai Rama III Bai Matum Rama III Ruang Puang Rama III Arrow Head Rama IV P'ra Tao SIK

1/16 BAHT
.96 grams, silver Rama I Tri Rama I Unalom Rama II Krut Rama III Prasat Rama III Dok Mai Rama III Bai Matum Rama III Ruang Puang Rama III Arrow Head Rama IV P'ra Tao Rama IV Mongkut FUANG

1/8 BAHT
1.92 grams, silver Rama I Tri Rama I Unalom Rama II Krut Rama III Prasat Rama III Praset & Unalom Rama III Prasat & Krut Rama III Dok Mai Rama III Bai Matum Rama III Ruang Puang Rama III Arrow Head Rama IV P'ra Tao Rama IV Mongkut SALU'NG

1/4 BAHT
3.85 grams, silver Rama I Tri Rama I Unalom Rama II Krut Rama III Prasat Rama III Dok Mai Rama III Bai Matum Rama III Ruang Puang Rama III Arrow Head Rama IV P'ra Tao Rama IV Mongkut
Rama I Tri Rama I Unalom Rama II Krut Rama III Chaled Rama III Prasat Rama III Dok Mai Rama III Bai Matum Rama IV Mongkut Rama IV Mongkut & Prasat

½ BAHT
7.40 grams, silver, Rama 111 Phra Nang Klao

1 BAHT
15.40 grams, silver Rama I Tri Rama I Unalom Rama II Krut Rama III Chaleo Rama III Prasat Rama III Dok Mai Rama III Bai Matum Rama IV P'ra Tao Rama IV Mongkut Rama IV Mongkut & Prasat Death of Princess Charoenkamol Suksawadi
Rama V P'ra Kieo

1 1/2 BAHT
23.10 grams, silver Rama III Phra Nang Klao

2 BAHT
30.60 grams, silver Rama I Unalom Rama II Krut Rama III Prasat
c/m: 8 dots in Chakra
Rama IV Mongkut
c/m: 6 blades in Chakra
Rama IV Mongkut
c/m: 8 blades in Chakra, elaborate design
Rama IV Mongkut
Somdet P'ra Deb Sirindhra
Rama V Cho Rampeuy

2 1/2 BAHT
38.5 grams, silver, Rama 111 Phra Nang Klao

4 BAHT - 1 TAMLUNG
61.60 grams, silver c/m: 8 dots in Chakra
Rama IV Mongkut
c/m: 7 dots in Chakra
Rama IV Mongkut

4 1/2 BAHT (only a fantasy piece)
silver Rama III Krut Sio Rama III

8 BAHT
123.20 grams, silver Krut Sio

Commemorative bullets
Some of the below bullets are special-type and multiple mark bullets. The Krut Sio for the cremation of Rama II and Prinyit Unalom are two commemorative bullet series.

2 BAHT
30.60 grams, silver
Cremation of Somdet P'ra Deb Sirindra
Rama V Cho Rampeuy

4 BAHT - 1 TAMLUNG
61.60 grams, silver c/m: 8 dots in Chakra
Rama IV Mongkut
c/m: 7 dots in Chakra
Rama IV Mongkut
Cremation of Somdet P'ra Deb Sirindra
Rama V Cho Rampeuy

2 1/2 TAMLUNG (10 baht)
154.00 grams, silver
Cremation of Somdet P'ra Deb Sirindra
Rama V Cho Rampeuy



OPITZ COLLECTION

5 TAMLUNG (20 baht)
308.00 grams, silver Cremation of Somdet P'ra Deb Sirindra

Rama V Cho Rampeuy

10 TAMLUNG (40 baht)
616.00 grams, silver Cremation of Somdet P'ra Deb Sirindra
Rama V Cho Rampeuy

20 TAMLUNG (80 baht) 1185.00 - 1232.00 grams, silver
Chakra-wheel engraved turning counterclockwise
Rama I Mongkut
Chakra-wheel engraved turning clockwise
Rama IV Mongkut
Cremation of Somdet P'ra Deb Sirindra
Rama V Cho Rampeuy



OPITZ COLLECTION



OPITZ COLLECTION

Gold bullet money shown with centimeter ruler

1/32 GOLD BAHT .48 grams, gold Rama IV P'ra Tao Rama IV Mongkut

1/16 GOLD BAHT .96 grams, gold Rama III Prasat Rama IV P'ra Tao Rama IV Mongkut

1/8 GOLD BAHT 1.96 grams, gold Rama III Prasat Rama IV Dok Mai Rama III Bai Natum Rama IV Pira Tao

1/4 GOLD BAHT 3.85 grams, gold Rama IV P'ra Tao Rama IV Mongkut

1/2 GOLD BAHT 7.70 grams, gold Rama III Dok Mai Rama IV Mongkut

1 GOLD BAHT 15.40 grams, gold Rama III Prasat Rama IV Mongkut

1 1/2 GOLD BAHT (Met Kanoon)
23.10 grams, gold Rama IV Mongkut Note: Ends are not hammered to form bullet, known as the jackfruit seed coin.

2 GOLD BAHT
30.80 grams, gold Rama IV Mongkut

4 GOLD BAHT
61.60 grams, gold Rama IV Mongkut

Other pieces sometimes associated with bullet money


OPITZ COLLECTION

Kidney-shaped elephant series
Thailand, Kingdom of Sukothai,1250-1350
Three Baht and five Baht, Base metal and copper-nickel. Most are fakes. (See Mitchiner p.332)



OPITZ COLLECTION



OPITZ COLLECTION

Base metal bullet-style types
Thailand, Kingdom of Sukothai,1250-1350,
Bullet shape with flat top and two flat feet bearing stamps, zinc-lead. Most are fakes. (See Mitchiner p. 333)



OPITZ COLLECTION

Bullet money with loop.
Semans p. 7, feels the loops were added to the pieces at the mint or palace for easier attachment of a cloth or paper “floater”.



OPITZ COLLECTION

Bullet shape with flat top and two pointed feet bearing stamps, zinc-lead, one Baht (15.3 grams) to four Baht (61.2 grams). Most are fakes. (See Mitchiner p.334-335)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Private bullets

Semans relates that he has heard some Hill Tribes were reluctant to accept the changeover to flat coins and continued to make bullets for their own use. Another explanation is the Wats made them as talismans. There are many styles and weights with many different stamps.
"Ayuthian fractional silver coinage from 1350-1564 in many cases have the similar shape of bullet money, but with elephants or conch shell on them. " according to Mitchiner, P. 344.

See Cartridge Money, Musket Balls



OPITZ COLLECTION

Bundle



OPITZ COLLECTION

Board with incised decoration used to mark bundle leaves



Native girls I saw cutting leaves to make bundles in 1995



Native girls making bundles during 1995 trip to the Trobriands by the author.

BUNDLES
Kiriwina Island, Trobriand Islands
Banana leaves are scraped, etched with a design, dried and bound into bundles by women in the villages. The bundles are used as money in a mortuary ceremony called a sagali. They distribute thousands of bundles worth hundreds of dollars to people who gave things of value to the deceased during their lifetime. The sagali is normally held five months after burial, and it marks the end of the major mourning period. During the ceremony $500 to $1,000 worth of bundles and skirts, as well as other items, are distributed. Bundles also form a limited currency. The price for one bundle, cut, rolled and tied on the beach, was one porpoise tooth. Five bundles were worth one stick of tobacco or 1.3 cents in 1976. The newly made bundles are called yawovau, and the old or dirty bundles are called yapagatu or yabwabogwa. They all have slightly different values. The women also make bundles to sell to other women who need them for a death. In 1971 a pig was worth 1,800 bundles. Only the women make and use bundles as money. Every person who in some way was associated with the dead person and a member of another lineage is given bundles. Sometimes skirts

are also used instead of bundles. The woman who stands as the leader of the distribution is the "wealth" woman of the day because she has been able to collect more skirts and bundles than anyone else. A woman who shaves her hair in mourning for the dead will be given 10 to 15 bundles. Then other women give her five to 10 more. Important women and men receive many more bundles than younger people and people with little economic strength. An important person might receive 1,000 bundles and 10 or more skirts. There are 17 categories of mourning services which may receive payments. If they do not have bundles or skirts, cloth from a trade store is substituted. (See Weiner)

In Kiriwina only the leaves of the (wakeya) banana tree are used to make both skirts and bundles. The leaves are 10 to 12 feet long and 2 feet wide. One leaf makes one bundle. Old bundles can to remade by taking the bundle apart and discarding the torn strips and the creased strips are flattened. They are then retired to make the bundle to have its original fullness.

There are two major categories of skirts, Sepwana – mourning skirts which are natural in color. The other category is the doba which is colorful and elaborate in decoration and styling. Doba are woven by all women, but the sepwana is a special distinction. There are two kinds of sepwana: a long, full skirt woven every time a women's mortuary ceremony is held and a shorter, less voluminous skirt which is worn daily as an ordinary mourning skirt.

One particular sagali held about 1972 had 30,000 bundles change hands, in addition to 212 colorful skirts, 139 pieces of trade-store cloth, A$25, and 13 clay pots. This was a very large sagali.

Within the internal exchange system on Kiriwina the stone ax blade (beku) is the most valued. The clay pots (kuliya) manufactured in the Amphlett Islands are used in ordinary use and also in exchange in kula. Beku are especially important as payment for having sorcery performed. Beku can be exchanged for pigs, magic spells, seed yams, and raw yams. Traditionally beku came from Sorogu on Woodlark Island and the blades were polished in Kiriwina villages of Oklboda, Omarakana, Wabutuma and Wakesa. One buku eight inches long was worth 2 large clay pots, 4 or 5 small clay pots, one large pig, A$15, or 2 to 5 coconut or areca palms. A beku used in marriage exchange is called giliwakuma; to make an alliance with other men prior to warfare it is called vaila; to repair a marital separation or as a peace offering after a fight it is called lula. (See Weiner) "In 1971 a pig was worth 18,000 bundles." (See Weiner, The Trobrianders, P. `120) See Kula.



OPITZ COLLECTION

Hell paper coins



OPITZ COLLECTION

Hell Bank paper money



OPITZ COLLECTION

China Han Dynasty, 206 BC – 221 AD
Clay burial coin

BURIAL MONEY

China, as early as 200 B.C. to present

From August 18 to September 15, the Chinese offer gifts to appease the wandering ghosts. The gifts that they burn are paper replicas of miniature cars, boats, furniture, houses and also funeral money like banknotes, coins and gold bars.
The gui (in modern pinyin) or kuei (in old Wade-Giles system) or ghosts, are those who died alone, unloved and unremembered, or those who were not given a proper funeral to send them on to the world of the dead. They live indefinitely in purgatory except for one month each year when they are free to roam the earth. This time is the Yue Lan, or Hungry Ghost Festival. The festival climaxes in a series of celebrations that can last from a couple of days to up to a week, depending on the area. Temporary temples and altars are set up for worshipers to come and pray and burn incense sticks and huge coils of incense. Taoist priests and Buddhist monks carry out rituals and chant liturgies. Paper offerings of clothing and money are burnt. Monks and priests aboard colorfully decorated boats will circle the harbor to take offerings to the ghosts who died at sea. They also scatter rice on the water and launch paper boats filled with paper gifts. On the eve of the last day of the festival, lamps are lit outside the temple to make passing souls aware that they will receive offerings on the following day. On the last day a huge bonfire is lit to burn the offerings that were on display. The goddess of Mercy, Guanyin, gave the first party for the hungry ghosts, according to legend. Also according to legend, it ended in disaster when the ghosts became unruly. The next year she asked the god of the Underworld, Daih Su, to attend to keep order and make sure the ghosts behaved.
Of special interest to me was the funeral or ghost money. There are many different kinds. I personally obtained more than 30 different pieces. Most are bank notes of many sizes. They are for the most part from the Bank of Hell. The notes range in size from 2 1/4" x 4 1/2" to 5 1/4" x 10". They range from one color to four color process.
Denominations range up to one billion. In recent years they also make paper copies of The Bank of Hell bank books, as well as checks and credit cards. Foil copies of gold coins such as Canadian Maple Leaf bullion coins are also used. A Chinese person I met told me how as a child she was shown how to take a special piece of paper with some gold foil on it and fold it into the shape of a sycee. She then burned it in the Hungry Ghost Festival. This festival is also held on the Island of Taiwan. There the employees of companies get together to burn funeral or ghost money as well as follow some of the other practices.



OPITZ COLLECTION



OPITZ COLLECTION

BURLAP MONEY
Germany, 1919-1922 Inflation period following World War I
Part of the Notgeld series of unusual forms of money for collectors or for limited use as money in the various cities. The notes were printed on pieces of burlap. 3" x 4-3/4".

BURNED MONEY -See burial money

BUSHMAN'S BEADS -See Ostrich Egg Shell Beads

BUTTER
Norway, 1300s
The unit of measure was a basket of butter. Ten baskets of butter were worth a horse or three cows. (See Einzig p. 275)

BUTTONS
Alaska
Many kinds of pearl buttons were used as money. Large pearl buttons with a brass shank had the highest value and were worth one martin skin. Small buttons were sewn on garments or kept on strings for circulation. Russian fur buyers would take the buttons off their coats to use as money to obtain skins from the Indians.


OPITZ COLLECTION

Papua New Guinea
Modern buttons were used as decorations as well as substitutes for nassa shell valuables. It is probable that they were used in trade. Cards of shirt buttons were used in bride price in 1937 in the Kundiawa area.

BWANA
North Pentecost
Finely made mats were worth about 5s. and 100 would purchase a boar. (See Quiggin p. 132)

CACAO -See Cocoa Bean Money

CAKE - See Salt Money, Soap Cakes, Tukula



OPITZ COLLECTION

CALABAR BAR
Nigeria, 17th century to 20th century
The brass rod was one yard long and was bent in half to form a U-shape. It weighed 1 1/2 pounds. It was imported from England and was worth 2 1/2 d. to 6 d. In the early 1600s, 23 rods would purchase a male slave. In 1698. Six iron knives were worth one bar. In 1856 one bar was worth one shilling. By the late 1800s they were replaced by the iron bar with one iron bar worth four copper bars. By 1907 rods were no longer in use, but the concept of the bar remained as a unit of reckoning. They were used by the Efiks of Old Calabar. Also called okpoho okuk.

CAMELS
British and Italian Somaliland
Camels were a principle store of value as well as a form of money. Blood money for a man killed was 100 she- camels and 50 for a woman killed. A bruise was worth three or four camels. Camels were used for large purchases. (See Einzig p. 125)

Northern Africa
The Tuareg use camels as bride price. The bride price of a wife may vary from one young camel to seven camels. In some tribes the price can be 10 to 20 camels. The bride's family is expected to provide a dowry, which many times is valued at more than the bride price paid by the groom's family. At the low end, 25 to 30 goats can be substituted for the one young camel.

CAMPHOR - Sudan and Borneo

CAMWOOD -See Tukula

CANDY
Many kinds of candy were used in Europe during World War II and in Italy during the 1970s.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

CANNON MONEY
Borneo (Brunei) - 19th century to beginning of 20th century
Bronze, brass, copper, iron and other metals were used to make the cannons. They were used in Brunei, Sabah and Sarawak. The cannons were used for trading purposes, barter of goods, payment of fines, and in wedding and engagement ceremonies. The cannons were fired during weddings, births of children and visits of important

people. Many were melted during World War II. Besides the usual cannon shape they were also shaped into dragons, buffaloes or crocodiles or had decorations of these animals on them. The making of cannons started at the beginning of the 16th century. There are three kinds of Brunei cannons: 1) Bedil. The most numerous (at least 95 percent) and also most important. 2) Mariam. Only a few are known. They are heavy built short and squat with a rounded large knob instead of a cylinder or tube found on the Bedil. They are probably not of Brunei manufacture. 3) Boom. Only two are known to exist. It is something between the traditional Bedil and the big Mariam. The barrel looks like long strips of palm leaves. The back has the Mariam - style knob with two decorated bands of outstanding leaves. They were all made for one wealthy man in Brunei in about 1880 A.D. There are four types of Bedil. 1a) Bedil Gargabus - has a big round mouth. There can be some decoration, but not necessarily . This is the oldest type of Bedil in Brunei. 1b) Bedil Naga - Dragon, crocodile or other designs with the mouth flared open. 1c) Completely smooth barrel and no decoration. 1d) Bedil Lapis - made from a mixture of minerals and can include any of the previous forms which are pure brass. They could also be made of iron. The minerals give a different color and texture to the cannon. Miniatures were also used. They are somewhere around 11 inches long. An interesting one is shaped like a buffalo with the barrel coming out between the horns or out the rear. There are also twin barreled cannons. The cannon were used in war; for signaling or warning; for royal occasions like births, coronations, weddings, circumcisions or other special occasions; conferring titles or awards; and during cerebrations such as weddings. (See Shariffuddin)

Irian Jaya
Antique cannon called lela were the most treasured components of bride price in the Fakfak area of Irian Jaya. The cannons were usually of Portuguese origin, and many are 300 to 400 years old. (See Muller p. 104)

CANOE MONEY - See Kula; See Lat ; See Potlatch.



OPITZ COLLECTION
Canoe prow stop board - Trobriand Islands



OPITZ COLLECTION
Carved canoe prow – Papua New Guinea

CANOE PROW
Trobriand Islands
The wood canoe prow was used as money and a valuable item.



OPITZ COLLECTION

CANVAS MONEY
Germany, 1919-1922. Inflation period following World War I.
Part of the "Notgeld" series of unusual forms of money for the collector or for limited use as money in various cities. The notes were printed on canvas.
3" x 4-3/4"

CARABAO
Philippines
Along with pigs and rice, carabao were a supplementary media of exchange used in acquiring and determining the value of land. (See Herskovits p.186)



OPITZ COLLECTION



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OPITZ COLLECTION

CARAPACE MONEY
China
These items were either miniature representations of shields or horse trappings in imitation of the larger originals, according to Ramsden p. 24. The tops are, in most cases, ornamented with the underside usually having double parallel bars from one edge to the other over the concave area. (See Ramsden p. 24-25)

CARD MONEY - See Playing Card Money

CARDBOARD COINS
There are more than 200 cities or communities in Belgium or northern France by the German army of invasion that have issued round cardboard and paper disks. Below are just a few.

Algeria, Bougie Setif, 1916
Square cardboard scrip were issued by the chamber of commerce in Bougie Setif, Algeria. The 10 centime note is printed in black on cream cardboard.

Chile, 1891
Many private issues were made by private businesses in the city of Lquique, including a 20-centavos piece.

Leyden, Holland, 1574
See Prayer Book Money

France, World War I
Many pieces were made because of the copper shortage. Around 1919, a five-centimes piece was issued by a printer at St. Etinenne. In 1918, a 10-centimes piece was made in Ax-les-Thermes.



OPITZ COLLECTION

France, Germany, World War I
Issued by Bank of Lille in Lille, France. Tokens issued by prison camps in Germany.

City of Lille, France
Round cardboard emergency coins to resemble the regular French coinage in 1915.

Mexico, 1915
Five centavos pieces were made during the Mexican Revolution.



OPITZ COLLECTION

United States
Small coupons were used in Boy's Town.

CARGO CULT
The first cargo cult sprang up in Fiji in 1885. In 1932, a similar one sprang up in the Solomon Islands. In Papua New Guinea there have been more than 50 cargo cults. Other areas have also had them. The New Hebrides had seven, Fiji had four, the Solomon Islands had four and New Caledonia had two.
The natives believed that an accident, a death or a bad harvest were all due to spirits or to sorcery. They then had to track down the offender and avenge the victim. Cargo cults have existed since "contact" in the last century. The cults have multiplied since World War II. Natives felt that no person could possibly acquire all the goods that the airplanes brought for them. They felt that these goods came from spirits. They thought if they imitated the white man and did away with their native traditions, the goods would be delivered to them instead. In some instances the natives stopped gardening, killed off their pigs and waited

for the appointed day. When nothing happened, the leader explained that the whites discovered some stronger magic that overcame the natives magic, and the whole process started again.
In the 1960s, the President Johnson cult started. A leader decided that if the natives raised $1,000 and used it to purchase President Johnson, he would then send all the goods to them. Even when the cultists were taken to Australia and shown that goods came from factories where people worked, they were not convinced. It seems that going from the Stone Age to modern society in one or two generations is too hard. The only materials the natives knew were stone, wood and vegetable fibers. Then white men came and brought astonishing new objects made from materials that the natives knew were not natural such as steel knives, plastic combs, radios and refrigerators. These objects must not be of human origin. The white people do not make the items. The items arrive by ship or airplane. The white men tell the natives to work hard so they can also obtain these items. The natives soon realize that as hard as they can work, they can never get as much cargo as the white men. The natives also notice the white men do not do as they say because the white men do not work. They only shuffle papers. The natives then decide that there must be some other secret the white men have to obtain the cargo. The natives then erect imitation radio aerials and talk on tin- can radios and dress up in identical clothing to the white men, hoping they have now found the magic for obtaining the cargo.
In 1940 in Tanna, New Hebrides, a typical cargo cult developed. It was started by a man named John Frum. He spoke to the headmen of the villages and told them if they would ignore the missionaries, spend all their money and quit the mission schools and mission
churches, the natives would find the magic to obtain the cargo. When the officials found out about the cult they arrested some of the leaders and jailed them on another island. This failed to stop the cult. The cult continued for more than 19 years, and many of the people still believed that John Frum would come with all the cargo the natives wanted. When one of the natives was asked why, after 19 years of waiting, they still expected John to bring the cargo, the native replied that the white men had waited 2,000 years for the coming of Christ and he still had not come, and therefore he could wait more than 19 years for John Frum to come. (See Attenborough p.110)

CARIBOU SKIN MONEY
Southern Alaska, 1885
Tlingit tribe. A slave was worth 15-20 skins, an otter skin was worth five-six caribou skins and a good canoe was worth 10-15 skins. (See Taxay p. 92)



OPITZ COLLECTION

CARTONES
Mexico, Mexican Revolution (circa 1914-17)
They are made of thick cardboard in small rectangular shapes with low denominations. Most are common. Not generally considered primitive money.


OPITZ COLLECTION

CARTRIDGE MONEY
Ethiopia, 1800s to 1930s
Both loaded and spent cartridges were used as money. The unit of measure was four cartridges, which was worth a cake of salt. Four cakes of salt were worth a Maria Theresa dollar. In the old days, travelers frequently came upon warriors armed with spears but carrying bags of cartridges from the popular Gras rifle. The empty cartridges were valued at 28 to 32 to the dollar. Cartridges that were new with the paper band intact were worth 1/10 dollar each. The rates varied in different parts of the country and at different time periods. In 1908, in an effort to promote the use of coins as money instead of cartridges, a fine of $1 per cartridge was decreed if anyone was caught using the cartridges as money. In 1919 an embargo of arms to Ethiopia was declared by the European powers. This lead to an increase in the value of the cartridges. In the 1920s the cartridges were worth six to the dollar. The empty cartridges could always be refilled. At the beginning of World War I, cartridges were the most popular form of money, even more popular than salt. (See Gill, p.14)



OPITZ COLLECTION

Iron cash - China
CASH
China, Japan, Annam, Korea
The square-hole, cast, cash coins are the longest unbroken series of coins. They were first made in China in the 3rd century B.C. and ended in 1912. They are not odd & curious money, but some collectors include them in their collections. See Money Sword, Money Tree

CASSOWARY BONE - See Dagger Money


OPITZ COLLECTION

CASSOWARY CLAW NECKLACE
Papua New Guinea


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION



OPITZ COLLECTION



Cassowary bird – Papua New Guinea

CASSOWARY FEATHER
Papua New Guinea
The cassowary is a large flightless bird similar to the emu and the ostrich. It is a powerful, swift runner and has a reputation for being aggressive and unruly. It grows to six feet tall and weighs up to 120 pounds. It can easily kill a full-grown person. The feathers are used to make headdresses and masks. It was used in bride price and in moka gifts. Sometimes the entire bird was used as money and was worth $400 to $500. In 1964 a cassowary was worth A$50. In 1975 a bride price was three cassowary birds, one cow, 25 kina shells and $1,040 in cash. The Mae people in recent years have set up a trade in cassowaries where they buy the birds from the Maramuni people for $40 to $60 each and sell them to the Mendi and Tambul people for $150 to $200 each. There are several species of cassowary. In the Maring region there is the Dwarf Cassowary (Casuarius bennetti), known to the Maring people as kombli or yongge. In the Ramu and lower Simbai Valleys there is the larger Single-wattled cassowary (C. unappendiculatus). There are two kinds of cassowary head-dresses. The koi kundil is a cone of black cassowary feathers stuck or bound to a frame that has been filled with burrs. It indicates the wearer is giving away a set of 10 shells and it is worn only for a shell moka. The second is the koi kngal which consists of brown cassowary feathers woven into a small cap about three inches in diameter with feathers sticking out on the entire outside surface.

Torres Straits
Cassowary feathers were traded to a large extent in this area.

CAT EYE - See Abrus Precatorius

CATLINITE - See Peace Pipe

CATTLE
Many countries and areas such as Russia, South America, Africa, Ireland, Mongolia and Germany, used cattle at various times in history for money and as a unit of measure. In India the compensation for a man murdered, insulted or wounded was 100 cows. Bride price was also 100 cows. In the 12th century in Scotland, a serf was worth 10 cows. In Ireland a slave was worth three cows, and a clan chief was worth 180 cows.

Africa. The Nuer of southern Sudan
Cattle were used in bride price and also to communicate with ghosts and spirits. The cattle were owned by the groom's family and were given to the bride's family, including brothers, grandparents and relatives, who share in receiving the bride price.

Siberia
Among the Kirgiz, a Turkish tribe in southwestern Siberia, cattle were used in bride price with as many as 81 head of cattle being the price of a bride.


OPITZ COLLECTION



OPITZ COLLECTION

CELT
Europe

CH'ING BRIDGE - See Tingle Dangle Money


OPITZ COLLECTION


OPITZ COLLECTION

CHAIN MONEY
Africa, Upper Congo, River region
Copper alloy linked rings called chain. Used as money.

Ndao, Roti, Savu, Indonesia
Delicate gold chains were important male goods given to the bride's family during the Sumba wedding ceremonies.

CHABILI -See dao.

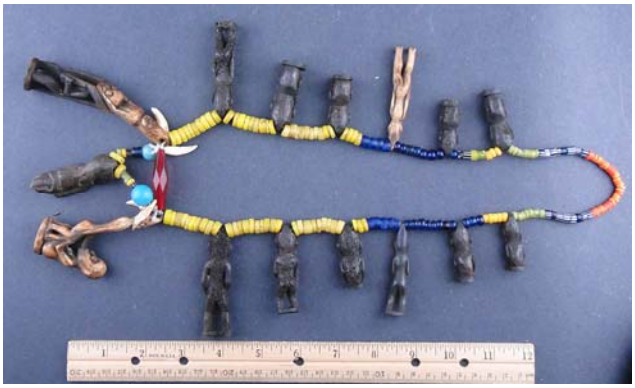
CHALCHIHUITL - See Jade Money

CHAMOIS MONEY
Germany, 1919-1922. Inflation period following World War I.
Part of the "Notgeld" series of unusual forms of money for collectors or for limited use in various cities. The notes were printed on chamois.

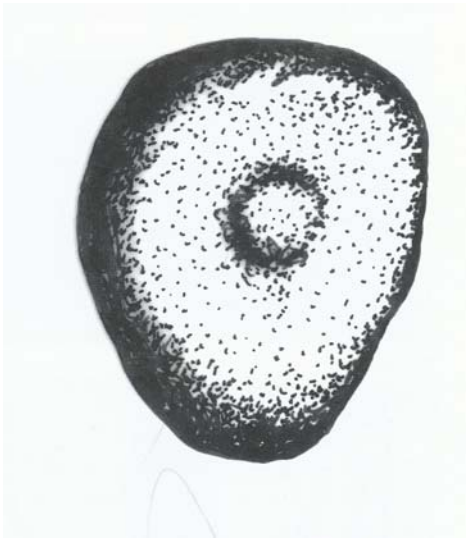


OPITZ COLLECTION

CHAQUIRA
Ecuador, 3000 B.C. and later to the 1500's A.D.
Tiny white-orange and reddish-orange beads made from Spondylus shell were very valuable and are believed to have been used as money. The shell was obtained on long-distance voyages made on balsa wood rafts going from Mexico to south-central Peru. Experts believe that the beads were probably used as money, but no concrete proof is available. The beads were found in tombs. (See Hanson p.78-80)


OPITZ COLLECTION

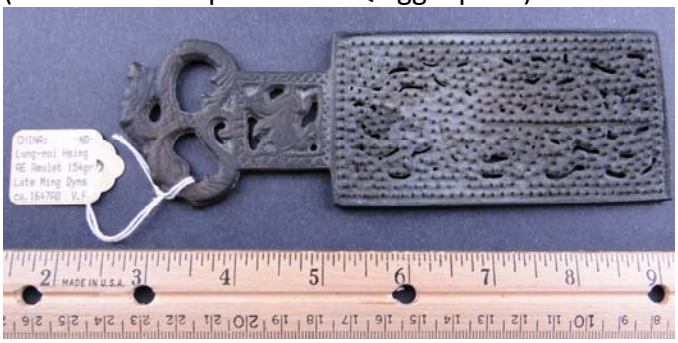
CHARM RITUAL FIGURE NECKLACE
Kalimantan, Borneo



CHEESE MONEY
Russia, World War I
Compressed cakes of cheese stamped by local government officials were used as money. (See Mosher p. 37)


INTERNET

CHEETEM
Nigeria
Captain Cheetem popularized the use of nine to 13 strands of fine copper wire as a form of money. Cheetem were valued at 1/8 d. in 1800s and 1/3 d. in 1920. One Calabar bar was worth 18 Cheetem. (See Johansson p. 43-44 & Quiggin p. 88)


OPITZ COLLECTION

CHESTNUT BURR
China
They are also called Knotted Dragon big coins. Some experts think these pieces could possibly have been used as a medium of exchange. (See Coole P.112)

CHEVRON AGGRIES - See Beads

CH'I TAO - See Knife Money

CHICKEN -See Egg Money

CHIEM GIM -See Money Sword



CHILKAT BLANKET

Canada
The Tsimshian and Tlingit in Canada consider as money the embellished Chilkat blanket and is still used ornamentally. (See Mauss,p. 32)

CH'ING MONEY -See Tingle - Dangle Money



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

CHO GIN
Japan, 1601-1865
Large round-end bars of cast silver or billon ingot pieces are called cho gin. They were a more convenient form of storage than an actual trading unit. The silver content varied: Keicho (1601-1695) is 72 percent, Genroku (1695-1706) is 65 percent, Hoei (1706-1712) is 20 percent-51 percent, Kyoho (1714-1736) is 80 percent, Gembun (1736-1818) is 46 percent, Bunseil (18201837) is 36 percent, Tempo cho gin (1837-1858) is 26.1 percent, and Anseil cho gin (1859-1865) is 13.5 percent. There are several varieties. Numerous private issues closely resemble the official issues of cho gin and momeita gin. Many counterfeits exist. (See Mitchiner p. 587 and Krause)



OPITZ COLLECTION

CHOCOLATE DISK MONEY
Mexico, Area Around Campeche, 1930s
Round disks of chocolate were used as money. (See Mosher p. 38)



OPITZ COLLECTION

CHOP MARKED COINS
Many individuals placed chop marks on coins from many countries. Most were made in the Orient.

The chop many times indicates value or purity. They are not odd & curious money, but are included in many collections.

CHUNG CH'IEN -See Bell Cash

C'IENG -See k'a kim.



OPITZ COLLECTION

CICADA MONEY
China
This piece is similar to the shield money in that the back has the same bar across the concave piece. It also appears possible it could be attached to articles of clothing. Its use as money has not been established. It could be a burial object. (See Ramsden p. 33-34)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

CIGARETTES
Europe, Southeast Asia and South Pacific, during and following World War II

Packages of cigarettes were used for purchases, and as a store of value. Prices were quoted in cigarettes. In Germany after WW2 until 1948, American cigarettes were the most popular with Lucky Strike (green), Chesterfield and Camel being most popular. Some examples of values of cigarettes are:
10 cigarettes for 250 grams of sugar
10 cigarettes for 25 grams of tea
125 cigarettes for a quilt cover
25 cartons of cigarettes for a Leica camera.
10 cigarettes for 15 grams of coffee.
30 cigarettes for a chicken

After World War II, during the war of independence in Indonesia, cigarettes were currency, and newspaper ads listed prices in cigarettes.

CINNABAR
Ancient China
In Lingnan gold silver and cinnabar were used as a media of exchange. (See Wicks p. 49)

CLAM SHELL ARMBANDS
Papua New Guinea
Along the Sepik River, clamshell armbands were used as money as well as decoration. They were called dubalin. Glass and plastic imitations were also made and traded.



OPITZ COLLECTION


OPITZ COLLECTION



OPITZ COLLECTION


OPITZ COLLECTION

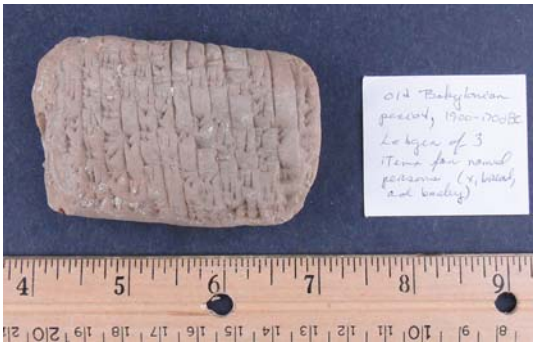
CLAMSHELL MONEY
United States, 1930s

During the Depression of the 1930s, in the United States, depression currency was made and used by various cities and some businesses. One of the most unusual currencies was the clamshell money made and used in California. In Crescent City, the Chamber of Commerce, as well as the Cleanatorium, the Odorless Cleaners, the Electric Sho, and the Public Utilities Office made clam-shell money. Some of the shells had the information on pieces of paper that were pasted on the inside of the shell. Other shells had the information inked directly on the outside of the shell. The redemption was for six months after their issue. They were locally circulated and used only while the banks were closed. All shells presented for redemption were redeemed. Pismo Beach also used clamshell money. The following 11 places of business and the Chamber of Commerce made clamshell money: Beach Camp, Beach Store, California Market, Chamber of Commerce, Harter Drug Company, Henderson's Drug Store, Hi-Way Cigar Store, Leiter's Pharmacy, Phillip's Associated Service Station, Pomeroy Electric, Restwell Cabins and Wolverton Sign Company. All these shells had the information written directly on the shells with India ink in red and yellow with black being the principal color. All genuine clam shell money is very rare. "It is believed two series of clam shell money in 10 cent and 25 cent denominations were issued by Crescent City with a total value of between $1,200 and 1,500. The clam shell money was used only while the banks were closed and only circulated locally. The shells were redeemed in full when the banks reopened.

Hi-Way Cigar Store in Pismo Beach, California, followed with additional clamshell scrip in three denominations. Other businesses and the chamber issued denominations from 25 cents to $20. " according to Starck.

CLAW MONEY - See Magatama

CLAY COINS - See Porcelain Money


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

CLAY TABLET
Babylonia and Sumeria
3000 B.C. to 2000 B.C. Clay tablets were used to record economic, legal and administrative information. Some were used as a form of promissory note. They were part of a highly developed credit system. Many of the tablets were bills for the sale of goods and services. They were not a true circulating money but had some of the features of money.

CLOAKS
New Zealand
The Maori used cloaks as payment for ceding land titles to others, compensation for crimes, funeral practices and for performances of rituals. (See Weiner, Inalienable Possessions p.58)

CLOTH MONEY
Cloth was used by many countries of the world as currency, as a substitute for paper, and as an exchange item. In many areas the women were the principal producers and users of it.

Akwete Cloth
A standard piece of this cloth was worth one slave. More elaborate pieces were worth two slaves.

Allada Cloth
In 1680s this cloth was worth 40 shillings for each length of cloth. It was worth 5 brass bracelets.

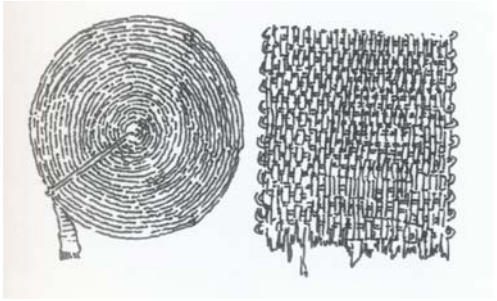
Benin Cloth
In the 1680s this cloth was worth 5 shillings for each length of cloth. Different verities were worth from 7 to 12 brass bracelets.

Mandinga Cloth
In the 1680s this cloth was worth 120 shillings for each length of cloth.

Quaqua Cloth
Ivory Coast
A length of this cloth was worth 5 brass bracelets at one time.

Africa
The most requested cloth in the interior until the 1860s was an unbleached cotton produced in Salem, Massachusetts called merikani or merekani. After the 1860s a thin grey shirting called satini was produced in England. (See Eagleton, P. 21)


OPITZ COLLECTION



Africa.
Cloth was used as a unit of exchange and the units were called pieces or goods. A slave was worth 30 pieces; six pounds of muskets, 1/2 piece; barrel of brandy, one piece; five pounds of gunpowder, one piece; 20 pounds of iron, one piece. (See Payne A-36)


OPITZ COLLECTION

Africa, Ashanti
This kente cloth was collected in Africa in 1974 and was woven with a back loom.

Africa. Baule tribe
The Baule used cloth in long-distance trade and as a form of currency. They grew the cotton, the women spun it into thread and dyed it indigo, and then the men did the weaving and sewing. The women controlled the cloth. (See Etienne p. 221)

Africa, Benin
Blue cotton cloth with four alternate white and blue stripes was called Benin cloth and was worth an elephant tusk weighing more than 100 pounds. (See Roth p. 141)

Africa, Congo
Units of 30 small mats sewed together were called nta and were used as money. They were also used to pay fines, compensations and marriage payments. A nta was worth only one franc. The average bride price was 100 nta. See Quiggin p. 58

Africa, Ethiopia, 1800's
American gray sheeting from the United States was used as money and called American or Abudjedid. Ethiopian- made cotton cloth was also used as a trade item. A piece four yards by four yards was worth one dollar. In some parts of Ethiopia, raw cotton was also used as money, according to Giday. Long strips of cloth eight to 11 yards long and 2/3 to 1 1/2 yards wide were worth one dollar each, according to Pankhurst p. 7. Another kind of cloth, called ferghi, which was 21 meters long and 80 centimeters wide was worth $2. As late as 1902, more than 5 percent of the government's revenue was in cloth. In many parts of Ethiopia, cloth was used in bride-price. See Gill p.10.

Africa, Ivory Coast
A locally produced cloth called quaqua was used as money, according to Herbert p. 136.

Africa, Lake Chad area
Narrow strips of cloth were used as money and were called gubkas. They were wound around the head and brought under the nose by the Kanemboos. See Spring p.
45. Africa, Lele tribe - See Zaire

Africa, Mali
The Kano used turkedi cloth in the salt trade with the Moors. Six cloths were worth nine slabs of salt. (See Eyo, p.56) (Quiggin p. 59)

Africa, Mali
In some areas in Mali a faravel was used as money. A faravel was a narrow strip of cotton worth 300 shells. See Quiggin p. 59.

Africa, Manchester cotton print
The standard unit of cloth was a 10 yard bundle which was worth six shillings in Calabar.

Africa, Nigeria
Gabaga, from Borno. A white strip of cotton cloth was used as money worth eight cowries in 1858. (See Eyo p.56)

Africa, Nigeria
Six to eight yard pieces of cloth known as Dutch hollandais (wax print from Holland) were used as a part of marriage payments. (See Guyer p. 146)

Nigeria, Africa.
Langtang cloth. Strips were woven and rolled and were used in marriage payments until the 1940s. One roll was worth 6,000 cowries.

Africa, Nigeria, Rawanyi.
The Deba Habe tribe in Tere district used woven cloth as money (See Eyo, p.56)

Africa, Nigeria,Tel.
The Angas of the Plateau used woven cloth as money. In 1929 the cloth was worth four shillings or 16 iron bars (taji). See Eyo, p.56

Africa, Nigeria, Leppol.
The Fulani people used cloth as money. (See Eyo, p.56)

Africa, Nigeria
Ten rolls of thread were equal to a strip of cloth called kuntu. Ten strips of the cloth were equal to a gown called bul and a gown was worth five brass bracelets in 1931. (See Quiggin p. 85)

Africa, Nigeria
Jioji cloth from Madras, India ,is still used as a store of value and is also used for funeral payments. Locally woven cloth called abada and very expensive akwete cloth were also used. (See Guyer p. 146-147)

Africa, Nigeria, Tiv tribe
A type of large white cloth known as tugudu was used as money until recently. One iron bar was worth one tugudu cloth. Formerly a bull was worth five tugudu, and a cow was worth 10 tugudu. It was a prestige good along with slaves, brass and cattle. Tugudu was used in bride price and the regional trade networks. Brass rods were also used as a unit of account with other items used in payment. (See Bohannan p. 62)

Africa, Toko.
The Kaltungo people used woven cloth as money. (See Eyo, p.56)

Africa, Wolof tribe. Gambia & Senegal.
In the nineteenth century and prior, the Wolof people used cloth as money and made the cloth from locally grown cotton. It was woven on a typical narrow West African loom in strips about five inches wide and 70 inches long. The strings were sometimes colored with indigo and occasionally with tie-dye techniques. They served in both economic exchange and ceremonial exchange. Several strips were sewed together to make a skirt or loincloth called a pagn or pagne by the English and French or malan by the Wolof. A boy had to pay the ruler of the area 16 strips of cloth to be circumcised. A man needed to pay his bride's family 480 strips of cloth. A plain white strip was the main medium of exchange with dyed cloth being more valuable but not used much as a medium of exchange. A 14-year-old female slave was worth 320 strips of cloth, a horse was worth 800 strips, a cow was worth 240 strips and a hoe was four strips. (See Ames)

Pano, Africa, Cape Verde Islands
In the Cape Verde Islands and the River of Guine region four or more strips of cloth were sewed together and were called pano. A variant of pano was called barafula or berafula. It became the standard currency from 1510 to the first half of the 19th century. Much of the cloth was locally produced. Because of the Muslim society emphasis on clothing, cloth became an important item of trade. (See Eagleton, P. 12) Much of the panos was produced by slaves and used to purchase slaves. It was needed to close most commercial transactions. (See Eagleton, P. 14)


OPITZ COLLECTION


OPITZ COLLECTION

Africa, Zaire. Lele tribe of the Kasai region of the Congo, Kuba kingdom
Raffia or raphia cloth (also called madiba) was made by the men of the Lele tribe from the raffia palm (Raphia vinifera). Young boys strip the fibrous leaves, and women prepare the fibers for weaving. Only the men do the actual weaving. The red color comes from a redwood called tukula. It took one day to make two to three lengths of cloth. Only new, unused cloth was used as money. Bride price was very complicated, and the amount could vary depending on who was married and if there were or existing ties with the village the girl was from. Toward the end of the 19th century the number of lengths of cloth increased from as low as nine or 12 lengths to many times this quantity. A common bride price was 50 lengths to the father and 40 lengths to the mother. Initiation into societies ranged from 20 to 100 lengths of cloth. The chiefs were paid tribute in cloth. Adultery was fined 100 lengths of cloth. A slave was also worth 100 lengths of raffia. Two lengths were needed to make a skirt which lasted about four months in use. The cloth was also traded for shells and salt in the south. It was used for both export and internal trade. Some of the substitutes for raffia cloth, such as iron bells, copper bars and slaves, are no longer used. At present, goats, camwood and money are used. Ten lengths (one bundle) of raffia was worth one axe, 90 to 100 lengths of raffia were worth a slave (ended in the 1930s), one male goat was worth 18 to 20 lengths of raffia, one female goat was worth 40 lengths of raffia and a three-foot piece of camwood was worth 20 lengths of raffia. Raffia was also used in ceremonial payments. When a man reached adulthood, he would give 20 lengths to his father so he would not be ashamed to ask his father to help raise the marriage price. A man would also give his wife 20 lengths of raffia on the delivery of each of her children. If he didn't, she could repudiate the marriage. Whenever anything was bought from a skilled specialist outside the buyer's close kinship group, raffia was used for the exchange. When raffia was valued in Belgian Congo francs, the raffia was undervalued, and therefore very little was exchanged. In 1924, a franc was worth two lengths of raffia cloth. Europeans accepted raffia cloth for taxes. In 1949, it took five francs to exchange for one length of raffia. By 1953, it was 10 francs. Even at that price it did not reflect its true value. The market price could not prevail because offering anything other than the official rate was disapproved of. This created a shortage of raffia. One hundred cloths were worth the rights to a woman. Since women were scarce, the raffia also kept its high value. Raffia was used as payment for various kinds of status payments, such as cult entrance fees, blood money, bride price and fines. A roll of cloth was fixed at 12 pieces. A iboka (plural: maboka) was a unit of raffia cloth equal to nine or 10 cloths, a mihei was worth 20 raffia cloths and a lutuku was worth 90 to 100 cloths. Among the Bushong tribe, a strip of raffia with 320 cowry shells sewn on it was the standard unit of money and was valued at 400 cowries. Most Kuba textiles now consist of single, fringed, square raffia panels, embroidered with an all-plush surface, and they now lack the stitched lines that formerly alternated with the plush areas. They are still highly prized items which are used as gifts in marriage. Women's decorated skirts serve as compensation in legal settlements like adultery and divorce. The skirts are not freely sold but provide a standard of value. Douglas calls raffia a coupon and not primitive money. Part of the reason she felt that way was because there was no market at the official rate of 10 francs per cloth, and there was also no black market at a higher rate. She therefore felt that the cloth did not perform an effective monetary role. I define primitive money more liberally, and therefore I consider it as primitive money. In the Bolobo district there was a kind of raffia cloth called moketu. The Tio made large cloths by sewing together squares that were 38 centimeters by 38 centimeters. The Mpama made rectangles 46 by 60 centimeters. (See Harms p. 62-63) (See Douglas) See bark cloth.

Africa, Zaire
Bunches of raphia fiber were the unit of value used as money. The fibers were called mbadi or mbari and were used to make raphia cloth. The bundles were also a part of bride price until 1930. (See Quiggin p. 56)

Cambodia, 10th & 11th centuries
Cloth was used for the majority of purchases of land and slaves and was probably used for the purchase of many other items. A form of hemp cloth was also used with 100 pieces being the price of a good slave. (See Wicks p. 195.)



OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

China,1933
Communist issue by Szechuan-Shensi Provincial Soviet Workers and Farmers Bank. 100 cash. White cotton cloth. There are 28 different types in four different areas.



OPITZ COLLECTION

Germany, 1915 - 1922
Notgeld issue, one mark - cloth

Iceland. Ancient times
Wadmal, a cloth spun from the fleece of sheep was used as money. (See Quiggin p. 284)







OPITZ COLLECTION

Author's wife, Karen, holding pieces of ikat we purchased in Sumba, Indonesia

Ikat
Indonesia
In the early period of European contact, cloth of various kinds was used. Prior to World War II the people of Kokas exchanged cloth for young slaves. There are many kinds of cloth and each kind has its own name. Some are: Po - a form of bark cloth with a limited life, Po Bajm (the reserved cloth) - an important part of marriage exchange, Mon - in marriage exchange a Mon cloth was expected from the bride-takers "for her belly", Chafach formerly used in trade, but have gradually been removed from circulation, Oan safe - used in marriage exchange; Sarim - used in all sorts of exchanges, Oan kek obtained in exchange for captured slaves, preferably children; Topa - included in all major items of exchange, and printed factory cloth was considered a substitute for it; Pokek - a red cloth used as a payment for slave children. Ulos cloth is used in bride price. During a traditional marriage ceremony, the father wraps a gift of ulos cloth around the newly married couple. The ulos was woven cotton made from locally grown cotton and dyed with natural dyes. It is also called ikat for the method of weaving. Ragidup cloth was the highest status cloth and was given by the bride's father to the groom's mother. Cloth was given for fines for sexual transgressions as well as for exchanges of the life cycle. There were traditionally 20 occasions of exchange. There were also many varieties of the major exchange cloth types which were traded over a large area. Ikat was used in dowry and also for bride price in some of the outer islands like Lembata. Many of the islands including Sumba, Flores, Timor and Bali produced many kinds of ikat cloth. On Sumba only the payment of bridewealth, like ikat, incorporated a wife and offspring into the husband's clan. (See Ikat.) (See Taylor p. 207) Beaded tempan textiles may have been part of the gift exchange of Lampung aristocrats.

Kabadir
The Kaltungo people in Bauchi State used cloth as bride- price. One kabadir was worth five hoes. (See Eyo, p.56)

Korea, 1445
Cloth was adopted as a medium of exchange due to the serious monetary problems at the time. (See Brown, Delmer, p. 27.)

Malay Peninsula
Lengths of cloth were used as a medium of exchange and measure of value. (See Wicks p. 241.)

Mexico, Aztec
A small cape was valued at 100 cacao beans, while another was 80 beans and a third type was 65 beans. A slave was valued at between 30 and 40 large capes, depending on how well the slave danced and how clean his body was. Only high quality cotton cloth was valued at these prices. (See Hedges, July, 1970)

Nepal
Women make cloth for bride price.
Papua New Guinea
Woven cloth called Mle. Used to buy wives, pay taxes, and debts. Often embroidered.

Trobriand Islands.
Many islands produced a form of tapa cloth and used it as a trade item. See Tapa Cloth

CLOVES
Brazil, 1712
Cloves were used to pay the salaries of troops, and the cloves were declared an official currency. (See Taxay p. 58)

Moluccas, 1820
Cloves were used as currency. (See Temple)

CLUBS


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New Caledonia
Green stone club head. Used as a ceremonial object.


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OPITZ COLLECTION

Star-shaped basalt club from Milne Bay c1890-1900
Squat spherical club is from Gazelle Peninsula of New Britain.


OPITZ COLLECTION

Kukukuku tribe, Highlands, Papua New Guinea


INTERNET


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New Guinea
Stone headed clubs with wood sticks for the handles were used as a form of wealth and possibly as money. These two clubs were made in pre-contact times. There are many different shapes with many styles of binding. Haddon pictures over 100 different styles of clubs.


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Rennell Island
Stone club


OPITZ COLLECTION Called a Alofolo

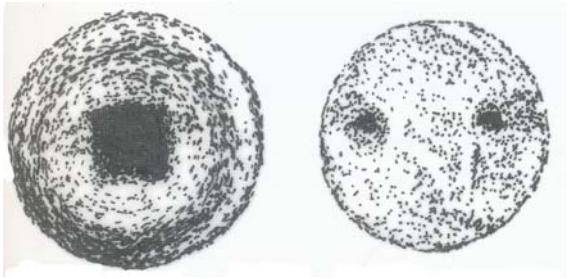

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Solomons Club – Probably from Guadalcanal Island


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Solomon Islands
Various kinds and shapes of clubs were used in the Solomons and had a high value, but it has not been determined if they were actually a medium of exchange.



COAL MONEY
Kimmeridge, England 3rd century A.D.
Round flat discs of jet (coal) believed to be lathe-turned waste from jewelry and ornament production. They are thought to have been used as token money on the basis of burial finds. Two types. 1 3/8" x 3/8"



OPITZ COLLECTION

Germany
1922, Inflation period following World War I These coal coins were made of compressed, soft brown coal which was baked hard. They were struck in 100, 500 and 1000-mark denominations by the C. Conradty firm for Rothenbach on the Pegnitz, near Nuremburg. All pieces have a hand scratched serial number on them. It is known that 2,500 serially numbered 100-mark pieces were made along with 2,499 serially numbered pieces of the 500 mark denomination and 3,500 serially numbered 1,000-mark pieces. It is unknown how many pieces without numbers were made. Pieces were also made in Lank and Lauter.

COAS - See Axe Money

COCK -See Crocodile Money, Gambar


OPITZ COLLECTION

COCOA BEAN MONEY
Mexico, Parts of Central America, ancient times to recent times
The beans were also called cacao and are the product of a small tree, "Theobroma cacao," native to northern South America and much of Central America. The pods are oval and range in color from yellow to brown and deep red. Up to 50 individual beans grow inside a pod. This is not the common cocoa tree, but a particular kind of cacao-tree which had more beans per pod, according to Del Mar. The beans are removed from the pod and piled in heaps for fermenting, after which they are dried and further processed. The production and use of the beans was tightly controlled by the merchants and nobles. The beans were used as a medium of exchange, but the measure of value tended to be a piece of cotton fabric called a quachtli. The quachtli was worth 100 cocoa beans or 450 hours of work. Cocoa got its value because it was used to make a ritual drink used by warriors

and aristocrats. The beans were also used to purchase slaves.
Cocoa beans were kept in bags of 24,000. The Tzontle contained 400 beans. At times the bean was debased by the removal of cocoa and the substitution of clay. Worthless beans could be detected by their weight.
At one time 100 beans was the price of a slave. In 1527, by Spanish decree, the beans were also used by measure, and the seal of the municipality where the exchange took place was put on the unit. In 1555, a Spanish real was worth 140 beans by Viceregal order. In 1590, one Escudo was worth 1,600 beans. Montezuma consumed great quantities of cocoa, and it was popular throughout Mesoamerica. The bean was used as money as late as 1875 in Nicaragua and as late as the early 1900s in Guatemala and remoter areas of southern Mexico. (As late as 1940 the Chorti-speaking Indians of Guatemala used cacao beans in formal gift making and as money.) (See Hedges)

COCONUTS
Nicobar Islands, up to World War II
The main food and item for export in the Niocobar Islands was coconuts. All items were valued in coconuts, 65 to 500 coconuts were worth one rupee; 100,000 were worth 25 ships; 35,000 were worth one large racing canoe. (See Quiggin p. 200) See Sinnet

Solomon Islands, 1800s
Traders were always willing to purchase coconuts and would advance trade goods for future coconuts. In 1878 a musket was worth 2,000 coconuts, while 25 sticks of tobacco (1 lb.) were worth 600 coconuts. In 1893 the same 25 sticks of tobacco were worth 125 coconuts. (See Bennett p. 81.) In 1882 on the beach an axe was worth 100 coconuts, while in the interior 300-400 coconuts would be the price. (See Bennett p. 87.)

Trobriand Islands
The natives of Sinaketa acted as intermediaries between the natives of Dobu and Kuboma. A lime pot or two pieces of betel was worth 12 coconuts. An armlet or two bunches of sago was worth eight coconuts. (See Herskovitz p. 200)

COCONUT DISK - See Sek, Tekaroro

COCONUT FIBER -See Belt Money

COCOS KEELING MONEY -See ivory money

CODFISH
Newfoundland Coast, 19th century
In the Regulation of Fisheries document for Terra Nuova issued in 1825, fish were the official money to pay wages and other obligations.

COFFEE BEAN MONEY
Sumatra
Coffee beans were used as currency.

Persian Gulf Area
Until recently, coffee beans were used as small change.

France, early months after World War II
Coffee beans served as one of the many kinds of money.

COIL CURRENCY - See mitako



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COIX SEED MONEY
Santa Cruz
The seeds were used in tassels and attached to red feather coil money on Santa Cruz. Many times the seeds are cut in half and strung. They are gray and oblong. This same seed was used in many of the surrounding areas for decoration and as money. In Papua New Guinea these seeds were used in mourning ceremonies.

Papua New Guinea
Strings of coix seed were used in trade. Whole and half.


OPITZ COLLECTION

COLLAR MONEY
A machicolated collar made of bronze by the Bateke people near Leopoldville. Quiggin (p.76) said it is doubtful that the collar was used as currency.

COMB MONEY
China
This item seems to be nothing more than a grater, and there is no proof it was used as money, according to Ramsden p. 33. It is included in many money collections however.

COMPRESSED COAL
See Coal Money


OPITZ COLLECTION


OPITZ COLLECTION

CONCH SHELL MONEY
Burma, Naga tribe
The whole shell was used as money until recently. Beads made from the columella of the conch shell were also used as money. In 1840, a pig was worth two conches, a cow was worth 10 to 12 conches, and a goat was worth two conches. In 1926, the conch had dropped in value to five rupees. Round convex disks of shell 40mm to 70mm in diameter were used as were triangular pieces. (Gabriel p. 40)



OPITZ COLLECTION

CONCENTRATION CAMP MONEY
Buchenwald, Germany


OPITZ COLLECTION


OPITZ COLLECTION

Papua New Guinea
Decorated shells with red ochre decoration and some have woven pieces attached were used in bride price.


OPITZ COLLECTION


OPITZ COLLECTION

Pacific area

Thailand, Northern Provinces,
8th and 9th century The conch shell was inscribed with Hindu and Buddhist markings. The colloquial expression to “shell out” comes from the time shells were used as a medium of exchange.

CONE SHELL
Africa
The basal whorl of the Conus was used as currency in 1850 among the Manyema to the west of Lake Tanganyika. The whorls or ground down disks were used over a large area and figured largely in ceremonial presentations and bride price and only rarely as currency. The larger imperialis species were imported from the Moluccas in the East Indies. In 1899, two would buy a slave, and five were worth an ivory tusk weighing 10 pounds. (See Quiggin p. 50)

CONUS SHELL -See Biruan, Dibidibi, Mauwai, Som, To-Uba, Wauri

CONUS SHELL ARMBANDS - See Mwali


OPITZ COLLECTION

CONUS SHELL DISK MONEY - See Beads Conus shell
Papua New Guinea
Ends of conus shells were knocked off and a hole was drilled. The shell disks were then attached to a cord or a woven belt and used as a form of money. In the village of Kandangei, on the Sepik River, I found this very rare form of money. 1" to 2" diameter, 36" length.



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OPITZ COLLECTION

CONUS SHELL NECKLACES
Papua New Guinea
Beads of shell strung on a cord and held by fiber along the edge of the beads instead of in the center of the bead. Melawea Village on the Sepik River used large quantities of these shell necklaces as money. Other villages on the Sepik also used these shell necklaces as money.

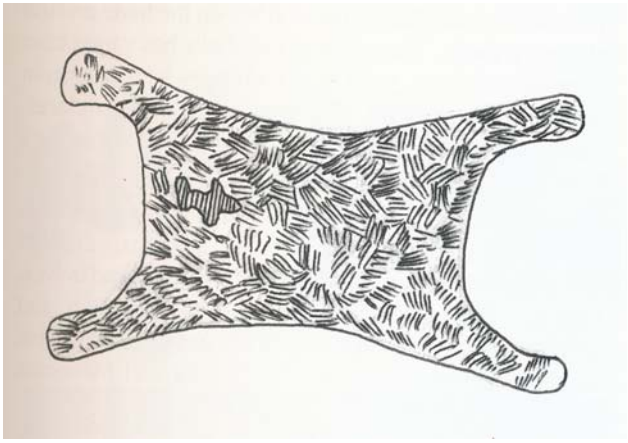
CONUS SHELL RINGS -See rings.

CONUS SHELL TIPS
Indonesia
Conus shell disks were used as money many years ago.

COON SKIN MONEY - See Raccoon Skin Money


OPITZ COLLECTION

COPPER
Africa, Nigeria
This copper rod has both ends wound into a spiral. The rod is the same diameter of the Calabar which was Introduced by the English. See Ballarini, 2009 p. 181 Fig 2.89


Europe

Copper ingots were used as a form of money in the Bronze age in the area of Cyprus and Crete going as far west as Sardina and the mainland of Greece. (See Quiggin p. 272-273)


OPITZ COLLECTION

United States
Nuggets of almost pure copper were found along Lake Superior and in a few other areas. The nuggets were often used in trade between native tribes and were formed into tubular hair pipes, beads, knives and axes.

COPPERS -See Shield Money

COPRA
Ontong Java
Ripe coconuts that have was their husks removed are called copra. The nuts were sold to Europeans and Americans, and the copra is then dried over an open flame and exported. The oil was extracted to make soap, candles and butter substitutes. The pulp became cattle feed. Copra served as currency with five sticks of tobacco worth 100 copra. A bolt of calico was worth about 1,000 copra, depending on the quality of the copra. (See Hogbin p. 267)



OPITZ COLLECTION

CORAL MONEY
The precious red coral (Corallium rubrum) lives primarily in the Mediterranean Sea. It is actually the support structure that is built by many small marine creatures. Of all the hundreds of kinds of coral, this one was mainly used in beads and carving and was considered a form of money or a store of wealth in many areas. It was imitated in many materials such as glass and plastic. Plastic will melt if a hot pin is touched to it, while real coral will not. Real coral will easily be scratched by glass, while glass imitation coral will not. Less valuable lighter corals will occasionally be dyed darker red to increase their value. If acetone is applied to the coral, it will show that dye has been used.

Tibet
Small beads in necklace form were used by the Dalai Lama to pay for his escape to India in 1959.

CORN
China
The ancient Chinese used a grain similar to corn as currency. The Book of Chow says, “The duty of the county officer is to gather grain both from open fields and from suburban lands with a view to cover the
national expenditures.” The use of corn as a medium of exchange was quite prevalent in normal years, but in times of national calamity, metallic coins were introduced to take its place. (See Waung p. 530)

United States, Quebec, Canada, Colonial times
Massachusetts made corn legal tender in 1631. Connecticut made Indian corn legal tender at the value of two shillings per bushel in 1642. (See Taxay p. 145146)

CORN
Norway
Corn was used as money and was even deposited in banks, lent and borrowed. (See Jevon p. 25.) See Maize

COTTON
Barbados, 1631-1640 (See Taxay p. 145-146)

Burma, 1824 (See Temple p. 105)



OPITZ COLLECTION

Bronze cowry



OPITZ COLLECTION
Bronze cowry



OPITZ COLLECTION
Ivory cowries



OPITZ COLLECTION



OPITZ COLLECTION

Jade cowry



OPITZ COLLECTION

Lead cowry



OPITZ COLLECTION

Lead cowry



OPITZ COLLECTION

Wood cowry



OPITZ COLLECTION

Bronze cowry



OPITZ COLLECTION

Shell cowry



OPITZ COLLECTION

Mother-of-pearl cowry



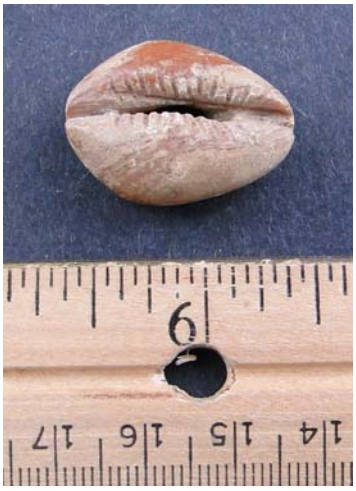
OPITZ COLLECTION

Bronze cowry



OPITZ COLLECTION

Clay cowry



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OPITZ COLLECTION

Modern bronze cowry



OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

Bronze cowry


OPITZ COLLECTION

Bronze cowry


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OPITZ COLLECTION

Clay cowry



OPITZ COLLECTION



OPITZ COLLECTION

Clay cowry


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OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

Gold plated cowry



OPITZ COLLECTION


OPITZ COLLECTION



OPITZ COLLECTION

Cowry belt


OPITZ COLLECTION


OPITZ COLLECTION


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OPITZ COLLECTION


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OPITZ COLLECTION


OPITZ COLLECTION

Cowry shells

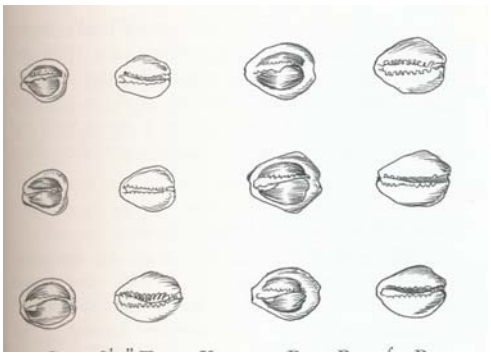


OPITZ COLLECTION

Golden cowry



OPITZ COLLECTION



Cowry Shell Types: Kawane, Dege Bomofe, Buna Bomofe, Epaa Mege, Bodija, Tuanika Mege (Counterfeit), Label Top Left to Lower Right



OPITZ COLLECTION

Cowry decorated box – Africa

COWRY SHELLS

Shells have a unique beauty that man, through the ages, has found hard to resist. Shells could be used as found or modified to fit the particular needs of the individual. The most common shell used throughout the ages has undoubtedly been the cowry. It is a shelled marine gastropod mollusk of the Cypoea moneta variety of the Cypraidae family. There are two general types of cowries used as money. The large orange or tiger cowry (Cypraea aurora, C. tigris) is one type and the money or ring cowry is the other. The main type of cowry used in trade was the money cowry called Cypraea Moneta and the ring- cowry called C. Annulus. Both are pearly white, occasionally bearing light bands of purple or yellow down each side. Sizes range from one half inch to more than one and one quarter inches. The large orange or tiger cowry (Cypraea aurora, C. tigris) was used as money mainly on Fiji. The money cowry called Cypraea Moneta and ring cowry called C. Annulus are two of the approximately 200 recognized species of cowry. The name cowry is derived from the Hindi and Urdu “kauri and the Sanskrit “kaparda,” but the varied names in different countries have often led to confusion. The early French name for cowry was porcelain. Most came from the Maldive Islands in the Indian Ocean. The gastropod is slimy and somewhat dark in color. It eats algae, polyps, some corals and animal detritus with its ribbon-like tongue. Only when the animal dies and decays does the attractive shell appear.

The shells have many of the ideal properties of money. They are portable, durable, recognizable and divisible. Also they are not easily counterfeited. Their use as ornaments also increase their appeal as a form of money. They were the most widespread form of money in world commerce.

The shells were used in most parts of the world from the seventh millennium B.C. in China to as late as World War II. As early as the 10th century, travelers have described the use of cowry shells as money in Ceylon (Maldive Islands). They were controlled by the royal monopoly. It is known that as early as the 13th century, shiploads of cowries

were traded between Ceylon and Bengal in exchange for rice or other items. Other cowries were found in the Sulu Islands southwest of the Philippines in present-day Indonesia (especially from Bima near Makassar, Borneo, and coastal Sumatra), and the Ryukyu Islands near Japan.
The fortunes of nations rose and fell on the trade and use of cowry shells. The value of the shells has varied from unbelievably high, such as two cowries for a woman in parts of Africa in the 1500s to no value in other places. Cowries are also known by other names, such as cat's eyes, bonges, zimbis, cowrie and diwarras.
They were used in most parts of Africa, in the Hawaiian Islands in the 19th century, in New Caledonia, in Gilbert and Ellice Islands, in New Hebrides, in India and in New Guinea. They were also used for decoration and religious ritual in Europe and North America. They were used as sacred objects by the Ojibwa and Menominee Indians.
The cowries are collected by one of three methods. The first was to place branches in the shallows for a few months. During this time the cowries would attaché themselves to the wood and leaves. The second and most popular method was to wade into the sea at low tide and detach the cowries from the stones with a short stick. This was done only twice a month. It was done on the 13th, 14th, and 15th, and also on the 27th, 28th, 29th and 30th. The great tidal changes take place on these days. A man could sometimes gather as many as 12,000 shells in a single day. This was a kotta of cowries, weighing about 25 to 30 lbs. A third method of "bait and line" is questionable. The shells were processed by digging a pit in the sand and burying the shells in the pit for two or three years (it could have been much less time). The mollusk decayed, and the shells retained their shine.
The cowry shell was the second major wealth item. The unit was a rope made by sewing shells side by side onto lengths of plaited cane. The cowries were one inch long and called bari hai. The term bari means a cowry rope. The long ones were called bari ta'I and were two to three yards long. The short one called bari mano which was one yard long and worth 1 kina. Shells are the main wealth of the Foi. Other items are valued because they can be used to acquire shells. The Foi say that two large bamboos of oil are traded for one large pearl shell or one midsized pig. The tubes are 16 to 20 feet long and contain roughly 10 to 12 liters of oil.(See James Weiner)
Cowry shell were intimately connected to the slave trade. In the 14th century the traveler Ibu Battuta saw cowries used as money in the Mali Empire. It is possible they were used as early as the 11th century. They were used there before the age of European participation in the trade. They were also found in use in the Gulf of Guinea near Benin in 1480. At about that time the shells were worth 350 times as much in West Africa as they were in the Maldives. The European trade in cowries started in the late 1400s. In the 1500s the Portuguese discovered they could obtain the cowries in the Maldives and transport them to Africa by ship instead of the trans-Saharan land route. They could be used also as ballast, which would normally be stones, sand or old iron that would not earn any revenue. They could still carry other revenue-earning cargo. They also attempted to colonize the Maldives to further increase their profits by controlling the trade. By 1522 the cowrie had become as important as manillas in Portuguese trade with Benin. Like almost all shell shipments by the Europeans as late as the 19th century, they were carried by ships around the Cape of Good Hope. A series of people was given grants of monopoly trading privileges by the Portuguese. They were allowed to trade in cowries without paying a fee. Profits made by the Portuguese were in the area of 300 to 500 percent. These ended in the mid 1600s and the Dutch and English started to compete for the trade at that time.
In 1642 the Dutch started to trade in cowries. The V.O.C. (Vereenigde Oost-Indische Compagnie) was chartered in 1602 and was granted a monopoly of Dutch trade east of the Cape of Good Hope and west of Cape Horn. The first purchases were probably made from the Portuguese at Goa and Cochin, in Bengal and Ceylon. By the 1660s the English were complaining of a Dutch monopoly in cowrie trade. It does not appear to have been a fact, however. The Dutch were paying 2 1/2 rupees for a kotta of 12,000 cowries and raised that price in several stages reaching more than five rupees in

1740. The Dutch did, however, capture the European part of the trade from the Portuguese. They announced in the 1720s that they wanted to purchase 500,000 pounds of shells per year. The actual figures were always below their projections. The price increased from 1.5 rix-dollars per kotta of 12,000 in 1697 to 3.0 in 1795. The Dutch were usually low in price, but at times they protected the area with their navy. After 1770 the monopoly power was broken. The years of 1785 to 1790, however, were great ones for the Dutch. After those years it collapsed.

"In Timbuctoo in 1617, 500 cowries were worth 4.5 grams of gold. By 1735 2,000 cowries were worth 4.5 grams of gold. By 1738 the price was 3,000 cowries. P. 50" according to Miner, Horace.

The English purchased most of their cowries from Balasore, a little city in Orissa 60 miles from the mouth of the Hooghly River on the northwest side of the Bay of Bengal. It had a suitable anchorage, and the surrounding area grew rice for trade. The cowry trade in the later half of the 17th century went from the Maldives to Balasore and other Indian ports, then to Europe, primarily London, where the East India Company and other dealers sold them to traders in the African trade. The other stream went from the Maldives to Ceylon to the Netherlands, where the V.O.C. sent them to traders headed for West Africa. With the capture of Ceylon in 1796, the English were alone in the trade until the abolition of the "legitimate" slave trade in 1807. Most of the shells first went to Europe before going to West Africa. It would seem that a lot of traveling could be avoided if they were dropped off before going to Europe. This was not done because the spices were much more valuable and they were demanded in Europe, not West Africa. Also the shells were at the lowest level of stacked cargo and therefore would require removing all the other cargo to get to them. The prevailing winds and currents along the coast also meant it would be much harder to sail. The ports in West Africa also would not permit the larger ships to unload easily. They were two to four times larger than the usual slave ships. The shells would also be cleaned, repackaged and auctioned in Europe before shipment to West Africa. The cleaning raised the price for which the shells sold to the traders. The centers of the commerce were Amsterdam and London. This developed a healthy trade in Europe. The prices fluctuated widely due to changes in supply and demand and the successful effort to monopolize the trade. Between 1674 and 1720 the price varied from 3.35 pounds per cwt. to over 14 pounds per cwt.

The early West African cowry zone expanded geographically during the 17th and 18th centuries from what it was in the 16th century. The early zone included the middle Niger and a coastal enclave around Benin. They did not circulate in modern Senegal, the Gambia, Guinea-Bissau, Sierra Leone or Liberia.

The French also were involved in the cowry trade from about 1688 to the late 1700s.Their target was 300,000 pounds per year. In some years it was probably achieved. Their influence was not nearly as great as the Dutch or English. From 1700 to 1800 the English imported about 11,000,000 pounds of shells, while the Dutch imported about 14,900,000 pounds of shells. Between 1851 and 1869 just five German and French companies supplied more than 14,000,000 shells. They reached West Africa from Zanzibar and were annulus. The annulus did not replace the Moneta of the Maldives but were used along side each other. This tremendous increase in shells did result in a great inflation in the value of the shells. From 1850 to 1895 the value decreased to only a little more than a tenth of their former value. The result was that a cargo of shells would be consumed by the cost of the human carriers within two or three weeks of travel. Consequently shells could not be transported great distances inland because of their low value. The last significant direct shipment of cowries was in 1891. By the beginning of the 20th century the cost of transporting the shells was more than the shells were worth. In 1904 Nigeria prohibited the import of cowry shells. In 1911 all taxes were collected in coin instead of cowries.

After 1807 the cowry trade almost stopped because slavery was abolished by the English. In 1820 palm oil replaced slaving as the export from Africa. It was used in lamps of homes and factories and many other uses. The cowry boon was on. From 1800 to 1850 13,800,000 pounds of cowries were exported to West Africa. In 1845, annulus

from the east coast of Africa came to be accepted along with moneta. The cost of the shells and the freight were less (distance was shorter). The shells were larger, and therefore fewer shells could be transported in the same space.

In 1680 a slave was worth 25 pounds of cowries. In the 1860s a slave was also valued at one bar of salt or one or two cows or four pounds sterling. In 1716 a slave was worth 136 pounds of cowries, 16 guns, seven rolls of tobacco or 150 pounds of gunpowder. A few years earlier the same slave was worth only 100 pounds of cowries, 12 guns, five rolls of tobacco or 15 pounds of gunpowder. By the 1770s the price of a slave rose to 400 pounds of cowries. This was about 160,000 to 176,000 cowries per slave. By the 1830s cowries were used primarily for the purchase of palm oil and other trade items. The internal use in Africa of slaves for their own internal use continued long after England and America abolished the use of slaves. As late as the 1890s slaves were traded in Ghana for cowries. In the 1880s a slave was valued at 120,000 to 140,000 cowries. At the same time cowries were counted by different standards. It was very confusing, but 80 (Bambara rate) cowries could be counted as 100. At some places and times, 100 cowries were actually only 60 cowries (Mandingo rate).

In Africa the shells were inconvertible: neither the North African merchants nor the Europeans who brought them would take them back. They could be accurately traded by weight, by volume or by counting. About 400 to the pound. They are almost impossible to counterfeit. The smaller shells from the Maldive Islands were preferred because they were more easily transported. The smaller shells came from the warmer waters. They have varied in value from 10 cowries for a cow in Sudan in the 16th century to 400,000 cowries for a gold dinar in the Maldive Islands. In the late 1500s ”two shells would buy a woman” in Uganda. They were counted and valued in many different units. In the bazaars of Male a “kotta” was 12,000 shells, worth one rupee and in the Maldives worth one larin, the silver wire of high purity bent in the shape of a Y or fishhook used as money. A hundred shells were called “siya,” 700 were called “fal,” and 100,000 were called “bosta”. In 1747 in Christiansborg, 16,000 cowries were worth one ounce of gold. In Bornu in the 1840s, a ”rotl” consisted of 32 shells worth four strips of cloth. In Bambara (Mali: West Africa) in 1790, food for a man and a horse for one day would cost 100 cowries. They were used alongside the Maria Theresa dollar and were the official money. In the 1860s, 120130 rotl were worth one Maria Theresa dollar. A “head” consisted of 1,000 cowries. Ten bunches were worth one head. five strings of 40 cowries were worth one bunch. A bag contained 10 to 12 heads. In the Niger, different kinds of strings with different numbers were used. In many cases the relationships of cowries to each other could not be calculated as the relationships were not logical. For example, in 1849, 120 shells were worth three pence, but 25,000 shells was not worth the equivalent of 2.6 pounds sterling. In 1850, in Congo, Central Africa, one chicken was worth 10 cowry and bride price was 30 cowries. By the 1890s on the lower Niger the cowry was simply a unit of account without being a medium of exchange. Generally the value of cowries fell in Africa as greater numbers were imported. By the 1850s, when the first year’s poll tax came into being, the dumping on the market of 40 million shells collected from the tax caused the value to decrease by 25 percent. Inflation continued after that. In the 1860s a slave was also valued at one bar of salt, one or two cows, or four pounds sterling. In Nigeria bride prices increased from 36,000 cowries in 1939 to 720,000 cowries in 1949.

In 1890, a horse was worth 70,000 cowries in Upper Volta. In 1896, 4,000 cowries were only worth one mark in German Togoland. In 1908 the Royal Niger Company refused to recognize cowries as a valid money. In 1907 in the Congo, Central Africa, bride price was now 3,500 cowries. The governments first prohibited their import then refused to accept them for tax payment and finally provided large supplies
of low-denomination coins. The shells vanished from the markets in the 1930s.

Along the Slave Coast in Africa, large storage houses completely decorated on the outside with cowry shells were used by the wealthy to house their shells.

The slave trade in Africa was transacted in cowries. In 1520, a slave sold for seven cabres (goats) valued at 6,370 cowries weighing 16 pounds. A slave went from 10,000-31,000 cowries in 1680 to 40,000-50,000 cowries in 1710. By the 1770s, the price was 160,000 to 176,000.
Imitation cowry shells were made of bone, stone, bronze, white stone, lead, hard black stone, jade, silver, crystal, terra cotta, gilded bronze and gold. The most common imitation was stone, then bone, clay with shell being rare. Realistic cowry imitations in metal are very rare. They were usually bronze but may be lead. As early as the 3rd century they were used in the Malay Peninsula and Borneo. Substitutes of ivory, bone, lead and stone were also used. Bergman states on p. 95, "Before arrival of missionaries the bride price was 30 cowry shells. Now bride price is a steel axe plus cowry shells."

Burma
In Burma in the fifth century and as late as the 13th century, the time of Marco Polo, cowries were used as money.

China
It has been suggested that China and Japan were possibly the first countries that used cowries as tokens of value and a media of exchange. The North Chinese name for cowry is bei (pei), the Canton name is puei and the Korean name is p'ae. This bei (pei) character was part of more than 100 signs in the Emperor's national dictionary, which shows the importance of cowries in trade and commerce at that time. Cowries are found in Stone Age deposits in parts of China. Many imitations were made in mother-of-pearl, horn, stone, bone, copper, bronze, lead, ceramics, ivory and gold-leafed bronze; most were used as money.
The pre-Chinese population of China used cowry shells as a medium of exchange. They were used as early as the 24th century B.C. Cowry shells were used for small payments, while tortoise shells were used for large payments. Evidence indicates that in the 14th century B.C., cowry shells were used as a medium of exchange. By 221 B.C. the first emperor of China forbade the use of cowry shells, but by 10 A.D. the usurper emperor, Wang, briefly returned to their use. He utilized five different varieties of shells as monetary units. The smallest sizes were not used as money, but a pair of the largest were valued as equal to 216 ordinary cowries. Around 600 B.C., metallic cowries were used as money. They combined the cowry shell money with the advantages of using metals.
The ghost-face money, also known as ant-and-nose money, are "cowry exchange coins" and have been dated to the 6th or 7th century B.C. They are also known as "metallic cowries". As late as the 14th century cowries were still being used to pay taxes. The story goes that these coins were placed in nostrils of cadavers to keep ants out. (The ancient Chinese had no magnifying glasses to see what an ant's nose looked like.) See Ghost- head money. Their use in China was slowed by the lack of supply instead of the abundance of supply as in Africa and most of the world.
At one time cowries were used in Borneo for small money. They were found on some of the coasts of Borneo. Large quantities were exported to China, where they were exchanged for large jars that were highly valued by the Dyaks of Borneo. The Chinese then used the cowries for money. In China from as early as 1523 B.C., the cowry shell served as currency. It was also used later and was used to pay tribute to the emperor. (See Wicks p. 28.) The cowries were two or three inches long and were bone white with purple maculation and were collected in the south. They were required for certain tax purposes and possibly were used as a significant store of wealth.

India
In India the four cowry unit called gandaka was used as money during the 6th century. (See Wicks p. 74.) Thailand used cowry shells as an important monetary item as well as a general standard of value until the latter part of the 19th century.
It is claimed that in the 16th-century India, cowry shells were used in Bengal as money. They were put in baskets or parcels of 12,000 shells, and merchants from all over India took them to Bengal for use as money. While the Chinese pierced the cowries and put them on strings, in India perforated shells were considered worthless.

Irian Jaya

In 1938 an expedition to Irian Jaya was able to trade 22 pounds of sweet potatoes for just one cowry shell while in 1962 one cowry shell was worth only one or two potatoes. (See Muller p. 128)
The Moni people of Irian Jaya are well known for their knowledge of cowry shells and have graded the shells and given values to each grade and sub grade. The sae is worth about $.50, with the munga worth $10 to $20, the kubawi worth $40 to $75, indo lagupa worth $50 to $100, hondo worth $200 to $1,500 and the indo worth $250 to $2,500. Within the class the value is determined by color, number of bumps and the style in which the back was cut off. (See Muller p. 132)

Papua New Guinea, Foi people
"The second major wealth item of the Foi people is the cowry shell which was obtained from the Kasere people. The cowry shells are one inch long and the shells are sewed onto lengths of plaited cane. The long rope is 2 to 3 yards long and called bari ta'I, and the short rope which is about one yard and called bari mano. A short rope is worth 50 toea and a long rope is K1.00." according to Weiner, James, p. 71.

Papua New Guinea, Mount Hagen
Cowry shells were attached to ropes and used as money in the early period of first contact in the 1930s and 1940s. Later they lost so much value due to excess supply that they became worthless as money and bride price. In the 1930s tiger cowries (Cypraea tigris) and Arabian cowries (Cypraea arabica) were also valued according to Hughes p. 56.

Papua New Guinea, Kapauku tribe
According to Pospisil (p.301) there are two main categories: meekaa mega, the people's cowries, and tuanikaa mege, the white men's cowries. The old Kapauku cowries are two categories: kawane - a low value shell and wei mege - a precious shell. Popisil (p. 302-304) describes four meekaa mege: 1) Kawane - a smooth, elliptical cowry shell worth two to three glass beads in 1955 depending on the size. 2) Bomoje - the most common old cowry shell with two subtypes. The dege bomoje, which is yellowish-white, was worth 30 glass beads in 1955 the second subtype is buna bomoje, which is darker in color and worth 40 glass beads. 3) Epaa mege - This cowry is worth 60 glass beads and is a large cowry of the wei mege category. Similar to bomoje, but larger. 4) Bodija - the highest Kapauku denomination and is larger than the epaa mege. Its shape is the same as the bomoje and was worth 300 to 400 glass beads. The Tuanikaa mege is white man's cowry. They were worth three glass beads in 1955.
All the precious cowries are made by first making an incision with a flint knife on the top close to one end. The top part is split away using a bone awl, then the whole shell is neatly polished with a whetstone until it is highly polished and has luster. Necklaces of the small white cowry-like shell (Nassariidae, Nassarius) consist of two strings which pass through the two perforations in each shell. The necklace is called dedege woja. It is the length of a man's arm and is worth 30 glass beads. Pospisil describes them as being used in bride price. The longer necklaces he says are six feet and worth 90 glass beads. In 1955, necklaces consisting of many kinds of glass beads were also considered money. (Pospisil p. 304) The Europeans introduced a cylindrical or spherical light blue glass bead called dau which was money, and 30 of them were worth one dege bomoje cowry. In 1955 an iron axe was worth five dege bomoje cowry, a 200pound male pig was worth 20 dege bomoje, a kemo of salt (four 1/2 pounds) was worth one dege bomoje cowry, a large house was worth five dege bomoje, a bilum was worth one dege bomoje cowry and a good canoe was worth two dege bomoje cowry. (Pospisil p. 305-306)

Papua New Guinea, Wola people
Formerly, cowry shells were used as money and were used in three ways of presentation. The most common was to secure them on a vine to make a necklace. One kind of necklace called taenjel enjat had fewer shells because the shells were spaced out with their hole facing outward. The other kind of necklace was called taenjel togo, and the shells were packed more closely . The Kutubu people used a plaited rope with shells sewn along one

side, also called taenjel togo. (See Sillitoe p. 148-149)

Russia
In Russia, cowries were found in excavations in northwest Russia and down along the Volga river. It appears they were used during the 12th and 13th centuries. Records suggest the cowries came from Riga on the Baltic Sea.

West New Guinea
The cowries were used loose and counted. They were also sometimes sewn into ropes of from two to nine feet with a nine foot rope being worth a kina shell and used to purchase a wife or pigs. The two-foot rope was the standard unit of value. In Papua New Guinea, the Adzera people of the Markham Valley used a dangangtang. It contained between 20 and 40 or more egg cowries (Ovula ovum L.) attached in two parallel lines around the circumference of a circular core made of coconut bast and bush rope or cane, called uwap. A single egg cowry is called rarup in Adzera. It was used as an important part of bride price. Ten or more dangangtang, a pig and bundles of spears were the bride price before World War II. The wela was also used in Papua New Guinea in the Morobe Province by the Mumeng. It is similar to the dangangtang but with only eight egg cowries attached and the central core decorated with nassa shells to make four quarters colored alternately blue and red. It was used as bride price.
The white egg-cowry (Ovula voum L.) was highly prized in the eastern highlands where it was called gam shell and was replaced by the large pearl oyster (gold lip or kina) in the western highlands. It was the unit of highest value at one time. A man would work one whole month in construction for just one egg-cowry. Later this shell was unacceptable for major purchases. (See Hughes)
Until recently they were used in Papua New Guinea, New Caledonia, Hawaii (Sandwich Islands), North America, India, and the Maldive Islands. In the Mount Hagen area of Papua New Guinea, nine feet of cowries sewn on a cord normally could pay for a bride, but much higher prices could be demanded as there was no set price. There the shells were called tinale or tingala. The shells were of such high value that items in daily use seldom would cost more than one shell. In 1924 in New Guinea, five cowry shells would get you a small pig. At that time a bride would cost a string of cowries the length of the girl's father's or the groom's outstretched arms. In one area a single cowry was worth many axes or knives. Ten cowries were considered a fortune.
As the interior opened to exploration in the 1930s the value of cowries fell dramatically. In New Guinea new shells were sometimes artificially aged to look like old specimens which were snowy white in color. In some areas only old shells had any value. The new or young ones were not even accepted as a present. The old shells were an important component in bride price. They were also used to pay for garden labor and medical assistance. During WW II the Japanese troops distributed many cowry shells and "thus endangered the economic and financial stability of the district." In America we have found no evidence that cowries were used as money. In Fiji orange cowries were used along with whales' teeth (tambu) as a very valuable item and both border on the use of money depending on your definition of money. The orange cowry was usually worn on the chest. One orange cowry was worth many whale's teeth, and the whale's teeth were carved to represent the shells. The orange cowries are one of the rarest shells in the world. (See Gitlow p.75)

COWRY SHELL BAND - See Yerak



OPITZ COLLECTION
Coins used on the counting board below



OPITZ COLLECTION

COUNTING BOARD - India
The board was made in the early 19th century to count chakram from Travancore and southern India. The counter has 100 holes.



OPITZ COLLECTION

Japan, 1865
"Shaker" counting board for counting rectangular silver Japanese coins.

CRAB'S EYE -See Abrus Precatorius



OPITZ COLLECTION

CRESCENT - RIDGED

Africa, Congo
Roughly cast brass ridged semi-circle crescents were used as a bullion-based money. They appear to be related to the leg bands of the Mongo according to Scott Semans.



OPITZ COLLECTION

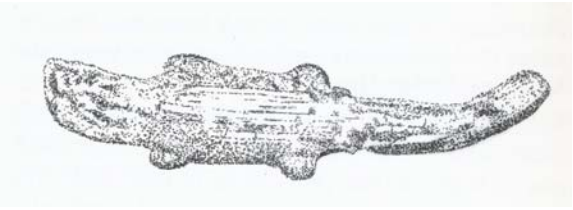


OPITZ COLLECTION



OPITZ COLLECTION

CROCODILE MONEY
Papua New Guinea
The teeth were used along the Sepik River as a form of money and trade.



Malaya, 17th and 18th century
The tin figures were also called Buaya and were worth 2-1/2 cents. The figures are in the shape of the elephant, tortoise, mantis and cock and were used as weights as well as money. (See Quiggin p. 254-255) Rare.


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CROSS, KATANGA

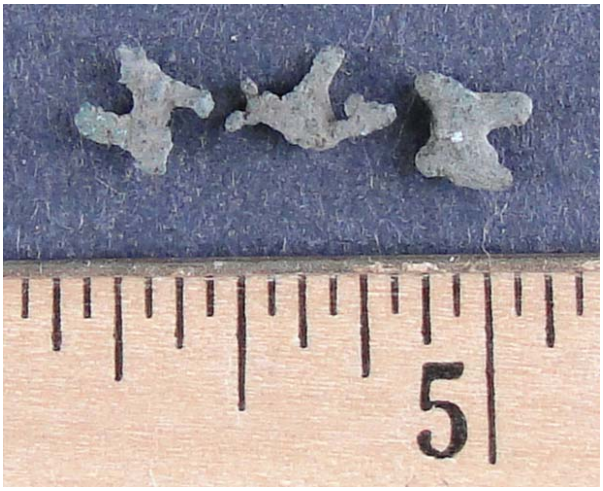
Africa, Katanga region, 1100s and later

The St. Andrew's cross shape was made of copper by pouring the molten copper into molds made in the sand. In later years tin was added to the copper to form a variety of bronze which was shinier and more accepted than pure copper. They were also called Baluba crosses for the name of the tribe of people who smelted the copper in the Katanga region. At one time they were also called handa. (See Handa). One cross was worth 10 kilos of flour, five - six fowls, three or four kilos of rubber, or six axes. Ten crosses were worth one gun. A bride price consisted of 14 large crosses, one she-goat, one flintlock gun, and one female slave. A male slave would cost three - five crosses in 1907. A female slave would cost five - 10 crosses. The Ndembu paid 24 crosses for a rifle, 100 crosses for an elephant tusk and 150 crosses for a slave. The crosses varied considerably in value. The copper in these crosses was African and very red in color. The crosses were made at least from the middle of the 18th century to as late as the 1920s. In the 19th century they were used for payment of tribute by the Kingdom of Kazembe to the Lunda of the Mwant Yau, or by the Samba to the Luba. (Heusch p.136) They served as medium of exchange, regalia, currency, raw material, insignia and emblem simultaneously. (See Payne A-1 and Sigler p. 17) (See Heusch p. 136-143) The most familiar Katanga export was the croisette or handa, in the shape of a St. Andrews cross. The crosses for export weighed 1.5 to 3 kg. Internal crosses weighed 12-25-50 kg. The Kasai import of croisettes was paid in cloth and palm oil. Many reports of croisette serving as bridal money. In 1925 the cross was considered as 1 fr. in Katanga and 25 fr. in Kasai. In 1928 the Katanga value was 5 fr. and the Kasai value declined to 10 to 15 fr. The difference was the lowering of the transportation cost due to a railroad being built.(See Sundstrom, p. 221)



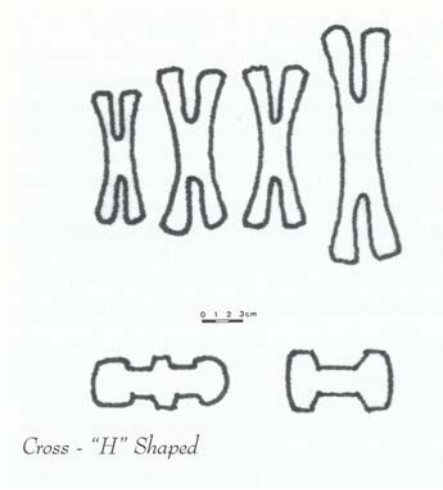


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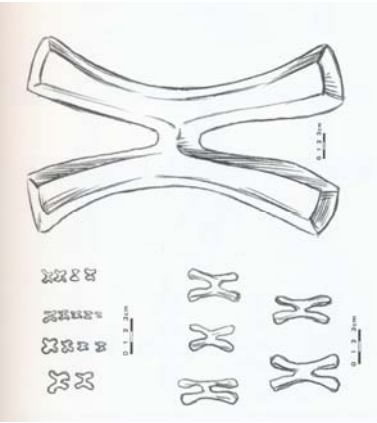


OPITZ COLLECTION

Cross – "H" Shaped



Cross – "H" Shaped



CROSS - "H" SHAPED

Africa, Zimbabwe, 13th to the 17th centuries

The "H" shaped cross was used as money before the Katanga Cross was made. Prior to the 14th century the HX, HIH and HI crosses were used. The HX crosses have a narrow cross piece and were made in two sizes with the smallest found in Upemba basin in the 3.5 to 7-cm long range. The largest were found in Ruashi and were 36 cm long. The HIH crosses have an elongated crosspiece and range in size from 8 cm to 20 cm in length. The HI cross looks more like an I with the ends pulled in. The cross section of the H is almost as thin at the H is long. Some of the other HI crosses look more like rectangles than H crosses. The dates on these crosses (bars) have not been determined. From the 13th to the 17th centuries in the south (Zaire, Zambia, Zimbabwe and Mozambique) HXR crosses were used. These crosses have an intermediate shapes between an X and H. They are about 12 inches long, have a cross-section of a trapezoid and were found in large numbers in Zimbabwe. They were referred to as currency at their time of use. From the 13th to the 17th centuries, the HH and HX crosses were used in the Upemba basin. The HH crosses fall into two sizes. The smallest size is generally quite small, weighing on average .6 grams each and were used in the 16th or 17th centuries. The second size averages seven to nine grams and were used in the 13th to 15th centuries. By the late 1800s they became too numerous, lost all value and were replaced with beads as a currency. (See Heusch p. 138-142) 125 From the grave sites of the Upemba Depression in southeastern Zaire all unflanged H-shaped crosses varied considerably in size. There were five general sizes; 5 to 15millimeters, 16 to 35 millimeters, 36 to 70 millimeters and over 150 millimeters. The very small crosses date from the 15th through the 18th centuries. The larger crosses date from the 15th to 16th centuries. (See Herbert, p. 187)

"The copper mines of Shaba (Zaire) in the first millennium AD began casting the well-known X and H shaped copper ingots which became a sort of currency. They were called mamuty to the traders and mamontas in the 16th and 17th century Portuguese, In 1872 Livingstone reported, mamuty copper ingots were known as handiple mahandi, p. 74

The handiple gave birth to the familiar handa crosses. The mamuty (copper ingots) first appeared in Africa some time before the eighth century AD as several X and H-shaped copper pieces. By 1633, and probably much earlier copper mamuty (mamontas) were the main currency on both sides of the line stretching across the continent from Boma at the Congo River estuary to Shaba, Kafue and Zambezi. P. 76" (See Hromnik)



OPITZ COLLECTION

CROSS - I & DOUBLE T SHAPED

Africa, Zambia, 18th to 20th centuries
Copper bars weighing some 30 to 50 kilos were cast, it is believed, from the 18th century to the time of Livingstone. The straight bars with a triangular cross section and T-shaped ends are very rare and were found in Zambia. They are believed to have been made in the 18th century. The bars were important in long-distance trade as far away as India. It is believed the double T- shaped bars were produced from the beginning of the 19th century to 1903. They are also very rare. They are called coppers with ears. (See Heusch p. 135-138.)



OPITZ COLLECTION
Cross - Silver



OPITZ COLLECTION
Cross made from Maria Theresa Dollar



OPITZ COLLECTION



OPITZ COLLECTION
Cross – Silver



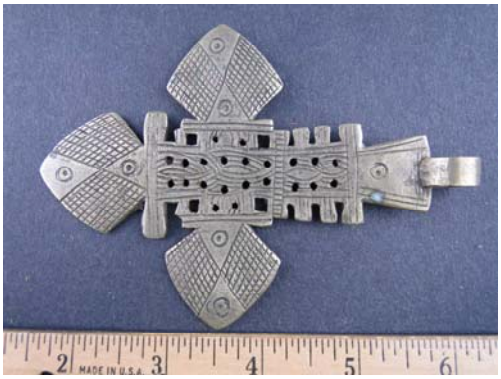
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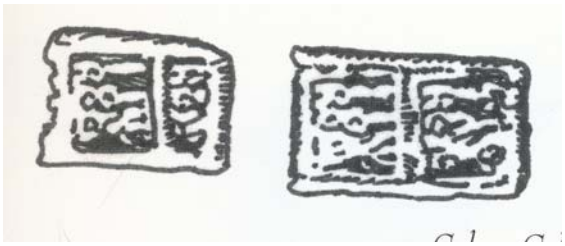

OPITZ COLLECTION

Cross – Silver

CROSS - SILVER
Africa, Ethiopia
The silver crosses were worn for more than 1,600 years they served as a valuable and were used in trade. There are many styles, and each was named for the town or province it came from. Each one was made from a Maria Theresa dollar or was cast by the lost wax method. (See Fisher, Africa Adorned.)


OPITZ COLLECTION

CRYSTAL
Virgin Islands, Mid-19th century Carib and Arkwak Tribes.
The crystal was made in the form of beads and was family property and not individually owned. They are not considered money by many experts.



CUBE - GOLD
China 600 B.C.
It is believed that the first true coins from China were gold cubes cut from sheets of gold. (Cubes are known and partially uncut sheets are also known.) Rare.

CUNEIFORM - See Clay Tablets


OPITZ COLLECTION

CUP COIN
These coins were made in a cup shape out of gold.

CURCUMA POWDER
See Reng


OPITZ COLLECTION



OPITZ COLLECTION

Cuscus necklaces



Cuscus (opossum)

CUSCUS TEETH
Solomon Island, Papua New Guinea
The teeth are from a small opossum-like creature. The teeth are smaller than dog teeth and flat along the sides. A string of 100 cuscus teeth was worth a canoe. They were called Paiou by the Habi of Buka Island, North Solomons.

CYPRAEA MONETA - See Cowry Shell Money


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DAFI
Malaita Island, Solomon Islands
This pearl shell gorget, with a turtle-shell frigate bird decoration attached to the upper center was used as a form of decoration and on Malaita Island. Generally a man's ornament. In early 20th century they were worn on a single sting of buruburu glass beads. Recently they have one or several strings of money beads attached and often have a button on one end and a loop on the other. They were found on Makira as early as the 1840s. (See Burt p. 110) Dafi with light or dark pearl shell with money beads and tight-lip (mumu) seeds were made and used by the Langalanga in the late 29th century. P. 113


OPITZ COLLECTION

Iron kris with a squiggly blade.


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DAGGER MONEY
Malay


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DAGGER MONEY
Papua New Guinea, Irian Jaya
Cassowary and sometimes human bones were used to make daggers. Incised decorations were sometimes added to the handle. See Kris

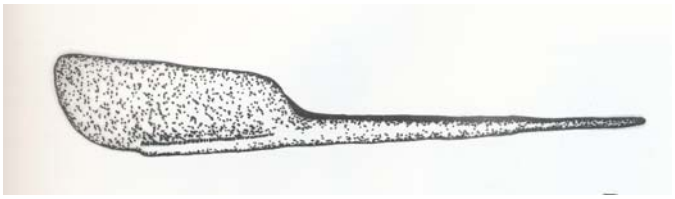
DALA
Solomon Islands
A Western Solomon Islands word for kapkap. See kapkap.
Head ornaments – big shell disk with a star design incised on it. The smaller disk is called sa'ela'o kini. Most have a hole in the center.

DANCE BELT
Yap
Strings of white mussel shells and black coconut worn by women became chief. Heirloom. See Neich p. 42



DANGANGTANG
Papua New Guinea
This strange pendant was used by the Adzera people of the Markham Valley. It contains between 20 and 40 or more egg cowries (Ovula ovum L.) attached in two parallel lines around the circumference of a circular core made of coconut husk and bush rope or cane, called uwap. The uwap consists of two circular mats of coiled bush rope or cane between which cloth is sandwiched. A single egg cowry is called 'rarup' in Adzera. It was used as an important part of bride price. Ten or more dangangtang, a pig and bundles of spears were the bride price before World War II. Dangangtang are not now used in bride price. (See Barron, Colin, TMA Nov 1989.) (See Wela)

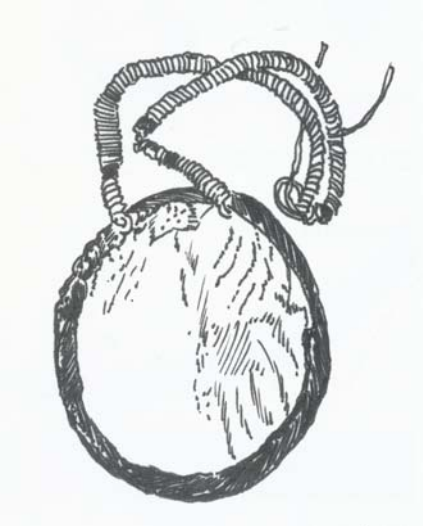
DANKI - See Bowls



DAO
Assam
A form of axe. It was originally used as an ordinary working tool which later became money. It was given to medicine men to avert illness. A miniature dao was called a chabili. (See Quiggin p. 204)

DAP
Another name for ndap. (See ndap)

DAPI
Burma
The Konyaks used a large gong as a form of money. They also used a set of three smaller gongs. The value depended on the size and tone. (See Quiggin p. 207)



DAVE ALAVA
Malaita, Solomon Islands
A round disk of shell with a rim of black putty-nut around the edge of the shell was used as money. It was suspended from a string of shell money and worn around the neck. (See Russell)



OPITZ COLLECTION



OPITZ COLLECTION

DAVERI
Sudest Island
It is a shell currency identical to the lower-valued ndap found on Rossel Island. It is a small orange colored shell- piece which is two to three inches long. They are used as valuables and exchanged at memorial feasts on Sudest and now also East Calvados Islands. (See Leach p. 487) See Kula.



OPITZ COLLECTION

DE
Irian Jaya
Dao Ancient glass beads and glass rings are called de and also ho. They were used as far away as Vanimo in the West Sepik Province. The rings were valued at 500 kina each, and the beads started at two kina each, depending on their color. Usually 300 beads are on a string. Natti of Vanimo tells how the rings came to be owned by men. “In the beginning, all was only mist and cloud with no firm ground or seas as we know the world now. Then there came walking through the mist a great being whose hair was the storm clouds, whose eyes were the lightning and whose smile was the sunshine. He came down carried by the foaming clouds. Where his feet were, there formed firm ground and beaches and mountains. Then slowly about him the mists dissolved and became the waters of the sea. Then on the beach between the seas and the land he created man. And he gave the men enough rings for all time. These first men were very big, and they wore rings on their fingers and toes. They tied the rings with vines from the trees and hung them around their ankles like shells are hung today for the sing-sings. Ahdai also made the blue beads. He made many more of these than he had made rings. Seeing that the men were lonely, he gave all these to them saying: For two of the rings you may buy

the head of a woman. For two of the smaller beads you will buy her breasts, and with a larger bead you will buy her future labor pains when she will bring forth children so that you will no longer pass your days in loneliness. Then Ahdai turned his back on his labors and floated away on a cloud. As he disappeared from the earth, the sun followed him, and it was the first rainy season of the world. When it was over, there were many men upon earth and women too. Ahdai brought back the sunshine once again, and the people held a big sing-sing, but no one of today remembers it. To this day the men of the tribe must buy their wives with two rings, two small beads, and one large bead as taught us by Ahdai in the beginning." (See Traditional Money Association newsletters.)

DEDEGE NECKLACE MONEY - See nassa shell, Papua New Guinea, Kapauku tribe

DEER SKIN MONEY
State of Franklin (now part of Tennessee), late 1700s
Daniel Webster in an 1838 speech on currency, said the Legislature of Franklin set the salary of the Governor at 1,000 deer skins per year and the salary of the Chief Justice at 500 deer skins per year.


OPITZ COLLECTION

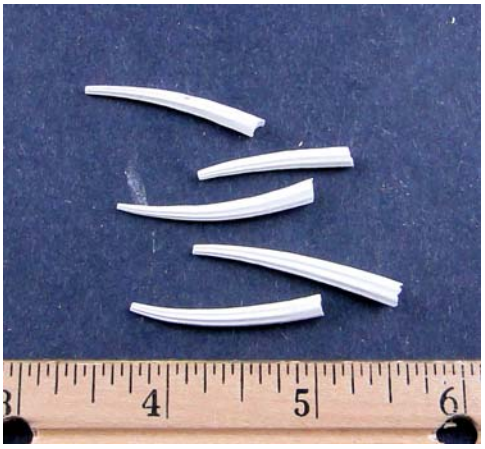

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Modern dentalium shells



Smithsonian collection

DENTALIUM SHELL MONEY
California and north to Alaska
Larger shells were considered more valuable than smaller shells. The shells varied in length from one inch to three inches. When used as money, the shells were wrapped spirally with narrow strips of snakeskin or fish skin, or sometimes a short section of snakeskin was wrapped over the entire shell. Sometimes a small tuft of red feathers from a woodpecker's crest was added to one end. In other cases the shells were incised with designs. Prices varied from $ 0.25 to $5; smaller shells were not considered money. Value was determined by how many shells it took to make a string of standard length (27 1/2"). Yurok valued a house at three 12-shell strings, a bride from a wealthy family at 10 strings of various sizes and a fine for adultery at five strings. They tried to have all of the shells on a string of the same size. The Kergerpitl shell was 2 1/2 inches long, and it took only 11 shells to make a string worth $50. The Tsepupitl shell was 1 1/2 inches, and it took 15 shells to make a string worth $2.50. Twelve shell strings were worth $20, 13 shell strings were worth $10, and 14 shell strings were worth $5. By 1920 the value of these strings was cut in half. A slave was worth one or two twelve-shell strings. A house was worth three twelve-shell strings. An obsidian or flint blade was worth 2 to 10 12-shell strings. Bride price from a wealthy family was 10 strings of shells of various numbers of shells. The Tolowa used 10 shells to a string. A longer string was more valuable. The Nootka of Vancouver Island, the Nuu-chah-nulth and also probably the Makah were the people who collected the shells. They devised complicated dredges to collect the dentalia from depths of 20 to 30 feet. They ate the meat and traded the shells to their southern neighbors. The farther from the source, the more valuable the shells were. The marriage price for a woman among the Shasta Indians in California was 15 or 20 large dentallium shells, 10 to 15 strings of disc-shaped beads, and 20 or 30 woodpecker scalps. Each shell was approximately 2" long. The shells were some of the wealth items used to proclaim rank and uphold prestige. The Yakima used dentalium-shell-decorated bridal headdresses in bride price. The headdresses were decorated in some cases with imported blue beads and Chinese cash coins. The Inuit used earrings decorated with dentalium shells and glass trade beads as decoration and in monetary uses. The Yurok valued one dentalium shell as worth a woman's cap full of tobacco.



OPITZ COLLECTION

DEOGANTA

Tibet
The metal bell with a handle was decorated and was used as money and in bride price. A bride price consisted of a deoganta bell, three oxen and six sheep. A bell was also worth about two year's work. In cash it was worth 6 d. to 1 pound 4 shillings. (See Payne A-7)

DIBANDA
Congo
A bar of salt weighing about 6 1/2 pounds was used as money in the Katanga region. (See Herskovits p. 214)


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OPITZ COLLECTION

DIBIDIBI
Torres Straits
Circular shell disks from the top of the cone shell were used as money. They are also called wauri (Conus litteratus var. millepunctatus). The shell disk has a hole the near edge for stringing and was used in bride price. Ten to 12 were worth a canoe, a dugong harpoon or a wife. The canoes were normally paid for in three annual payments of three dibidibi or goods of equal value. The largest is about 3 3/4" in diameter. The finest dibidibi come from Tutu and other islands to the east. (See Quiggin p. 180-183)


OPITZ COLLECTION

DICE
Cameroons and Northern Gabon, South Africa
The dice were made from the Elma tree nut. The outside of the nut was ground and polished smooth. Various objects or scenes such as faces, shields, birds, nut, or animals were carved on them. The dice were used in the 19th century in a popular gambling game. The German authorities in the area considered the game dangerous to the natives. The gamblers many times lost their wives, children and houses in the game. To eliminate the game they used hanging as punishment for the artists who created the dice. Some believe they were used as money, but there is no proof at present. (See Burford, "Traditional Money Association Newsletter Vol. 2 Number 2.")

DIMBO – See ear ornament



DJOKELEBALE
Africa, Gabon, Cameroon, Congo Brazzaville
Thickly ribbed copper arm ring is an important currency among the Mbede. They were cast in flat earth moulds and then bent into shape. See Ballarini, 2009 p. 225 Fig 4.26

DISK - IRON - See Quartz Disk, To-Uba, Tyere



OPITZ COLLECTION

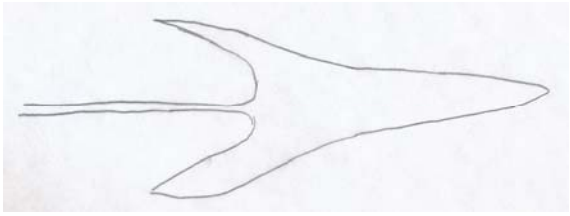
Diwarra



OPITZ COLLECTION

Loloi – made from strings of diwarra woven together into coils of 50 to 200 fathoms

DIWARRA
New Ireland, Duke of York Islands
The Nassa Camelus or the Nassa immersa shell is collected from mangrove swamps from the north coast of New Britain, known as Nakanai. In that area the shells have no value except for trade and to ornament large spears. The shells are then buried for a year to improve their color. Then they are stuck in a cavity of a coconut shell, and the back is broken off so they can be threaded on a stiff strip of rattan. The two or three foot lengths of rattan are joined by splitting the ends and inserting the end of one piece into the end of another piece. A fathom consists of 300 to 400 shells. This is a true money used to buy everything and used in the same manner as our money. A wife was worth 100 to 150 fathoms. True diwarra must have the shells evenly spread and not touching each other. This diwarra was then made into large coils of from 50 to 200 fathoms, which were called loloi. The rings were rarely broken up except for mortuary purposes. They were also used in secret societies both as initiation fees and as fines for nonmembers. A stick of tobacco was worth one fathom of diwarra. Later the value changed to two sticks of tobacco for one fathom of diwarra. Diwarra was also loaned out with interest at a standard 10 percent. It was then used to pay initiation fees or for bride price. A fathom of diwarra was worth two yards of calico 100 years ago. A spade or axe was worth one to three fathoms of diwarra. (See Quiggin p. 160) Called Tambu on New Britain and aringit on New Ireland. See Nassa Shell Money



DJAKALA
Africa, Congo Kinshasa
Forged iron plate shaped similar to a spearhead with curved protrusions where the tines are. Used as money. See Ballarini, 2009 p. 354 Fig 5.147

DJIMBU
Africa
These small shells were used as currency over a wide part of Africa. A female slave was at one time worth 15,000 to 20,000 shells. An iron hoe blade was worth 300 djimbu, and a goat was worth 800 djimbu. In Kolokoto 100 djimbu was worth four to six cents. In other areas and during other times, the value differed considerably. Twelve ounces of salt were also worth 300 djimbu.

DJENDU
See ogoja penny

DOBA
Trobriand Islands
The finest banana leaf skirt, See Skirt.

DODO (Shell beads)
Solomons
Small flat conus (kome) rings. Used to ornament bani'au money. Not regarded as money in themselves and were used on certain ornaments. In Kwaio similar beads made of blackened coconut-shell (sonabo'o, sona being Kwaio for dodo).


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OPITZ COLLECTION

Dog teeth



OPITZ COLLECTION

1914 German porcelain dog teeth



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Dog teeth



OPITZ COLLECTION

German porcelain dog teeth





Dog teeth in necklace on kina shell

DOG TEETH MONEY

Papua New Guinea, Admiralty Islands, Guadalcanal, San Cristobal, Manus Province

Four teeth were the unit of measure. Only the canine teeth and the teeth immediately behind the canines were used as money. They were also used in bride price. The teeth were holed and strung into necklaces and used on headdresses. The Germans made a porcelain imitation for use by traders. At one time a string of dog teeth was worth from $5 to $100, depending on the number and condition of the teeth. Dog teeth were not used as money after 1960 in the Chimbu area. The Mafula used dog teeth to pay for pigs and other ornaments. The cost of a pig at one time was a chain of dog teeth that equaled the length of the pig from the nose to the base of the tail.

Admiralty Islands

A dog's tooth was worth 10 taro roots, 10 coconuts or 40 betel nuts in 1929. Mead wrote that the value of every object sold or exchanged could be expressed in terms of dog's teeth. A lime gourd was worth two teeth, and a lime spatula was worth five or six teeth. One hundred teeth were worth $5 or one pig. (See Einzig) (See Sigler p.20)

Guadalcanal

A number of dog's teeth and porpoise teeth plus 40 strings of ndovu shell money was the fine for seducing a single girl. This fine also reduced her bride price.

Manus Province

Dog teeth were used in most large exchanges. A single exchange could include as many as 10,000 dog teeth. A boy and girl are betrothed at an early age, at which time the boy's relatives give a large amount of dog teeth and shell money to the girl's relatives. The exchange is repeated at marriage and at their silver wedding anniversary. (See Einzig p. 77) In 1908 a string of shell disks had the same value as one dog's tooth. After 1912 the value of the teeth declined because Europeans started to import dog teeth from China and Turkey. Originally the teeth were taken only after ceremonies were performed on the dog to raise its spiritual level. The teeth were taken only after the dog died a natural death. It was not killed to obtain the teeth. Only dog teeth and shell disks would be used in affinal exchanges. Other items could not be substituted for them. The value of the teeth increased with age, just as it did for the shell disks. The Titan trading expeditions followed well established trading routes and traded a series of products in an established succession. First coconuts were traded for pottery, which at the

next trade stop was traded for wooden bowls and at the end of the expedition was traded for dog teeth, shell disks and other items. (Gustafsson p. 55)

Papua New Guinea
Dog tooth ornaments were considered valuables and were used as money. At present they are no longer used as money or in trade, but are still considered valuables. The Min people from the Star Mountains in the past exchanged a string of dog teeth for bundles of tobacco, and today a string is valued at the equivalent of $100 in U.S. currency. The upper-Simbai Kalam made the finest dog-tooth necklaces, which were traded to the Kundagai for stone axes, pigs, cowry and nassa shells. (See Healey p. 184)

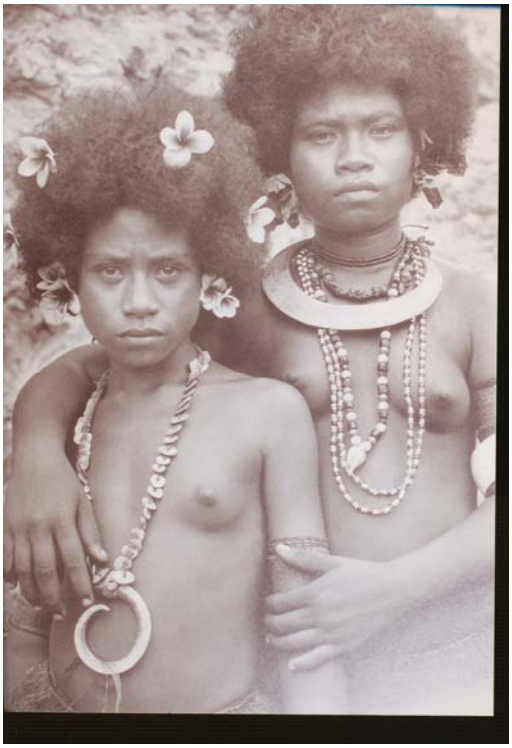
Porcelain imitation tooth
Traders had porcelain teeth made so as to have something to trade with the natives when genuine dog teeth were not available or were too costly. In some instances, dog teeth were valued at a different rate than porcelain teeth.

Sa'a, Solomons
Dog's teeth formed a part of the bride price on Sa'a. Ten monies was the bride price for all. One of the monies would be a unit of 40 dog teeth. Another might be a unit of porpoise teeth. Also included would be seven or eight shell monies. A unit of 40 dog teeth was equal to a unit of 100 porpoise teeth. Dog's teeth were the most valuable teeth. One dog tooth was worth five porpoise teeth at one time. A dog's tooth constituted a propitiatory offering when a person had offended or became ill. Two dog teeth were worth one shilling from the 1880s to the 1920s. In the 1890s, traders obtained dog teeth in Sydney, and by the 1900s teeth were coming from London. (See Ivens p.71)

San Cristobal Island
A dog tooth was worth 100 coconuts, 50 porpoise teeth or 10 sticks of tobacco. (See Einzig p. 71) In 1891 one dog tooth was worth one or two porpoise teeth. (Codrington p. 325)

Vitiaz Strait
There were three classes of dog tooth valuables: 1) Woven headbands and belts with rows of dog teeth attached with parallel rows of small cowry shells. 2) V- shaped breastplates of dog teeth with some having 200 to 300 dog's teeth. 3) Woven net bags with several hundred dog teeth on one side. The number of dog teeth determines the value. The age and history also affects the value to some extent. A dog's tooth headband with 40 teeth was at one time worth an average pair of boar's tusks or about $4.50. (See Harding p. 49)


OPITZ COLLECTION
Doga


Doga on left girl from old photo


Internet

DOGA
Papua New Guinea to 20th century
Necklaces usually consisting of an overlapping string of sapi sapi called wakisowa attached to a pendant of a circular boar's tusk or imitation boar's tusk were called doga. The imitation tusk was made from the conus, trochus or tridacna shell. The doga was also called dogadoga. The necklaces circulated counterclockwise like the mwali. The boar's tusk pendant pieces are more valuable than the shell pendant pieces. In the old days the doga was almost as important as the mwali. Doga were also highly valued in New Guinea. On Kitava the doga could be arm shell substitutes, but this was very rarely done. Very few doga are left; most were traded out of Kula. Formerly they were important Kula articles, almost as important as the mwali and bagi, but they are no longer used. They had a value of U.S. $7 but were never sold at that price. See Kula.

DOIT -See Rooster Money

DOLPHIN SHAPE -See Fish Coin

DOLPHIN TEETH -See Porpoise Teeth

DONKEY BEADS -See Beads

DOREI
New Guinea
Coils of red cord made of coconut fiber wound tightly to make a cord was used as money in Dutch New Guinea. The cord looks like a bright shiny string. (See Quiggin p. 134)


OPITZ COLLECTION

DOUBLE HOOK
Africa, Congo Kinshasa
Copper pieces shaped as a figure 8 were used as currency in the past. See Ballarini, 2009 p. 267 Fig 5.33


OPITZ COLLECTION

DOUBLE SPIRAL
Africa, Zaire
Conjoined spirals of copper wire were a widely traded item. (Per Scott Semans)


OPITZ COLLECTION

DOWEL MONEY
Africa
The rods with a thickened center and ridges at both ends are thought to have been used as bullion or possibly as money in the period 950 AD. to the mid 1500s according to Scott Semans.

DRIED SKIN - See Beaver Skin Money, Raccoon Skin Money


OPITZ COLLECTION


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OPITZ COLLECTION

DRUM MONEY
Asmat, Irian Jaya
The drums in this area are normally very tall and decorated over most of the surface of the drum. They were used as wealth.

Papua New Guinea
Drums were used in the Kula. Tami Islands, Arop, and Karkar Islands are the recognized centers of production of superior hardwood hand drums that were traded in the area. When the drums were traded to New Britain, they were worth a dog, and on the New Guinea mainland they were worth a dog's tooth headband.


Author's wife, Karen, next to a garamut drum at Kanganaman village's haus tambaran taken while there in 1973.

Garamut drum
Papua New Guinea
These carved slit gongs were considered valuables and were used in trade as money. Only the aristocracy could own these garamut, and if a commoner was given one, he must pass it on immediately. (See Lutkehaus p. 131133) See Kyee-Zee, Moko, Sycee

DUBALIN - See Clam Shell Armbands


OPITZ COLLECTION

DUBIL
Nigeria, Sukur

These square iron bars were used as money and were a necessary constituent of bride price in the Madagali area. As early as the 16th century, 13 dubil were the value of a male slave, and 10 were the value of a female slave. They were originally made from native smelted iron. (See Schaedler p. 322)

DUFFLES
Colonial, United States
A coarse trade cloth used in trade with wampum and fur between the Indians and traders. It was probably made in Flanders.



Stearns collection

DUGONG TEETH
Solomon Islands
It is believed that these teeth were at one time used as a medium of exchange. The dugong is similar to the manatee and is also called a sea cow.



OPITZ COLLECTION

DUPA
Africa, until 1900
Lomami area. Mouloundou. Dupa is a form of iron hoe money. In 1894, they were used in payment of a hut tax which was two jembes or three rupees. David Livingstone, the explorer, wrote that “he paid three such iron hoes to have his party of 36 men and several animals ferried across Lake Bemba.” Various forms are still being made by the Labwar tribe for trade with neighboring tribes. It was originally a farm implement called dupa and was used in bride price. (See Mosher p. 24)

DZI BEADS - See Beads - Dzi

EAGLE FEATHERS
Pueblo Indians
Article of commerce. (See Einzig)

Yap Island
Men's ear ornaments consist of loops of small glass beads, whereto is attached a piece of pink or white shell usually cut in a triangular shape, with each side an inch long. This pendant is from the loop of beads and is about three inches below the ear. This shell is exceedingly rare on Yap. Other pendants of less value are made from fine white shell or tortoise-shell. (See Furness, p. 61)

EARRINGS


OPITZ COLLECTION

Africa
Brass ear piece.


OPITZ COLLECTION


OPITZ COLLECTION

Kalimantan, Borneo
Brass earrings


OPITZ COLLECTION

Burma
Brass ornaments were used as a form of money.


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OPITZ COLLECTION

Flores, Indonesia
Gold earrings from the Flores Island's Naga culture were used in bride price and given as a sort of advance marriage gift from the family of the groom to the family of the bride. They are called bela, and

another type is called wea wunu wona. (See Rodgers #77 & 85 & 89 & 93)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Flores, Indonesia
Silver earrings from Flores used in marriage gift-giving and as a form of money. Similar pieces were also made in gold. (See Rodgers #98, #156)


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OPITZ COLLECTION


OPITZ COLLECTION

Hmong, Hill Tribe
Silver earrings were used as a form of wealth.



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OPITZ COLLECTION

Irian Jaya
Thirteenth century Javanese glass earrings were used as money on Waropen Island off the northwest coast of Irian Jaya. They were called Dimbo and were glass rods shaped in a T-shaped cross section, which was then bent into a teardrop shape with the ends just touching. They are clear, green, olive and blue in color. Malay traders brought them to the coast dwellers.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

OPITZ COLLECTION

Lahu, Hill Tribe
Silver earrings were a form of wealth.



OPITZ COLLECTION

Central Sulawesi, Indonesia see Rodgers #73
The Toradjas use these pieces of jewelry and called these earrings Tai Gandja. Most are made of brass, but some are made of silver and gold. They are omega shaped similar to the Mamuli from Sumba and the Laren earrings from Tanimbar. Most researchers feel the central opening is a stylized representation of the female sex organ. Many Tai Gandja are almost completely flat while a few are heavily decorated and three- dimensional. They are used as amulets and also used as a part of dowry payments and fines. They were worn in stretched-out ear lobes and are now worn as pendants around the neck. By 1983 they were not being made anymore. The pieces are thought to have considerable holy powers and are secured in special treasure chests. The fines are called mpole which consists of 1 tai gandja, 1 buffalo, 1 spear and 100 dishes. Nobel women wear them as breast ornaments. Kaudern remarked in 1944 that most of the tai gandja were poorly made and showed a rough surface. Currently reproductions are being sold in Bali with a small vertical ring at the top to allow the tourists to wear them as pendants. (Information from Bleeg and Rodgers.)



OPITZ COLLECTION

Naga
Rock crystal or glass ear ornament with a hole in the center of the rectangular piece and a slot from the hole to the edge. It was a sign of wealth and possibly was also a form of money. (See Borel p. 152)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Ngada and Naga
Ngada and Naga ornaments from central Flores from the 19th century were the gold taka similar to the marangga. The central ear pendants (iti bholo) are ear decorations (See Richter, p. 209) (I have)



OPITZ COLLECTION

Philippines
Brass earrings.


OPITZ COLLECTION


INTERNET

Solomons
Used on Choiseul Island, Solomons, as earplugs and are made from giant clam shell and have dolphin teeth attached with beads.


OPITZ COLLECTION
Solomons – turtle shell earrings


OPITZ COLLECTION
Solomons


OPITZ COLLECTION

Sumatra, Indonesia
Karo Batak women from Sumatra used these heavy silver ornaments were called padung or padung-padung and were inserted through a hole in the top of the ear and supported by being tied to a cloth headdress It was used as apart of bride price. (See Rodgers, Ornament #10, 1986) (Thailand, Hill tribes,P278-279)



INTERNET

Tibet
Amber cylinders were used as earrings and used as money.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

Timor, Indonesia
Silver earrings were used in bride price.

EBALE - See Ingonda

EBUNI
Africa, Congo Kinshasa
Iron spherical 20 cm diameter forms were used as money. In Kuba, oral traditions mention the tribute assessment of an iron mining area as having been calculated in standard-sized iron balls. See Kriger, p. 94)

EFUFY -See Ogoja Penny


OPITZ COLLECTION

EGBWE LE
Africa, Gabon, Cameroon, Equatorial Guinea
The small iron spear blades were sometimes bundled in groups of 30 and tied with wicker string. One of the spears was worth one day's work or 7 to 10 pfennigs (1905-1907) See Ballarini, 2009 p. 214 Fig 4.4

EGG MONEY - CHICKEN
Guatemala
Maya Indians. Eggs were used as a medium of exchange in small transactions.

Switzerland
Eggs are said to have circulated in the Alpine villages of Switzerland. See Jevons p. 27.


OPITZ COLLECTION

EKIPA
Kwanyama sub-tribe of the Ovambo of Namibia, Africa
They were worn as ornamentation and status symbols and may have been an item of trade. The pieces were made of elephant ivory, hippo ivory or bone. Most are round or oval with a hole on the under-side and attached to leather thongs. Some had a reddish color from being rubbed with a substance made from the powder of a local wood

mixed with aloe juice. Most are more than 100 years old. On their wedding day, a husband presents his wife with one or more ornament belt pendants depending on how much livestock he owns. (See Belding p. 60-61.)

EKOLA
Africa, Gabon
Small iron spear blade which was worth 2 Egbwe le pieces or 14 pfennigs (1905-1907) It was money and used in dowry with 500 pieces needed for a dowry. See Egbwe le. See Ballarini, 2009 p. 215 Fig 4.5


OPITZ COLLECTION


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ELEPHANT TAIL HAIR MONEY
Africa, Congo, 19th century
The whole elephant tail as well as individual hairs from the tail were used as money. In the past 600-700 hairs were worth one slave, at one time one tail was worth two-three slaves. Hair was thought to prevent disease. In Durant Lopy's book Kingdom of Congo (1881), he described how natives drive elephants down narrow trails where the elephant would have trouble turning around. Then the natives would creep up behind the elephant, cut off the tail and run before the elephant could turn around. Plastic imitations are numerous. The bracelet is about 3" in diameter. "On the Gambia or at Benin cloth was exchanged for elephant tail hairs in the Gabon area and finally these hairs were exchanged for gold on the Gold Coast where they were used for stringing necklaces." According to Sundstrom, p. 173)

ELEPHANT TUSK – See Ivory


OPITZ COLLECTION

Elk teeth: left 4 are genuine, 2 right are imitation



OPITZ COLLECTION

Imitation elk teeth



OPITZ COLLECTION

Imitation elk teeth – modern

ELK TEETH MONEY

Idaho, Montana and Wyoming

Shoshoni and Bannock tribes. The elk teeth were also called wapiti (Cervus Canadensis). Only the "eye" or canine teeth were used. A prospective husband was expected to own enough elk teeth to decorate his wife's best dress. In 1890 they were valued at $ 0.25 each, and in 1926, 100 teeth were the price of a good horse. Bone imitations were also used. (See Taxay p. 106)



OPITZ COLLECTION

ENGETELE

Africa, Congo Kinshasa

An open bracelet made of copper with a hexagonal section was used among the Mongo populations of the Cuvette. The bars which are smooth were of European manufacture while the rough surfaced bars were made by Africans. See Ballarini, 2009 p. 264 Fig 5.28



OPITZ COLLECTION

ENSUBA - TRIANGULAR

Bafia tribe, Cameroon, West Africa

This flat, brittle, triangular shaped, rusted iron piece with two small notches near the tip of the two longest sides was used to purchase wives. Very rare. (See Mosher p. 48)



OPITZ COLLECTION



OPITZ COLLECTION

ENSUBA - POTATO MASHER TYPE
Bafia tribe, Cameroon, West Africa , Gabon
A crude club shaped piece of iron was used as money. Thirty ensuba were worth a wife. They are all very old and rare. 15 pounds weight. (See Sigler p. 16) Currently a new modern form has become available. It is not old or is it very rare.

ERENGE
The most valuable of the three kinds of clamshell rings manufactured in the lagoons of New Georgia. (See Hviding p. 93)

ERMINE
Siberia
The Northern Tungus used ermine skins as money. (See Einzig p. 116)



OPITZ COLLECTION

Plastic covered wire used to make the ear



OPITZ COLLECTION



OPITZ COLLECTION


OPITZ COLLECTION

EUK
New Britain
The gold-lip shell does not become a symbol for transaction without some modification. The skin is removed with stone, pumice, or a steel file. It is also important to leave a projection, called the ear on the edge of the shell. Sometimes the ear is bound with rattan.
The larger shells are given names and kept separately from the small shells which are not named. As shells age they lose weight and are not worth as much as newer shells. The shells are worth more if on the back surface of the shell the arch of the apex is steep, well formed and smooth. The hinge area should be small.

EVODIA SEED MONEY
Tanes Islands
Small, black, shiny, bead-like seeds were used to trade with the people from the other islands. (See Quiggin p. 164)

EWUL
Papua New Guinea
Another name for kina or gold-lip shells. See kina shells.

EXCHANGE STONES
Dani tribe, Irian Jaya
Bride price is one of the most important uses for exchange stones. The male stone is narrow and rounded while the female stone is broad and flat. The stones are also called je stones. See je.


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

EXECUTION KNIFE
Bangala (Ngala) Tribe, Africa
The execution knife shows some similarities to the throwing knife. It was also known as ngolo, ngwolo or lokula' lombole. It was a store of wealth but was also used in ordinary trading transactions. It has extensive decoration on the blade. In 1883, a colonial officer at the Equatorville Station identified this knife as a "knife for sacrifice (m'boulou) of Ba-Ngala," and included it in his illustrated description of male slaves being executed at the funeral of a chief, according to Kriger p. 204.


OPITZ COLLECTION

FA'AFA'A
Solomons
Four strings of white money.

FAE - See Pearl Shell Money

FAI - See Pearl Shell Money

FA'IKOME
Solomons
Conus arm-rings. They were worn above the elbow, mainly by men. The heavier ones were made from tridacna. Those with projecting edges were called man-grabbers or victim-crushers. Burt P. 138
In the 1920s when the rings were still in common use the men of Sa'a wore three kinds. 1. A deep band with concave sides, preferred by older men 2. A flat disk the same as man-grabber 3. A narrow ring of rounded square section. They were all worn by the Kwara'ae, but hardly any are left with the Kwara'ae. The narrowest were made of the tougher conus shell. In those days men sometimes wore many rings at one time. One picture from the 1880s shows 9 on one arm. Burt P. 138
In Makira the rings of the first type were two or three times as deep. In Isabel, New Georgia and probably Guadalcanal, men and women wore flat rings like the second type, but not as wide. A great many rings were made in the late 19th century when they had steel tools. These rings were used as money as well as prestigious neck pendants. Burt P. 139

There are also fake arms rings made of glazed ceramic, triangular in cross section and imported. This trading started in the 1880s. Chinese bangles were given to men and women by labor recruiters in the 1910s. p. 140

FA'ILOLONGWAE, FA'IKOME
Solomons
Conus arm ring of tridacna shell used to break an enemy's ribs.

FA'ISIARA
Solomons
Trochus narrow rings made of a cross-section of a large trochus shell. They were sometimes known as conus, but are narrower than most conus rings. They can be distinguished by the pearly inner edge. In the western Solomons they were smooth on the outer side while in the Admiralty Islands and Bougainville they had incised designs on the outer edge. (See Burt P. 141)


OPITZ COLLECTION

FANG AXES
Fang tribe, Gabon, Africa
Small iron imitation axe heads were tied in bundles of 3, 5, or 10 and tied together with wicker string and the bundle was called Ntet or Bikei. Fang axes could not be used as weapons or tools but were necessary to purchase a wife. They were also used in trade with other tribes in the area for ivory and rubber.

FARAVEL - See Cloth, Mali

FE -See Pearl Shell Money, Stone Money - Yap



OPITZ COLLECTION

INDIVIDUAL PLATELET



OPITZ COLLECTION

TOOLS USED TO MAKE COILS



OPITZ COLLECTION

PIECES OF COIL AND CENTER SECTION



OPITZ COLLECTION

FEATHER COIL

Santa Cruz, Solomon Islands

The coil was made from the red feathers of the small scarlet honey eater (Myzomela Cardinalis). Only the feathers of the breast, head and back of the bird are used. Each coil is two inches wide and about 30 feet long with red feathers on only one side. A considerable part of the 30 feet consists of two bark rings and twine connecting the rings with the feather strip. A coil takes about one year's labor by three specialists to make. The bird snarer catches the birds on a latex covered decoy- baited perch. The platelet maker prepares platelets made of Pacific pigeon feathers (Broussonetia paoyrifera), glue and red feather down. The glue is made from the sap of the paper mulberry tree. It takes about 1,500 platelets to make one coil, and one scarlet honey eater produces five platelets. The currency binder assembles the coil from platelets which are secured on two cord foundations with binding. The cords are made of long fibers from the bark of a rain-forest tree (Gnetum gnemon). The center of the coil has a scraper with a special platelet with a band of red feathers in the center instead of at the end. At both ends of the feather part of the coil, the cords come together, and a piece of turtle shell is placed on that triangular section. A coil requires a minimum of 300 scarlet honey eater birds. Feather coils (also called Tau, Tirrau, Tavau and Temotu) were used in bride price. The bride price always consists of 10 feather coils graduated in value from a new piece or nearly perfect piece (#1) on the bottom to a #10 top piece which is almost completely worn out and therefore worth very little. The pieces increase in value in a geometric progression with the next higher number being worth two of the previous number. For example, it takes 2 #10s to equal a #9 and 2 #9s to equal a #8. Therefore, a #1 is worth 512 #10s. The higher-numbered coils reflect the decrease in value as feathers are lost and the rolls blacken. When the finest feather coil was worth 25 Australian dollars, the #10 was worth one shilling. The coils were also used in trade to buy canoes, pigs, turtles, fish, sago, breadfruit and coconut rope and fiber.

The feathers were traded from the islands of Tikopia, Vanikoro and Utupua. Some of the coils

were traded to the Reef Islands. Until prohibited by law in the 1930s, wealthy men or groups of men on Ndendo (Santa Cruz) would pay more than 100 coils to buy concubines from the Reef Islands. This price was more than 10 times the price of a wife. The difference between the two transactions was that all family ties were cut with the concubine, while the bride payment sealed new family relationships. The concubines were treated very well and did no work in the house or garden. They were respected by all as extra-special and wore the finest clothing. Sometimes the concubines were hired out to others for a fee. Usually the women later married in the usual way.
In 1962, there were only five men on Santa Cruz who could bind currency. A person may learn this skill only if his father was also a currency binder. The binder needs the inheritance of magic secrets; an unauthorized person making his own currency risks the anger of spirits.
An accessory to the coil is the cross stick called nomba. It comes in many shapes, can have three or four arms and may be straight or bowed. The sticks may be plain or carved to show canoes, turtles, sharks or fish. The sticks can be made by anyone. The sticks were not money, but were only to help preserve the coils. (See Scientific American, March 1962)(See Clark, Traditional Money Association Newsletter Vol. 2 Number 1.)

FEATHER MONEY
Timbuktu, Africa
Ostrich feathers were used as money in trade for iron, beads, cotton cloth, tobacco rolls, and clothing. (See Bennett p. 183.)

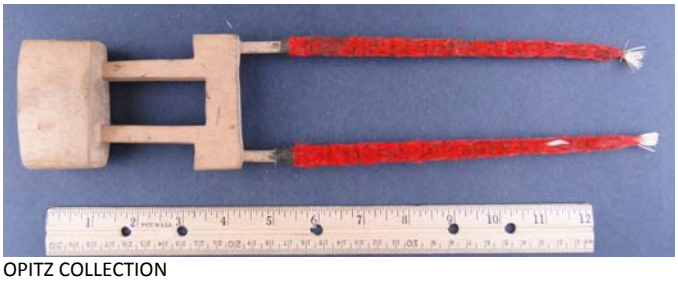
Nigeria
The feathers of the violet plantaineater (Musophaga vioacea) were valued at five feathers for a chicken or a penny at the end of the 1930s. (See Eyo, p.55.)

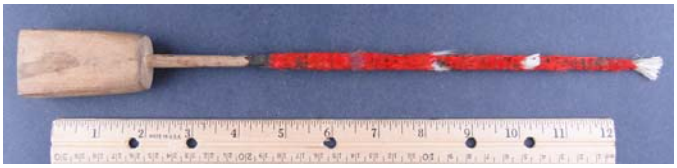
Papua New Guinea
Feathers of many kinds of birds besides bird of paradise were used as money and for decoration. The following are some of the bird feathers used as money:

Long-tailed Buzzard, Harpy Eagle, Papuan Lory, White Cockatoo, Harpyopsis Eagle, Hornbill, Black Sicklebill, Dwarf Cassowary, Rainbow Lorikeet, Purple-bellied Lory, Black-capped Lory, Fairy Lory, Muschenbroek's Lorikeet, Palm Cockatoo, Pesquette Parrot (Psittrichus fulgidus), Red Parrot, Mountain Cassowary, and Brown Sicklebill. The Kundagai use feathers only for decoration and trade. They do not use feathers in ceremonial payments. (Healey p. 71-73) There are many local favorites such as the Vulturine Parrot (Psittrichas fulgidus) which are not used by the Maring people but are very popular with the Narak, Kandawo, and other upper-Jimi and Wahgi people. All these groups used the feathers in trade. (See Healey p. 180-181) Bird plumes were the most important trade good over time in terms of the number of transactions. (See Healey p. 256) See Bird of paradise.

Peru, Incas
Feathers of many kinds appear to have been used in trade and probably as money. The feathers were also worn and used as decoration. Macaw feathers along with the feathers of Muscovy ducks, parrots, and paradise tanagers were used to make tunics. (See Bird of Paradise, Eagle Feathers, Ostrich Feathers, Quetzal Feather Money)


OPITZ COLLECTION


OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

FEATHER STICK MONEY
British Solomon Islands
Tiny red feathers from the honey-bird (Myzomela Cardinalis) were attached with putty nut to a wood stick. There are various shapes with bands of yellow, white and black feathers. The sticks are worn in the hair over the ear or through the ear lobes. These feathers are the same kind as used in feather coils of Santa Cruz Island. They were money. 13" length (See Quiggin p. 136)



OPITZ COLLECTION

Santa Maria & Meralava Islands
Dyed red feathers tied to end of stick. The stick was used as money. 5" length

FEI -See Stone Money - Yap



OPITZ COLLECTION

German notgeld - velvet



OPITZ COLLECTION

German notgeld – felt

FELT MONEY
Germany, Inflation period following World War I
Part of the "Notgeld" series of unusual forms of money for the collector, for limited use in various cities. 3" x 4-3/4".

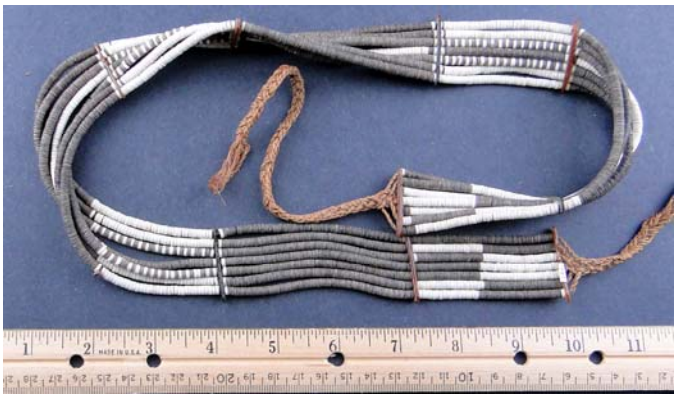


OPITZ COLLECTION

FIBER MONEY
Japan, 1945
Coins of fiber as well as clay were made by Japan to conserve the use of metal during the war.


OPITZ COLLECTION

New Britain, Mengen or Nakanai people
Dyed red and black rattan, fiber, Nassa shells, white and blue glass trade beads. A wealth object and unit of currency. Deaccessioned from the Boston Massachusetts Library Museum. From the late 19th century. Very rare.


OPITZ COLLECTION

FIGAA
Yap Island
Shell string worn by women while performing dances. It is a traditional money.


OPITZ COLLECTION

FIGURE 8 MONEY
Zaire
The beaten copper figure eight pieces are believed to have been small change in the past. A large number of these has surfaced recently.

FILS A DOUBLE TETE
Mauritania
Fils a double tete are copper wires with thickened rounded ends and flattened middles from Mauritania. They were found in excavation site and are believed to have been used as money, but have no proof. They are 30 – 40 mm in length. They are thought to have been used in the 14th century. (See Eagleton p 2)



OPITZ COLLECTION

Papua New Guinea – human finger at lower right



OPITZ COLLECTION

American Indian finger bones

FINGERS

Papua, New Guinea, American Indian

In Papua New Guinea the Mariwaka tribe wore finger necklaces made from the smoked fingers of the dead. They were considered a valuable item. Some American Indian tribes used the finger bones in a necklace with a hole drilled through one end of the bone.



OPITZ COLLECTION



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OPITZ COLLECTION



OPITZ COLLECTION

FINGER CHOPPER
Irian Jaya
Finger choppers with a stone in them are amulets (liru) and stone in it is a power stone. They are scared tools. (See Hampton, P. 104)


OPITZ COLLECTION

FIRAE
Auki Island, Solomon Islands
A firae is made up of 10 strings, each one fathom long of special red shell disks which are slightly larger in diameter than normal. It is the highest monetary value and is not very common. The strings are strung similar to the tafuliaé and decorated in a similar way. They were worth about 20 pounds. (See shell money, Solomon Islands)



OPITZ COLLECTION

FIRA'L
Solomons
Best grade (shell bead) romu made from deep crimson-red 'right hand side' of the romu shell. Most valuable of all beads.

FISH
Colonial New Hampshire
Fish was a principal commodity money in this state. (See Taxey p.146)


OPITZ COLLECTION

FISH COIN
China, 1122-255 B.C. Zhou (formerly Chou) Dynasty
Flat copper cast in the shape of a fish with a hole at the eye, probably for suspension as a chime. It may have been used in trade or as bullion. They are found in burials and are in various shapes and sizes. (See Sigler p. 4)



OPITZ COLLECTION

Olbia, as early as 550-525 B.C.
A cast Greek copper token in the shape of a dolphin from about 430 - 410 B.C. They were issued by the Polis (city-state). A few have one of two known inscriptions on them. Possibly used to purchase fish. Large numbers of these pieces have surfaced recently.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

FISH HOOK MONEY



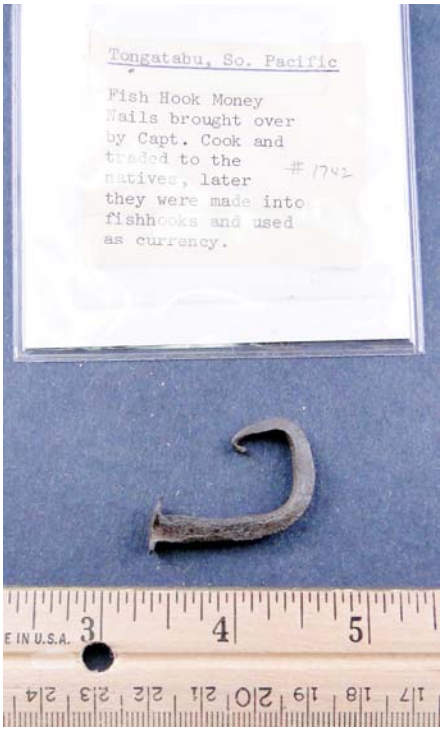
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OPITZ COLLECTION

Alaska
Eskimos traded furs and goods for metal fish hooks. 11/ 2" to 2-1/2"

Ellice Island
Pearl shell fish-hooks were highly valued on Ellice Island where they were used in presentations to chiefs and dedications to the gods. (See Quiggin p. 142)


OPITZ COLLECTION
Marshall Island fish hook money


OPITZ COLLECTION
Maori people, New Zealand


OPITZ COLLECTION

Solomon Islands, Guadalcanal
Styles range from a single fish hook to an ornate stylized unusable fish hook. They are in various kinds and sizes and were made from pearl shell in the Marshall and Ellis Islands and in Guadalcanal as late as 1933. These two- piece shell hooks were used as currency. The Torres Straits Islands used turtle-shell fish hooks as a necessary part of bride price. The Solomon Islands have many kinds of fish hooks, and most have names for each type. They are valued items, but their use as money has not been established. (See Larin)

FISH TEETH
Solomon Islands
Fish teeth bound to a cord in short and long strings were used as money. In the early 1900s 4,000 fish teeth along with pigs and shell money, was the price of a white man's head. (See Quiggin p. 128) See porpoise teeth.

Buka, North Solomon Province
Imun, the native money, was made of fish teeth and porpoise teeth bound onto a cord and covered with red ochre. Called Paiou (See Quiggin p. 129)

FLINT
Ethiopia
Worked flint used in flintlock guns was used as a medium of exchange. Since the natives had no guns, the flints had no useful purpose other than as a medium of exchange. They are still in use. (See Mosher p. 26)


OPITZ COLLECTION

Colonial America
Flints were used in trade but did not have an established value.

FLOWER MONEY - See Willow Leaf Money


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

FLYING FOX FUR
New Caledonia and Loyalties
Fur from under the ears of flying foxes was inserted between two strands of fine cord and braided. It was used as money and in necklaces, purses, and a becket (spear thrower). Miu is the general name of money in New Caledonia. Both black money (Miu Bwarre) and white money (Miu Me) had tails made of flying fox fur strings. (See Codrington p. 324-325) (See Quiggin p. 168-169) See Miu


OPITZ COLLECTION



OPITZ COLLECTION

FLYING FOX JAWS
Bougainville, New Ireland and parts of Papua New Guinea
A string of flying fox jaws was used as money. The jaws are really from small fruit-eating bats and also called blakbokis. (See Quiggin p. 128)



OPITZ COLLECTION

FLYING FOX TEETH
Papua New Guinea
The flying fox is also known as a fruit-eating bat, or Pteropus. The teeth were strung on necklaces and used as money. (See Quiggin p. 111)
On Bougainville the money was flying fox teeth called reki and dolphin teeth called baiu. The teeth were bored through the root. On Carteret Island they used a form of money called biruan. It consisted of russet, white and bluish-white shell discs. To the south of Bougainville a similar currency called mismis is made of russet shell discs. In the Crown Prince Range a similar currency called aputa consists of small Conus shells with their ends cut off. It was made on the Shortland Islands. (See Parkinson)

New Ireland
The flying fox teeth were bound on a cord called Agut or Angut and were used as money.

Solomon Islands
This necklace had dog teeth and porpoise teeth pierced and strung together. One necklace with 400 flying fox teeth was called rokke and was used as money. A unit of four flying fox teeth was called one quanamanu.



OPITZ COLLECTION



OPITZ COLLECTION

FOFONA
Papua New Guinea, Eastern Highlands
Breast piece made of woven native rope with nassa shell decoration. They were given to boys after

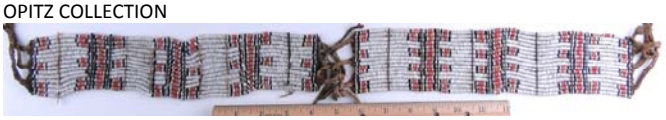
their manhood initiation and worn during many ceremonies.



OPITZ COLLECTION



OPITZ COLLECTION



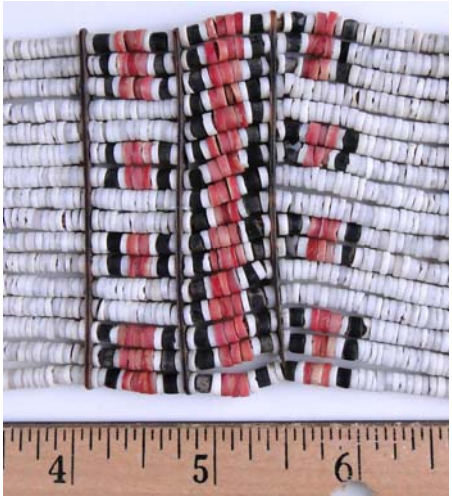
OPITZ COLLECTION

Susuru (galua'afe surugalu) ten strings of money beads



OPITZ COLLECTION

Fo'oaba – 15 or more strings of money beads



OPITZ COLLECTION

Fo'oaba – 15 or more strings of money-beads

FO'O'ABA
Solomons
A woven money-belt could be worn as a sash. (Burt P. 23) Usually a strap of money-beads, usually white galia, red safi and black fulu with the lower part strung as a net and fringed with dolphin teeth. The broader money-belts were probably worn by men or maidens at marriage.
Belts of 10 or so strings of money-beads from Langalanga were joined by spacers. They could have as many as 15 strings and were money.
Belts of woven money-beads were made like pattern-straps with patterns on them.
Belts of small glass beads were at one time used in Kwara'ae, but no longer remembered.

FO'OSAE
Solomons
A man's girdle.

FOX FUR
Lithuania, Livonia (Up to 13th century), Swedish Colonies, British Columbia
The fur served as currency in the Swedish colonies along the Baltic. The unit was a bundle of 40 furs called a Zimmer. The white fox skin was used as money by the Indians of British Columbia. (See Einzig p. 281)

FULU
Solomons
A black bead made from the seed of the fulu shrub (Gesneriaceae, resembling a pandanus) A small kind of fufu is made from the seeds of the tasisi (Cyperaceae) which grows in the mangroves. The ends of the seed are cut off and the kernel is removed leaving a disk with a hole in the middle. Not a money bead, but they are used to decorate both northern and southern kinds of money. A necklace of 10 strings of beads with 8 large valuable robo dolphin teeth at the middle of each of the 10 strings in the center of the necklace. The black beads are fufu seed beads. (See Burt P. 123)

FUNERAL MONEY -See Burial Money

FUNIFUNU
Solomons
Also called dala
Turtle shell pattern ornament – like kapkap. In 1913 a kapkap was purchased for 50 tobacco sticks. In the 1980s the production of kapkaps was started again. Also called dala.

FUR
Many kinds of fur were used throughout history for money. In some cases the entire fur was used while at other times only a part of the skin, such as a head, ears, claws or other part was used. Bearskin, beaver, chamois, fox, martin, moose, raccoon, sable, sea otter, seal, squirrel, walrus and white stag are some of the furs that were used.

FURA
Auki Island, Solomon Islands
Four strings of white shell disks that are each three feet long are tied together. The individual strings are called galia, and four of them make the fura worth four shillings. They were made and used on Auki Island as bride price. (See shell money, Opitz, Solomon Islands)

FUSIL -See gun money.

GABAELA
Louisiade Archipelago
This turtle-shell ceremonial spatula had incising decoration on it with lime filling the incised area. The gabaela was used for display and for trade in the kula. It became a part of a woman's dowry, and its value was enhanced with spondylus shells attached in the holes at the edge. (See Wardwell p. 92)

GABAGA -See Cloth, Nigeria

GABAGABA
See axe money, Kiwai Papuans, Papua New Guinea

GAJAH - See Gambar

GAIRABL
Solomons
Two strings of white money 5 la'usu'u long with safi at one end and valued according to the number of (wrist) bands of safi

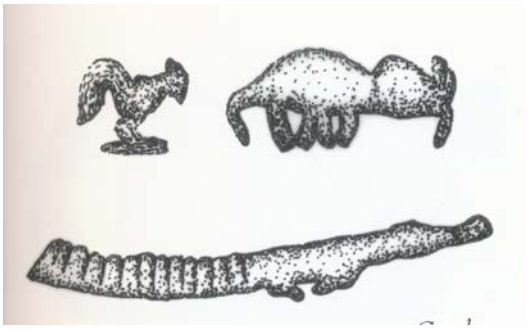

OPITZ COLLECTION

GALIA
Auki Island, Solomon Islands
A single three-foot string of white shell disks valued at one shilling was used in bride price and made on Auki Island. Four galia tied together formed a fura. (See Bartle p. 382) (See Shell money, Opitz, Solomon Islands) GAM - See Bailer Shell

GALU
Solomons
Galu shell beads In Langalanga are called galia, white beads made from a type of cockle found in the mud. They are found by treading in the mud with their feet. The shell come from Tarapaina in Are'are, south Malaita and Gela.


OPITZ COLLECTION

GAM
Papua New Guinea
A section of a bailer shell ground and polished into an elliptical circle. Worn like a headband with a length of string around the head.



GAMBAR
Malaya Peninsula, before the 15th century A.D. to 20th century
There are 10 models of animals, birds and insects and they were possibly used as money and as weights. Gambar were used to regulate the ingot currency by giving it a standard form and weight. The animals
represented are: crocodile, buaya cock, ayam, elephant, gajah, tortoise, kuradura, mantis and belalong. They were made of tin from ore of newly opened mines. Supernatural powers were attached to them. They weighed from 25 grams to 1700 or more grams. The cock style had from one to five rings at the base. The gambar crocodile was used as money. (See Singh p. 174 & 179-195) Rare

GANEKHE - See Je stone.

GANI'ULU
Solomons
Three strings of white money.


OPITZ COLLECTION

GAP
Yap Island
This unusual design made of turtle shell was used as money.


OPITZ COLLECTION
Gau


FILLMED COLLECTION


FILLMED COLLECTION

Gau – Upper string is anu type (Anagumang) very rare: Lower string is modern type still rare.


WALTER CHIENG COLLECTION
Chief of Teb, Walter Chieng of Tomil Village holding anu type (Anagumang) gau. Author holding more modern gau.



LOUIS PITMAG COLLECTION

High Chief Louis Pitmag with author holding anu type (Anagumang) gau

GAU
Yap Island
Strings of reddish shell beads with a few beads having a purplish-grey tinge. The disks of Spondylus shell from the Etal Atoll in the Mortlocks, Eauripik Atoll or Udot Island inside Chuuk Lagoon are very crude, and many have a honey comb look to them. The beads are one cm in diameter and three mm thick, and the string is 1 1/2 meters long and is called “Anagumang.” These are the same beads as the bungau of Pelew Island. Many times the necklaces are interspersed with sperm whale teeth. Only the most important Yapese chiefs had custody of gau. It was only employed during serious threats of war. They are exclusively possessed by owners of important lands. At the time of the German rule, the necklaces were hidden, probably for fear they would be confiscated by the government as a form of punishment. The writer, Furness, was unable to purchase a string for any price when visiting in the early 1900s. When he was able to purchase an inferior string he was told it was worth the price of a murder. If you offer it to a man and tell him whom you want killed it will be done. In the 1930s the Japanese imported necklaces to Yap. The Chamorro, who settled in Yap, then produced some. Very few necklaces currently exist on the island. Probably fewer than 10 strings are on the island. (See Chappell p. 150.) (See Lou Tsu-k’uang.) (See Berg p.150)

GEBI - See Halberd-Head Money

GELA
Solomons
The Gela traded shell goods from Malaita and supplied raw shell, including some of the pearl shell for crescent pendants, The people of Isabel imported money-beads and dolphin teeth from Malaita and exported pearl shell for crescents. P. 54

GHISI -See Kissi Penny



OPITZ COLLECTION



OPITZ COLLECTION

GHOST-FACE MONEY
China, 770 - 220 B.C.
Also called ant-and-nose money. Twelve inscriptions are recorded with three being collectible. They were issued in the State of Ch’u during the Zhou (formerly Chou) Dynasty. The term applied to imitation cowries made of bronze.

GILE
Sudest Island, Louisiade Archipelago
A vegetable peeler made of a polished and shaped pearl- shell. Considered a ceremonial valuable. Also called ginuba if it is a particularly large and fine one. (See Shack p.93.)



OPITZ COLLECTION

GIN CURRENCY
Nigeria, Until 1914
Gin served as money as well as a store of value. Many chiefs had most of their wealth in gin from the 17th century to as late as World War I. Unopened bottles and crates were used as money for many years without being consumed. The value of gin increased as the government increased the duty on the imports. It was used as money even after 1914, when importation was prohibited by the government. It also served as a bride price by the Yorub and Ekoi tribes. A bottle was worth one shilling. In 1905 a crate of 12 bottles was worth 40 copper rods. Farther inland the price went up to 60 rods of copper. As late as 1930, the people of Yenogoa still insisted on their bride price being settled in gin. (See Johansson p. 47-48) At one time 1,400 gin bottles were stacked next to a chief's house to show his importance. Although the bottles were empty they still had economic and social value. (See Eagleton, P. 33) Even the government accepted fines in gin. Many times the bottles were opened and some of the gin removed and replaced with water before putting the cap back on the bottle. (See Eagleton, P. 34)

GINIUBA - See Kula.

GIN KWAN - See Ring Money - Japan

GIQUIPILLI -See Cocoa Bean Money


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

GIRAFFE'S HAIR AND TAIL MONEY
East Africa
Most tribes used giraffe tails and tail hair bracelets as money. To protect giraffes from being killed, the government outlawed the use of tails as money. However, this did not entirely stop their use. (See Mosher p. 27)

GIRAGIRA
Gela (Florida) Solomon Islands
Four white shell bead strings, each one fathom long, were called a giragira. It is one of the many different names for shell groupings used as money from the area. See shell money.

GIRDLE MONEY -See Belt Money

GITZI -See Kissi Penny


OPITZ COLLECTION

GLASS WEIGHTS
Thailand
Green glass and light brown glass disks with inscriptions on them may have been gambling tokens. There are reports that the weights circulated as "palace money."

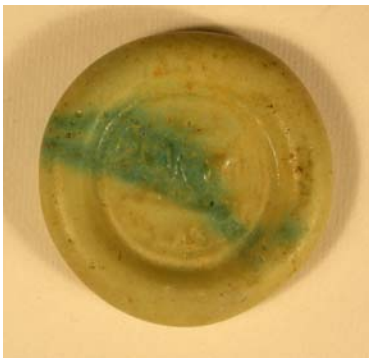

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OPITZ COLLECTION

Egypt and Arabia, 3rd century B.C. to 4th century A.D.
Disk-shaped glass pieces with designs and inscriptions were cast in molds. They exist in various sizes, shapes and colors. Some are considered tokens. Similar pieces are vessel seals.

Germany, 1919-1922 Inflation period following World War I
Part of the "Notgeld" series of unusual forms of money for the collector or for limited use in various cities.

GOAT
Cordoba, Argentina
As early as 1574 goats were decreed to pass as currency. (See Taxay p. 58)

GOBAELA
Kaerihe, Sudest Island, Louisiade Archipelago
Wood or turtle shell wealth presentation scepter sometimes with shell - money disks and fiber attached were lime spatulas. The spatulate were considered as wealth and money in many cases in the kula. See Meyer Fig. 153 and 512.

GOLD DUST MONEY
Africa
Many times gold dust was weighed out instead of being valued by the pinch. It was used for bride price, tributes, fines, and compensation. The Asante of West Africa used gold dust from the 15th to the 20th centuries as money. The men could dig and the women could pan for gold as long as they gave the government 1/3 of what they mined. The weighing of the gold was done with scales, and the gold weights made in the shape of brass figures by the lost wax process were also used as money. Brass geometric weights were also used as weights and money. See weights. (See Quiggin p. 29)
Africa, Ashanti tribe, Baule tribe
In the eighteenth and nineteenth centuries, gold dust and cowries were used as money. (See Guyer p. 99.) In 1889, gold dust was abolished as currency. (See Schaedler p. 166)
Africa, Mande tribe, Akan tribe
It was used as currency in exchange for brass or copper. It was weighed with brass gold weights and scales.

California, 1849
During the gold rush, gold dust and small gold nuggets were used as money until they could be fabricated into bars or coins. A translucent bird bill was used as a holder for gold dust, closed at the end and used as a form of money. A pinch of gold was worth $.25 (See Taxay p. 106) See Quill Money

GOLD CUBES - See cubes - gold

GOLD LIP SHELL - See Kina Shell

GOLD WEIGHTS - See Weights

GOLO
Solomons
Golo or annulus was a golden ringer cowry (Monetaria annulus) used as a ornament. They had little exchange value.


OPITZ COLLECTION

GONG
Alor Island
Gongs were used as a part of bride price and dowry payments along with mokos and pigs. (See Du Bois p.85)

Borneo
The brass gongs (tawak) can still be found in many longhouses. They no longer are used for making music but only as stores of wealth. They had recognized standards of value. Their traditional value was calculated by their relative width, weight, tone, age and pedigree. The gongs with embossed dragon designs are the most valuable. The cheapest ones were used to settle fines and as marriage gifts. The very old ones with beautiful

tones were once worth a good male slave. (See Traditional Money Association newsletter, Vol. 12 Number 2, Traditional Money of Borneo, Graeme Krake.) The bride price for a girl is one gong worth f.30. If she is the daughter of a chief her price is six gongs. P. 180 In Long Iram the price of a gong is f.30-80. A Malay is usually required to pay f.60 to the girl's father to insure his consent to the marriage. P. 199
"Between 1450 and 1680 gongs produced in China and Java were widely traded in Eastern Indonesia, Borneo and the Philippines. Chinese gongs are mostly plain. The Java produced gongs have extensive floral ornamentation on the sides and top of the gong. They were valued heirlooms by the inland Dayak tribes. " (See Taylor, P. 29

Laos
The Lamet people in the extreme northwestern area used gongs as money, according to Keepers p. 400. See Buffalo Bell, Kyee-Zee


OPITZ COLLECTION

Nigeria, Africa
Iron double gong with no clappers. It is believed it had a very high monetary value. See Ballarini, 2009 p. 176 Fig 2.77

GOOSE QUILLS - See Quill Money

GRAIN CURRENCY
American Colonies, 1690-1709
Massachusetts used wheat, Indian corn, barley, peas, oats, and rye as money in 1690. New Hampshire used peas and Indian corn as money from 1701 to 1709. North Carolina used corn and South Carolina used rice. (See Einzig p. 292-293)

Babylonia
Barley was used as a subsidiary currency to silver.

Quebec, Canada
Wheat, corn and peas were used as money. (See Taxey p.146)

Ceylon, until late 1800s
Grain was used as money and to pay taxes.

Egypt
Grain banks were used as a store of value.

India, until present
Grain banks set up for loans and payments in terms of grain. (See Einzig p. 113-114)

GRATER MONEY - See Gridiron money.

GREEN SNAIL SHELL
See Talipun

GREENSTONE - See Axe Money, Nephrite


OPITZ COLLECTION

GRIDIRON MONEY
China
Native treatises agree that this item has some connection with currency according to Ramsden p. 16. Coole called it "grater money". Many consider this the oldest kind of money in ancient China.


OPITZ COLLECTION


OPITZ COLLECTION

Grivna


Smithsonian Museum Collection

Kievan type Grivna


Smithsonian Museum Collection

Novgorod type Grivna


Stearns Collection

GRIVNA

Russia, 11th to 14th centuries

This silver bar was in the shape of a bag used to transport wheat down the Volga River. It is also called “bag money.” There are two different weight standards. The Kievan grivnas weighs 160 grams and is a hexagonal ingot of the pre-Mongol period. They were cast in open molds. The Vikings seize the city of Kiev in 880.

The second type is the Novgorod grivnas. It weighs 200 grams and is shaped like a circular bar. The city of Novgorod was founded by Hroereker (later called Rurik) starting in the second half of the 13th century, the bars were called rouble. Later this name became the main monetary unit of Russia. See kapa. (See Schulman p. 1134)

GRIWNA KUN - See Squirrel Skin

GUADALCANAL SHIELD - See Shield Money - Guadalcanal

GUBKAS - See Cloth money - Africa, Lake Chad area


OPITZ COLLECTION

GUINZE

Africa, Liberia, Sierra Leone, Guinea

Flattened Iron rods us3d as money. They were made by the Mende tribe of Sierra Leone. There are three types. Ballarini states “One of them is a thin piece of metal work with a horizontal relief, the second one has a much wider body and the third type shows hardy any ears”. They were used in bride price which in 1910 was 1800 Guinnze weighing 550 pounds wand worth 150 French Francs.

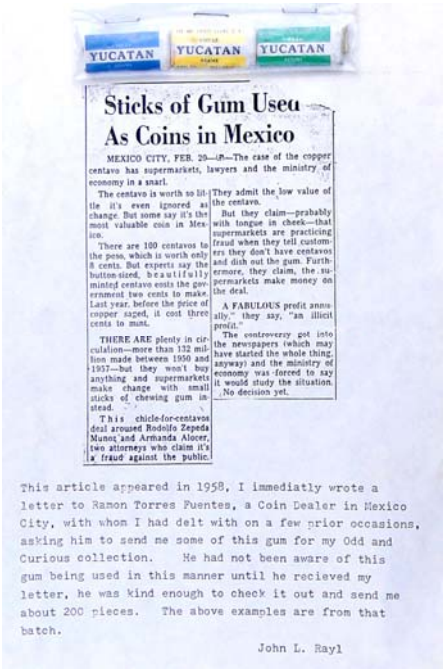

OPITZ COLLECTION

GUM MONEY

Australia

Natives used triodia gum as a medium of exchange for centuries. Standard units of measure were wrapped in plaited human hair coils. 1-1/2" x 4-1/2" (See Mosher p. 55) (See Schulman p. 23)

Mexico


YUCATAN YUCATAN YUCATAN

Sticks of Gum Used As Coins in Mexico

MEXICO CITY, FEB. 20—(AP)—The case of the copper centavo has supermarkets, lawyers and the ministry of economy in a snarl.

The centavo is worth so little it's even ignored as change. But some say it's the most valuable coin in Mexico.

There are 100 centavos to the peso, which is worth only 8 cents. But experts say the button-sized, beautifully minted centavo costs the government two cents to make. Last year, before the price of copper zoned, it cost three cents to mint.

THERE ARE plenty in circulation—more than 132 million made between 1950 and 1957—but they won't buy anything and supermarkets make change with small sticks of chewing gum instead.

This chicle-for-centavos deal aroused Rodolfo Zepeda Munoz and Armando Alocer, two attorneys who claim it's a fraud against the public.

They admit the low value of the centavo.

But they claim—probably with tongue in cheek—that supermarkets are practicing fraud when they tell customers they don't have centavos and dish out the gum. Furthermore, they claim, the supermarkets make money on the deal.

A FABULOUS profit annually," they say, "an illicit profit."

The controversy got into the newspapers (which may have started the whole thing, anyway) and the ministry of economy was forced to say it would study the situation. No decision yet.

This article appeared in 1958, I immediatly wrote a letter to Ramon Torres Fuentes, a Coin Dealer in Mexico City, with whom I had delt with on a few prior occasions, asking him to send me some of this gum for my Odd and Curious collection. He had not been aware of this gum being used in this manner until he recieved my letter, he was kind enough to check it out and send me about 200 pieces. The above examples are from that batch.

John L. Rayl

OPITZ COLLECTION

GUNS

Canada, 17th and 18th centuries

The Indians of the area traded furs of all kinds to the traders and the Hudson Bay stores for guns and ammunition. In the early period the guns were valued by the length of the gun. They were 3 ft., 3 1/2 ft., 4 ft., and 4 1/2 ft. All the Indians did not adopt the use of guns for several reasons. If the gun failed they had to take it to the trading post to get it fixed. This was normally quite a long distance to travel. The flint lock gun also did not work well in the extreme cold of Interior Western Canada. From a high in 1691, the trading of guns decreased in the 1700s. The stories that the trade gun was of poor quality and light so it could not be easily used in warfare against the settlers were not true. The trade gun was a sound, dependable gun that the Indians used to hunt. The barrel's length was from 30 to 48 inches. All the organized trading companies sold them at a fixed price and not at a price equivalent to a pile of beaver skins the height of the gun. That might have taken place very early on, but it was not the normal way of pricing the guns. The Hudson's Bay Company valued a gun at 20 beaver skins. A pound of powder would cost 10 to 12 guilders. The "London fusil" was originally developed for trade in the Northwest Territory. The Hudson's Bay company sold the "Hudson Bay gun," and the Mackinaw Company of Michilimackinac sold the "Mackinaw" gun. Hanson says the trade guns used from 1775 to 1875 can be identified by a few common similarities. The trademark on the side-screw plate is in the form of a sea serpent or dragon. The barrel is part octagon with a smooth bore and is 24 gauge. They are 46 to 64 inches in length and have a small die-stamped sitting fox on the lock, barrel or butt stock. They are also full walnut or maple stocked with a flat brass butt plate. The gun in general was cheap compared with the muskets and rifles of the same time. The trade guns were popular, and by 1630 the Iroquois Indians had traded enough guns from the Dutch to tip the balance of power to their side over the powerful Algonquins. The quality of the trade guns did go down as time went on. They became flimsier and cruder. In 1715 guns with trimmings of brass or silver could double the price of plain guns in the Benin Trade. Items decorated with copper or brass often had intricate and beautiful patterns." According to Herbert, p. 232.

Hanson says in 1742 the French Trading Company was selling a pound of shot or three flints for one beaver skin. A few trade guns were also brought from Mexico by the Spaniards.

The Hudson's Bay Company continually increased its importance in the fur trade from its start in 1670 to the end of the western Indian trade in the 1870s. Guns always were an important part of its trade. There were many makers of guns and their list would be extensive.

Each maker and style had its own special characteristics and marks, but most fit a rather common set of parameters. The cheap trade guns and liquor were used on a large scale to obtain the furs from the Indians. Most of the trade guns have not survived. It was estimated by Hanson that less than one out of one hundred guns survived. There were many suppliers of guns to the Hudson's Bay Company, and most of them had their name

stamped on the butt plate. They were originally all flint-locks. After 1830 the guns all had fitted trigger plates engaging a tang screw from above, and the butt plates were attached with screws instead of square nails. After 1821 all Hudson's Bay guns were dated. After 1861 the percussion gun was used. The flint lock did not die as it was still the favorite of many Indians.

In 1808 John Jacob Astor formed the American Fur Company. The company expanded in some measure by absorbing the Northwest Company in 1817. In 1830 the Missouri Fur Company went out of business. In 1827 the Columbia Fur Company was absorbed by the American Fur Company. Finally in 1834, John Jacob Astor sold his company. Other companies such as Pratte Choteau & Company, Hubbel, Hawley & Co., Bent & St. Vrain, Fox Livingston & Co., Harvey, Primeau & Co., Frost, Todd & Co., Clark, Primeau & Co., and Durfee & Peck formed and merged or dissolved. In 1829 the guns would cost the trading company from $4.50 to $5.75 each. Others purchased from 1826 to 1858 cost from $7.50 to $11.50. In the years following 1836, the American Fur Company purchased several hundred guns from British gun makers and, if more guns were required, from American importers of Belgian guns. English guns were the preferred kind. After 1860 the Northwest gun rapidly declined in use. The Hudson's Bay Company used flintlock fusils until at least 1876. Hanson states, "Among experienced collectors much can be accomplished in gun identification by simply considering the "general lines" of the piece. The earliest guns have the general lines of the Revolutionary fowling piece-wide but drooping butt stock with slender wrists coupled with extremely thin barrels and forends. This tendency gradually diminished until about 1830. The guns of the 1830-1860 period have noticeably thicker wrists and heaver forends with a more military style to the butt stock. After 1860 the gun as a whole appears quite thick and the butt stock has very little drop. The earliest guns had rather plain details about the tang, lock and side plate. Those of the 1830-1850 period had prominent tear-drops on the top and each side of the wrist. By 1860 this prominent relief carving was still being done around the tang but the finials on each side of the wrist had become short, round, and abrupt." The lock plate of the Northwest Company gun had a sitting fox or fox-like animal facing right on a wreath or chaplet with a circle surrounding the animal and stand. After 1821 the Hudson's Bay guns have the letters EB with a tiny sitting fox facing left with a unlifted tail on top of the letters. This is called the tombstone plaque. Many trade guns were decorated with brass tacks by the Indians. If the stock of the gun broke, it was repaired with rawhide. Many of the guns in existence have cracks repaired with rawhide. Many rifles were given to the Indians by the Indian Bureau for treaty payments or annuities. The East Indian Company trade musket was also used in the Canadian fur trade. The discarded gun barrels were used as tent stakes, pry bars and hide scrapers. The lead balls were melted down and used to inlay catlinite pipes and the handles of tomahawks.

Africa

Many firearms were imported into Africa in trade. Many of the European firearms imported to Africa were later melted down to obtain the high quality iron used to make farming implements and offensive weapons with a cutting edge. Some of the weapons were used as such, but not nearly as many as originally thought. (Eagleton, P. 10)



OPITZ COLLECTION

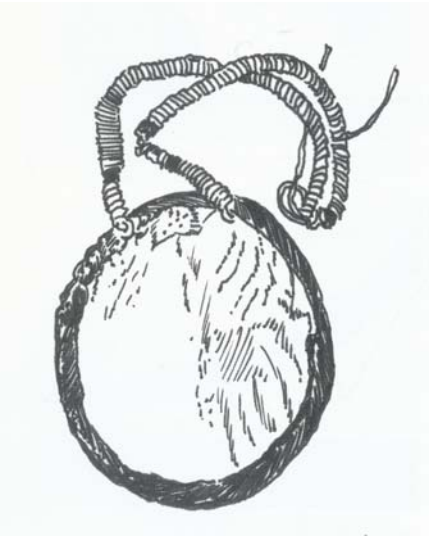
GUN MONEY

Ireland, July, 1689 - October, 1690

James II established mints at Dublin and Limerick and issued token coinage of half crowns, shillings and sixpences. They were struck from base metals

(mainly brass) from obsolete cannon and church bells. A second issue was also produced in greatly reduced size. The pieces give the month as well as year they were minted. The gun money was never redeemed in silver as James had promised. Instead, William of Orange, the victor, exchanged the large size half crowns for three quarters of a penny each, the smaller half crowns at a halfpenny each, large shillings at a halfpenny each and small shillings and six pence at a farthing each.

GUNPOWDER - West Africa, 19th century.



GWA'ILA'O
Solomons
A great-shell disk worn hanging around the neck also called kwaro meaning a ground pearl shell is a whole important pearl shell with a black border of putty (saia/Purinari) worn as a neck pendant. The Kwaio name for the ornament (dafialafa) See Burt p. 114

GWA'ISUSURU
Solomons
A beaded great-cinture strap. It consists of black susuru vine with white beads strung in blocks on the warps between twined sections of vine. This forms an alternating black and white pattern.

GWAROA'ADIADI
Solomons
This is an orchid-pattern and is a patterned band worn on the upper arm. They have an orchid-pattern and come from Lau. They did not have a high value, but were traded to New Georgia and other islands like Guadalcanal and Malaita. P. 129

GWAU'ABA
Solomons
This is also called a shoulder and is one string of safi from end of thumb to top of shoulder. See body ornaments.

GZI
See Beads – Dzi

H CROSS - See Cross “H” Shaped

HABO -See Je stone.

HACIENDA TOKEN - See Leather

HAIR MONEY -See Human Hair Money

HAIR PIPE – See Wampum

HAIRPIN MONEY -See Larin, See Kapkap, New Guinea

HAKATA - See Shell Ring

HAKUNA -See Needle money, Ethiopia.



OPITZ COLLECTION



OPITZ COLLECTION

HALBERD-HEAD MONEY
China
This weapon contains a large quantity of bronze, but its use as money is in question. Some collectors do include it in their collections. (Ramsden p. 22-23)



OPITZ COLLECTION

Halberd-Head Money
State of Yue, China
In 1986 a new type of halberd, in miniature called “Gebi” meaning “Dagger-Axe Coin”, was discovered in the present-day city of Shaoxing, Zhejiang Province, China. The shape is different than the other halberds. (See Jen, p.5)



OPITZ COLLECTION

HANDA
Africa, Late 1800s
The handa is also called Urua cross, Katanga cross, and St. Andrew’s cross. It was the main form of money in the region of Lake Tanganyika. It weighed 2-1/2 to 3 pounds. Many have a raised rib along the center of each arm. In some parts of Africa, copper was preferred to gold. (See Quiggin p. 78) (See Cross, Katanga.)

HANG -See bar money - Annam (Vietnam) - banana bar.

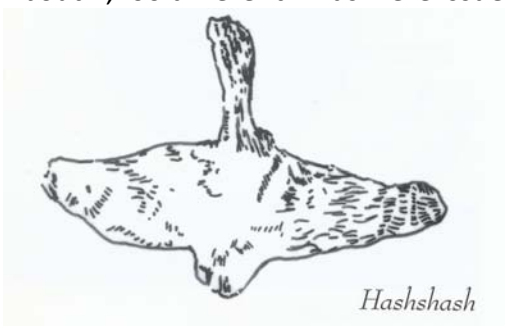


OPITZ COLLECTION



OPITZ COLLECTION

HANSATSU
Japan, 1680-1870
It is also called “bookmark” money from its shape and size. The notes were issued by numerous feudal clans, mostly in pre-Meiji times (both “clan” and “stamped,” among many other words, are pronounced “han,” but in no way can the characters be confused). It was printed in one or two colors by woodblock on both sides of rough paper. The designs included drums, turtles, rice bowls, and other images. It usually promised to pay a set amount in silver to the bearer. It was based on the MONNE currency system. In it one MOMME was equal to 3.75 grams of silver. The notes were issued by stable local institutions such as clans, merchants, pawnbrokers, temples, money changers and village cooperatives. Hansatsu means “clan bills” or “clan notes” because they were issued in the districts, called han. After the introduction of a new monetary system in 1870, many hansatsu were overprinted with a new denomination based on the new system. The notes are now rare, especially the overprinted notes. About 1,700 different kinds were issued.



HASHSHASH
Kordofan and Darfar tribes, Africa, Late 1800s
Iron hoes were used as money. Some are larger and are only a blade with a binding for a wood handle. Those blades are eight inches and a crescent shape. Many varieties. (See Quiggin p. 95) (See Ratzel Vol. 1 p.91)



OPITZ COLLECTION


OPITZ COLLECTION

HAT MONEY
Pahang, Malay, until 1893
Tin mixed with lead molded into a hat shape were issued in four sizes 1, 1/2, 1/4, and 1/8 tampang. A hole for stringing is in the outer lip of most hollow hat money. Solid tin ingots were used first in a truncated pyramid and then in a pyramid shape with a small lip at its base. The smaller hat money shape followed. (See Tin Ingot Money) (See Quiggin p. 253-255)


OPITZ COLLECTION

HATO IME
Clam shell ring with a concave circumference.


OPITZ COLLECTION

HAWK BELL
America
Small bronze hawk bells intended for falconry were traded by explorers, such as Columbus, to the natives. The Narvaez expedition to Florida also used hawk bells. The Europeans used them in most places that they traded with the natives. (See Francis p.29)

HDE -See Kundja

HEAD -See Cowry Shell

HEAD MONEY -See Human Head Money



INTERNET



OPITZ COLLECTION

HEAD TAX TOKEN
New Guinea
The Germans first started the head tax system from 1884 to 1914 in New Britain. All males over 12 and fit for work were charged initially five marks. This amount later varied to either 5, 7, or 10 marks. Exemptions were given to men who had worked for a European employer for 10 of the last 12 months and indentured labors. From 1914 to 1921 the Australian government charged the natives as the Germans had. From 1921 to 1941 the Australian civilian administration of the Mandated Territory of New Guinea issued head tax tokens. All are made of aluminum and are uniface. The tax was 10 shillings. Exemptions were given to natives who: 1. Natives serving under indenture. 2. Natives who were sick or incapacitated. 3. Members on the Native Constabulary. 4. Village officials. 5. Native students at missions or government schools. 6. Natives who had four children by one wife. There are three types with the first two types having a holed loop at the top. The third type was issued by the kiaps (patrol officers) without a hole, but many had holes added by the natives. The money went to the Native Welfare Fund for the maintenance of hospitals, schools, etc. (See Mira p. 307-313)



OPITZ COLLECTION

HEAD BAND MONEY
Irian Jaya
Plaited sago fronds with cassowary feathers attached were sometimes worn around the waist as a belt as well as around the head. They were called momogo and I believe were a valued item and could possibly have been used in barter. (See Konrad p. 158)



OPITZ COLLECTION

Huli headpiece with birds of paradise: Greater Bird of Paradise, King of Saxony, Count Raggi, Superb Bird of Paradise, Lessor Bird of Paradise, Astapia.

HEADDRESS
Human Hair headdress from Huli people of Papua New Guinea. The base headdress is covered with many different coverings.



OPITZ COLLECTION

Papua New Guinea
Pieces of Spondylus shell are drilled at both ends and mounted on native fiber.

HEAVEN BANK NOTES - See burial money

HELL BANK NOTES - See burial money


OPITZ COLLECTION

HINUILI
Solomon Islands
A small ring made from trochus or conus shell was mainly used as a votive offering or as part of a charm. (See Miller p. 292)


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

HIPPOPOTAMUS TOOTH
Africa
The teeth were used in trade for iron, tobacco rolls, cotton cloth and clothing in Timbuktu. (See Bennett p. 183)

HIRI TRADING SYSTEM
Papua New Guinea
An annual overseas trading expedition between the Moto people of the Port Moresby area and along the Papuan coast to the Trobriand Islands. Thousands of pots were transported on large sailing canoes in exchange for sago. The women made the pots, but the men acted as their agents on the hiri. In August the canoes were overhauled and caulked and tied together in groups of from four to eight canoes to form a raft to hold the pots in the center. The trips started in September or October. There was much ceremony and ritual in most aspects of the hiri. During the trip only certain foods could be eaten, and they must always be cooked. At the end of the voyage the bowls were ritually broken and thrown into the sea. They took pots, stone axes, adzes, shells, shell ornaments and shell necklaces. They returned in November with sago. A large canoe called a lakatoi held as much as 34 tons of sago on its return. The hiri did not survive the disruption of World War II.
HO -See DE.



OPITZ COLLECTIO

HOBO NICKEL
United States
Buffalo nickels were carved to look like various people in place of the Indian or buffalo. The pieces were carved by hobos to trade for money or a meal. The most famous and one of the best was Bo. They are not considered a part of primitive or traditional money but are included in many collections.

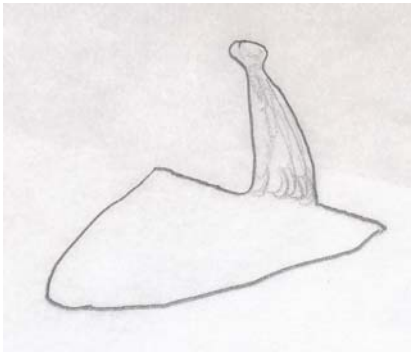
HOE MONEY
See Axe Money, Hashshash, Jembe, Khasu, Sakania, Shoka, Spade Money
"Semi finished hoe blades were commodity currency units that found widespread acceptance in the agriculturally-based economies of the Zaire basin. Nevertheless, some scholars designate hoe currencies as "special use" currencies. But the 19th and early 20th century evidence for west central Africa shows hoe currencies having circulated more generally and widely, along overtly commercial avenues in addition to the ones for bridewealth," according to Kriger, p.99. Hoes were valuable both as iron and as a useful commodity. "There were three types of Bassari hoe money, the round plates of the Bitjaba (equivalent to 500 to 600 cowries), the round plates with a small handle of the Bena Shamba and the spade-shaped plates of the Bena Parba (evaluated at 800 to 2,000 cowries)." According to Sundstrom p. 207. "In the 1920s, 1930s, and 1940s the Barongo smiths many heart-shaped hoes. They would trade the hoes for goats and cattle with ten hoes being worth a cow. Five hoes were worth a bull and one hoe was worth a goat." According to Thomas, P. 82)


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION
Double Hoe Money

Nigeria Narrow Hoe Money
Africa, Cameroons, Mambila
Double iron hoe money that is a good example of a nonfunctional hoe used strictly as money. It was used as bride price and circulated as a means of payment by the Kwadja people all over the North-East region of Nigeria according to Ballarini, 2009 p. 157 Fig 2.48 2.39 2.40 2.41 2.42



Africa, Cameroon
This iron hoe has the handle bent at a 90 degree angle. It was used by the Widekum, a group living in Western Cameroon. See Ballarini, 2009 p. 183 Fig 2.93

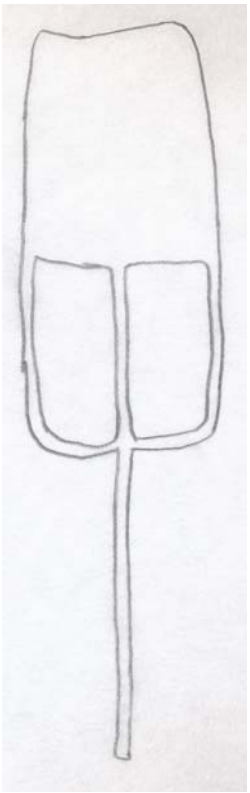
Iron hoe money in the shape of a hoe or fan. Some have a small triangle at the base of the hoe. Both come from the Mambila district of Nigeria. See Ballarini p. 156.

Congo Kinshasa
Iron hoes of various styles and sizes were used as money.

Kafachan village, Nigeria
The kind of hoe money has a U-shaped scoop with a piece of iron attached at the rounded end. Some pieces have fancy ends to the handle. They came from Plateau de Jos according to Ballarini p. 158.

Eastern region of Nigeria
These hoe are one piece of iron with a small handle and a long shovel. The pieces have brush-made lines (scratches) the length of the piece According to Ballarini p. 158.

East Africa
Hoe money was a local form of iron forgings exchanged for goods by the tribes in the districts where iron was plentiful and worked elsewhere into other implements, weapons and ornaments by the local smiths. (See Quiggin p. 93)

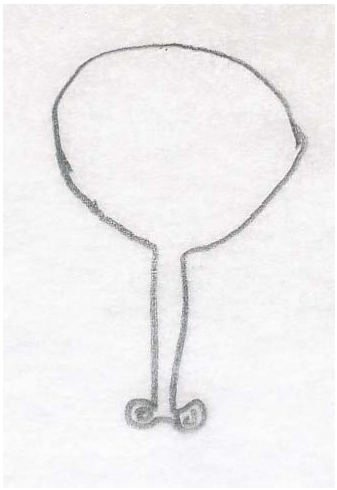


Nigeria
Ten different hoes, each being a very local variety with limited use, were used as money. (See Johansson) There is also a shape of hoe which resembles a shovel with two flat ends that give it an egg shaped look. They probably functioned in wedding ceremonies and in bride price. See Ballarini, 2009 p. 151 Fig 2.27

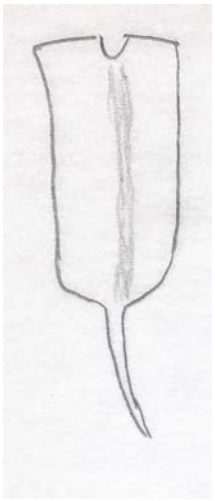


OPITZ COLLECTION
Nigeria Hoe Money
Nigeria
Narrow iron hoes were used as money. Many kinds and shapes of hoes were used in Nigeria.
Africa, Sudan

In the Kordufan, area iron hoes used for weeding which have a socket made of a strip of iron at the end of the blade that could hold a wood handle were used as money. (See Schaedler p.323.)



Nigeria, Kirdi Groups
Small iron hoe shaped rounded pieces used as money. See Ballarini, 2009 p. 164 Fig 2.54



Nigeria, Chamba
Hoe shaped iron pieces with a shovel shape and a short handle that is sometimes decorated or curved. See Ballarini, 2009 p. 164 Fig 2.55



Nigeria, Chamba
Hoe shaped iron currency which sort of crude and has a short handle. See Ballarini, 2009 p. 164 Fig 2.56 the normal price. See Ballarini p. 165



OPITZ COLLECTION

Nigeria Hoe Money
Nigeria, Wuka village
Rectangular shaped iron hoe with a scoop-like look. See Ballarini, 2009 p. 166 Fig 2.59



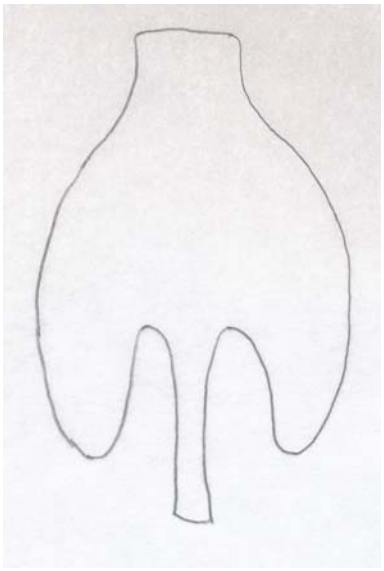
OPITZ COLLECTION

Africa, Mumuye people
Iron hoe used as a form of money.



OPITZ COLLECTION

Nigeria, giant hoe money
It was made of heavy sheet forged iron in the shape of a hoe with large protrusions at the two corners. It has a small handle and could not be used as a hoe. There are several varieties of the general shape. It is the largest money item ever made by an African blacksmith. The Angas tribe in Wokos village used it as a customary gift in the wedding ceremony. It was valued at one hoe per slave. A hoe and 2 goats was the value of a wife. During Johansson's research on 1967 the piece was very rare. See Ballarini, 2009 p. 168 Fig 2.64 2.65 2.66



Sudan
This iron hoe comes in several shapes and has a handle which holds a pole to form a true hoe. It was used for digging and as a means of exchange. See Ballarini, 2009 p. 205 Fig 3.28



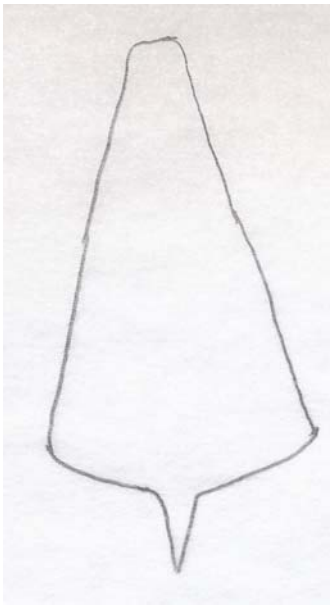
OPITZ COLLECTION

Uganda Hoe Money
Uganda
This special "marriage hoe" was too large for practical use and was made solely for payment to the father of the bride. In 1909 this hoe had a value of 10 shillings. It was made of copper. (See Quiggin p. 98)



OPITZ COLLECTION
Nigeria ceremonial hoe money

CEREMONIAL HOE MONEY
Iron hoe shaped pieces with a scoop at the top and swept back bottom. Described by both Johansson and Ballarini, 2009 p. 161. Fig 2.48



TRIANGULAR SHAPED HOE MONEY
This iron hoe money, called Adir, comes from the hilly area of the Gayum in Eastern Nigeria. See Ballarini, 2009 p. 159. Fig 2.43


OPITZ COLLECTION

HOKATA
A Tridacna, Conus or Trochus shell ring armlet was used as money as well as personal adornment. It was made in eastern and central Marovo. The armlets were often attached to the ridge pole, gable, or edge of the skull hut roofs. They were widely traded and were considered small change and were used to pay for prostitutes. See Poata. (See Waite p. 153) (See Miller p. 292)



OPITZ COLLECTION

HOLLOWED OUT COIN

HONEY
Yucatan, the time of the conquest.
One of the main export items at the time was honey. It was used along with flint, slaves, cloth and salt in trade. Honey was probably used as a form of money. (See Polanyi p. 133)

HOOK -See Fish Hook money

HORIM
Irian Jaya
All men but the youngest boys wore an elongated gourd on their penis. It was tied in an erect position by a fine thread of twig fiber secured around their chest. A second thread was looped through a small hole in the rim and down around the scrotum. They are included in money collections, but because of their low value it is doubtful if they were frequently used as money. (See Matthiesen p. 12)


OPITZ COLLECTION

HORNBILL BEAK
Papua New Guinea
Used in the Southern Highlands and worn as an adornment during war raids or at sing sing ceremonies.

HORNBILL SHELL RING
Papua New Guinea, Abelam tribe
The ring is used in ceremonies and exchange and as money.

HORSE
Africa. 1455
Wolof trading with both the Moors and the Europeans valued the horse as wealth and a limited form of money with 14 or 15 slaves being the value of one horse. (See Bohannan p. 31)

American Plains, 1800's
The local Indians traded horses solely for European goods. The Indians obtained one gun, 100 charges

of powder and balls, a knife and other items for one horse. As late as 1854 slave traders made annual trips to Sever Valley paying horses in the value of $100 for boy slaves and $200 in horses for girl slaves. (McNitt p. 18) (See Jablow)

Sumba, Indonesia
Horses were used in bride prices and are expensive. A common marriage included six or more horses and could include up to 30 horses. (Per comm. in Sumba, 1996)

Russia
The Kirghiz used the horse as the main monetary unit until the 20th century, according to Davies p. 42.

HORSE SHOES
Cordoba, Argentina
As early as 1574 it was decreed that horseshoes should pass as currency. (See Taxay p. 58)

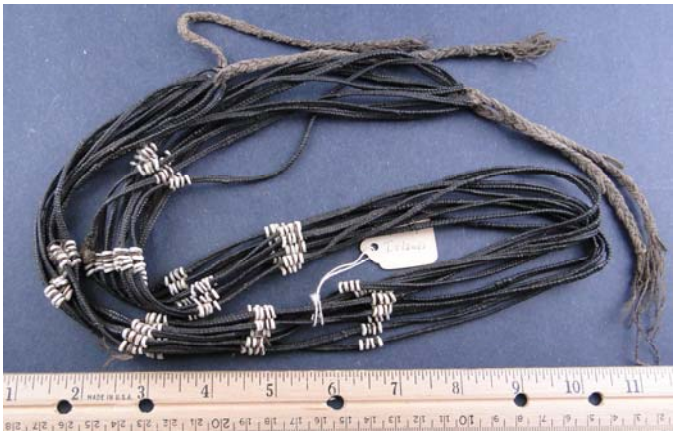
HUBBELL BEADS -See Beads

HUDSON BAY BEADS - See Beads

HUDSON BAY BLANKET - See Blanket Money - Hudson Bay

HUMAN BONE - See Dagger Money


OPITZ COLLECTION


OPITZ COLLECTION

HUMAN HAIR MONEY
Australia, Tauma Island
Strings of plaited human hair were used as decoration, but we have found no reference to its use as money. Human hair belts and girdles were bartered for other objects in parts of Australia, especially by the Warramunga and Kaitish peoples. (See Barron)

HUMAN HEAD MONEY
Borneo, Papua New Guinea, Philippines
It was an essential item in bride-price. The skull was covered with clay and decorated. Taking a head helped in courtship but it was not an essential qualification for marriage. (See Quiggin p. 263, 266)

Malay Peninsula
Around 1000 A.D. human skulls were used as a special purpose money and as an exchange media. (See Wicks p. 241)


OPITZ COLLECTION

HUMAN TEETH
Congo, Papua New Guinea

Strings of human teeth are one of the oldest forms of currency in the Congo. They were also used in Papua New Guinea until recently. Necklaces of human teeth were highly valued.
They were also called uma ana lifa ngwae and were worn with many with money beads between the teeth. The teeth came from people who had been eaten. They were worn throughout Malaita. (See Burt P. 124)

HUON GULF TRADE NETWORK The voyages of the Huon Gulf trade network are reciprocal, with natives from one village visiting natives of another village. The north coast villages traded mat and string bags to Labu for baskets, purses and handbags which were traded to Buakap for sago with the southern villages trading food and poor pottery. Tami Islands also traded food and poor wooden bowls to the northern coast villages. Busama gave 150 pounds of taro for one large pot or one small canoe for 24-30 large pots. They would also give 50 pounds of taro for a small pot or one mat. They also paid 10-12 shillings for a Tami Islander bowl. The northern coast villages gave four string bags for a large pot or 10 mats for a basket. Labu gave one basket for two large pots or four purses for a small pot. The pottery villages gave one large pot for 150 pounds of taro or three mats. They gave a small pot for one mat or four purses or 50 pounds of taro. Except in the exchange of bowls, money was rarely used in the trade. The Huon system was not entirely closed. They also traded with other villages in their area. (See Sahlins p.283-284)



OPITZ COLLECTION



OPITZ COLLECTION

HUT TAX TOKEN
Africa
The token was issued to the headman of the village and it was worn by him around his neck. They were made of copper or bronze in several shapes around the beginning of the 20th century. The British South Africa Company issued them from 1903 to 1916. The commissioner would walk the area going to each village to register new names and give hut tax tokens for payment of the tax.


OPITZ COLLECTION

I'A'AFU
Malaita, Solomon Islands
A biru made with 1,000 porpoise teeth. See Porpoise teeth

IBAKA
Zaire, Africa
This knife is a personal dagger with a rounded point. At its lower center, near the handle, it has an area of surface patterning in parallel incised lines. The knife was carried by men in a carved wooden sheath under the arm, both sheath and handle often embellished with brass tacks. It was also called empute. See Kriger p. 211-212.


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

IDANG MONEY
Africa, Nigeria
Curved copper bracelets with edges in relief were used as money. See Ballarini, 2009 p. 148 Fig 2.21


OPITZ COLLECTION


OPITZ COLLECTION

IHRIK
Marshall Islands
Plait work of black and white palm leaf strips woven over a base of twisted coconut fiber cord were made by the natives. The coils were used as money and also worn as a girdle. The same technique of cylindrical plait work in short, stiffer

lengths and in gaudier colors is used in the Solomons for ear-sticks. (See Quiggin p. 133)



OPITZ COLLECTION

IKAKALAKA
Zaire, Africa
The knife was made in the late 19th century around Lake Mayi Ndombe and Lake Tumba. The knife was split at the tip into two points and came in two different sizes. The heavier size style was associated with judicial authority and the position of chief. The lighter style was used as a prestige knife by chiefs and other important people. Unlike most knives, this knife was carried by women who were also holders of titles based on their position as the principal wife of a powerful man. (See Kriger p.210-211)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION
Author's wife, Karen, holding ikat cloth



OPITZ COLLECTION
DOUBLE IKAT



OPITZ COLLECTION

DOUBLE IKAT



Double ikat – threads pre-dyed in both directions



Author's wife, Karen, with a piece of ikat she purchased with weaver of the cloth.



Author with Raja of Boti, Island of Timor, Indonesia



OPITZ COLLECTION

Same design cloth worn by Raja of Boti

IKAT CLOTH

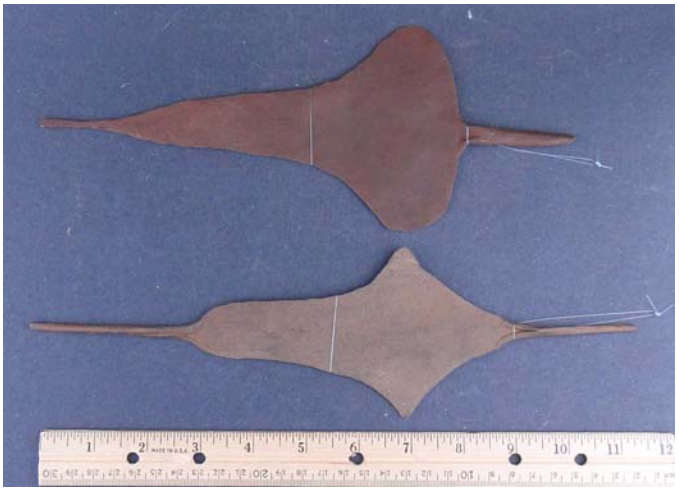
Indonesia

In Central Sulawesi large pieces of ikat cloth were used to pay fines and make peace, but were seldom ever worn as clothing. This kind of cloth has not been made since the 1800s. There are many kinds of ikat. Ikat refers to a kind of cloth made by tying and dyeing the warp threads prior to weaving. The design appears fuzzy in a lengthwise direction. See cloth money (See Taylor)

IKIYAKA

Africa, Congo Kinshasa

Coiled copper anklets were used as money among the Bakutu and Ekota people of the Boende area. It was the most common money for dowry payments and the pieces could be worj only by married women. See Ballarini, 2009 p. 270 Fig 5.37



OPITZ COLLECTION

IKONGA
Congo
The ikonga is a spearhead decorated near the base with simple decoration and worth one fowl. At one time two or three ikonga were worth a dog, and five or six were the price of a male slave. (See Quiggin p. 65) Four iron spears were worth one cast copper cross ingot. The iron and copper both weighed about the same. (See Kriger p. 89)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

IKUL KNIFE
Kuba Tribe, Africa
Kuba blacksmiths produced these iron knives as prestige items and embellished the blade by heavily blackening the blade surface and then selectively polishing certain areas. The name comes from the Mongo language. The ikul was considered an essential aspect of Kuba male identity and status. The lower quality knives have wood handles while the higher quality knives have decorated iron handles. (See Kriger p. 15 & 170.)



IKUMI
Africa
The Wasongola on the Lualaba use strings of snail shells as part of bride price. They are the African snail and are of poor workmanship, only worth about 10 cents per string. The kiringi (plural viringi) is a bunch of 16 strings worth 16 francs. After 1914, traders paid as much as 25 francs per bunch. (See Musanga.) (See Quiggin p. 49.)



OPITZ COLLECTION

IKUL IMBAANG
Kuba kingdom, Africa
The blades were made of iron with copper medallions inset at the center, while in other cases the entire blade was of copper. These knives were probably traded for cloth, carvings and ivory, according to Kriger p.177.



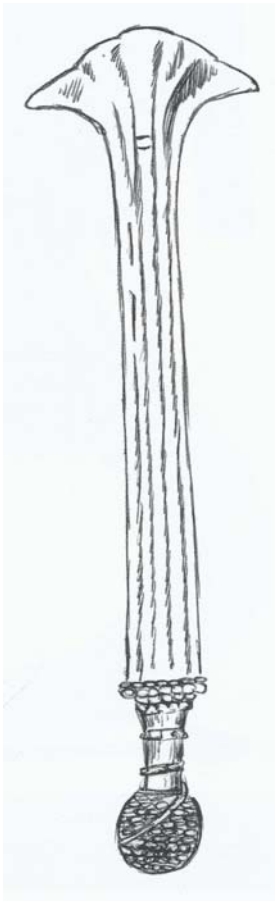
OPITZ COLLECTION

ILOON
Kuba tribe, Africa
The Kuba war sword is a ceremonial or parade sword made with an iron blade and wood handle. They were large enough to have at one time been used as a Ikonga weapon. The iron iloon swords were massive enough to have been used as weapons in the past. (See Kriger p.175-178)

IMPANDE SHELLS
Northern Rhodesia
These shells were used along with cattle, salt, tobacco and beads for marriage payments. Natives, having no concept of the value of silver, gold, and copper, believed white men were digging for impande shells. The impande is a disk made from the spiraled end of a large marine shell such as Conus virgo or Conus turbo which used to be found in the Indian Ocean which became extremely scarce. David Livingstone in 1857 said these shells were so highly valued that two of them were worth a slave and five were worth an elephant tusk worth 10 pounds. At present the shells are still owned by a number of chiefs and headmen still wear them as a form of status and super national powers. (See Quiggin p. 103)

IMUN
Solomon Islands
Strings of porpoise teeth and bat teeth were used as money. Some strings have 80 to 100 teeth in them. It was the native money of Buka and Northern Bougainville. (See Quiggin p. 126 & 129)

INDIAN CORN -See Grain Currency



INGONDA
Zaire, Africa
This double-edged sword was made of iron and had a splayed, fan like shape at the end of the blade. It was also called ebale. Most also had two or more ribs from the handle to the end of the blade. It was a weapon as well as having a number of significant social values. The swords could probably be considered a form of currency because traders also used them, and they had a high trade value. The sword was never used for work and

women could never use one, only wealthy Twa men, with permission, could carry one. (See Kriger p. 206-210)

INGOTS - See Mint Bars

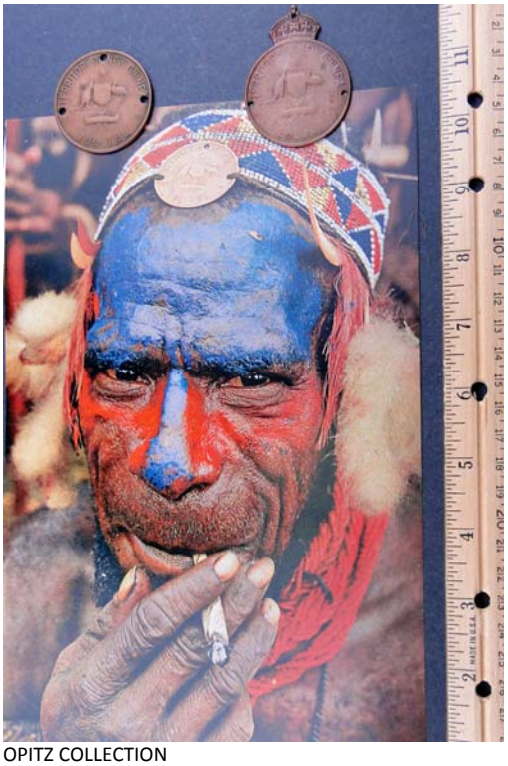


OPITZ COLLECTION



OPITZ COLLECTION

INK
China, 1932
it is a compressed-powder bar that must be mixed with water for use.



OPITZ COLLECTION

National Geographic picture with two insignia laying at top.



OPITZ COLLECTION

INSIGNIA
Papua New Guinea
These metals were worn by native officials to show their authority from the administration. They were not used as money, but are interesting badges of authority.

IRON
Africa
Many shapes, both worked and unworked iron, were used as money in most parts of Africa. Iron was used to purchase slaves, wives, pay taxes, fines and ivory. (See Quiggin p. 101)

IRON BULLET OR BALL - See antimony lump.

IRON DISC CURRENCY
Ashanti, Africa
It is believed that roughly circular iron disks about 2 5/8 to 2 7/8 inches in diameter were at one time used as money at Juaben, the native capital of the district. One source stated that his father handed one to him and stated they were money and valued at 6d. (See Wild.)

IRON STRIP MONEY
Brunei, early part of 19th century
Iron strips one inch wide and 1/4 inch thick circulated as money. One inch square was worth one cent and 100 pieces were worth one dollar. (See Singh p. 568.)


OPITZ COLLECTION

ISAGALIA
Auki Island, Solomon Islands
The isagalia is ten fura, which is actually 40 galia. A galia is a single three-foot string of white shell disks. The isagalia is made and used on Auki Island as bride price and is worth two pounds. (See Bartle p. 382) (See shell money, Opitz, Solomon Islands)

ITOLI
Solomons
(itoli) Sa'a name for a nose-stud ('out) of dark pearl shell or turtle shell is made and worn in east Makira. P. 95


OPITZ COLLECTION

ITUMA
Africa
Wanande tribe. This small spearhead with only one tine was used as money and valued at one fowl or six pence. (See Payne A-33)


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OPITZ COLLECTION

Ethiopia ivory bracelet



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OPITZ COLLECTION



OPITZ COLLECTION

The large tusk is 72 inches long

IVORY

Africa, until recently

Forms: full tusks, spans (sections), disks and rings. It became the money of the chiefs, as commoners were not allowed to have ivory in their possession without the chief's approval. Its value was due to the knowledge required and difficulty involved in the killing of elephants and the cutting of their tusks. Slaves and ivory were the two most important items wanted by Europeans. A pair of tusks paid for room and board for an entire caravan. The tusk could grow to more than 12 feet in length. Ivory rings were used as money, and some had nail encrustations for decoration. Some had lines cut into the outer surface. Elephant tusks were also used for bride price. "A 19th century commercial guide stated "In Europe the African elephant tusks are most esteemed as being closer in texture, and less liable to turn yellow than the tusks from India And therefore the African tusks were more valuable." P. 87 (See Westervelt)

There is much fake ivory on the market. The word ivory has traditionally applied only to the tusks of elephants. Technically it can be applied to any mammalian tooth or tusk of commercial interest that is large enough to be carved or scrimshawed. Some sources of ivory other than elephant teeth are whale teeth (sperm or killer whales only), hippopotamus teeth, wart hog tusk, narwhal (upper incisor), and mammoth upper incisors. There does not appear to be any one test to determine what animal the ivory came from or if the ivory is genuine. Some of the substitutes are bone, nut, shell, hornbill ivory, vegetable ivory, ivory dust in styrene resin, and plastics of many kinds.

Bone can many times be detected by observing a series of canals through which fluid flowed. These are the Haversian canals, and they can be seen on a polished bone surface with a 10X hand lens.

Shell is a calcium carbonate. It may present color mottling when viewed through an ultraviolet light.

Most plastics can be detected with a hot pin which in many cases will melt the plastic and not ivory.

Vegetable ivory or ivory nuts are primarily the nuts of the Tagua palm tree. Sulfuric acid applied to the surface will turn the item an irreversible pink after about 12 minutes. You can also see a series of fine, regularly spaced concentric lines similar to those seen in the hippopotamus.

Polished cross-sections of elephant and mammoth ivory display Schreger lines which look like crosshatchings. The outer Schreger pattern should have lines at 90 to 115 degrees.

The walrus tusk has a generally oval shape with concentric rings showing the cementum in the outer ring with a transition ring next to it and a primary dentine in the center.
The sperm whale tooth is conically shaped and will show prominent concentric dentine rings in cross-section.

The narwhal is a rarely seen arctic whale. The male has a single left tusk that is spirally twisted in a counterclockwise direction. It may be from 6 1/2 feet to 22 feet long. In cross-section the cementum is separated from the dentine by a clearly defined transition ring and has peripheral indentations.
The cross-section of a hippo tooth shows a tightly packed series of fine concentric lines under a 10X hand lens. The orientation of the lines will follow the overall shape of the tooth.
Wart hog ivory tends to have a mottled appearance, and a cross-section will show irregularly spaced concentric lines of varying thickness under a 10X hand lens.
Hornbill ivory is in a very distinct shape and has a bright red peripheral color. (See Espinoza p. 2-26)

India, Naga
Thick ivory armlets worn above the elbow were highly desired ornaments for men. It is not certain if they ever truly became money.

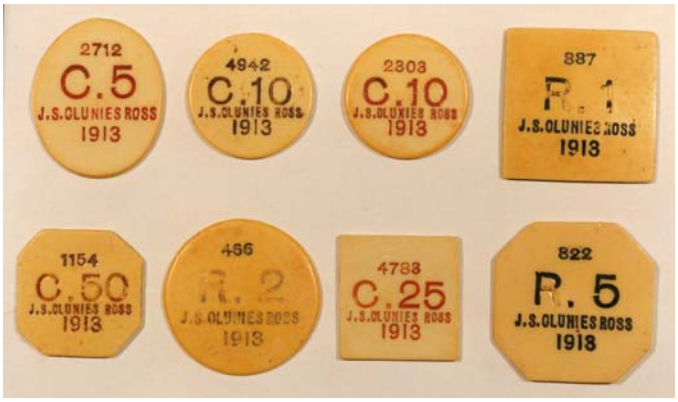
Indonesia
Ivory tusks were used as money and as important bride price items. Ivory rings were also used in this same manner. Some ivory rings have nail encrustations as decoration. Although ivory in the form of elephant tusks could be obtained from Borneo and Sumatra, they were also brought by ship from India as far back as the days of the Dutch East India Company. (See Rodgers p. 151)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION
EX DETROIT MONEY MUSEUM – NATE SHAPERO
ONE OF A FEW SETS KNOWN

Keeling Cocos Islands
Ivory or bone (ivorine) tokens were issued by John Sydney Clunies Ross in 1913 and dated the year he became governor, 1910. They were produced in England by a button manufacturer and were used until 1955. While they are not technically primitive money, many collectors include them in their collections. They were made in the following denominations: five (oval), 10 (round), 25 (square), 50 (octagonal) cents, and one (square), two (round), and five (octagonal) rupees. Keeling Cocos Islands are a group of 27 small coral islands in the Indian Ocean. They were discovered in 1609 by Captain Keeling of the British East India Company and became a British Protectorate in 1867. All pieces have a serial number. In 1966 the Clunies Ross family released 208 pieces to the collector market, which more than doubled the known pieces in the market.
In 1965 Ray Byrne wrote two articles in World Coins about Keeling-Cocos ivory tokens (before the Ross family released 208 pieces in 1966.)

The quantities of each denomination before 1966 are as follows;
Five rupees octagonal – 5 pieces
Two rupees round – 3 pieces
One rupee square – 10 pieces
Fifty cents octagonal – 14 pieces
Twenty-five cents square – 18 pieces
Ten cents round – 17 pieces
Five cents oval – 13 pieces
Total 80 pieces – I have one of the few complete collections of these pieces

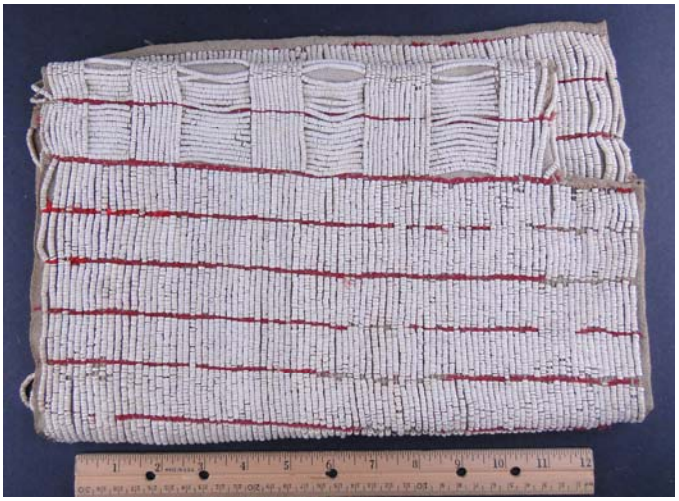
Notes on both paper and sheepskin were also used at one time. The sheepskin pieces are very rare.

In 1968 newly designed acetal copolymer plastic tokens were issued. The material was produced by Imperial Chemical Industries Ltd., Birmingham. The pieces were made in Cocos Islands by a fully automatic, air-operated plastic injection molding machine made by Small Power Machine Co. costing $1,400. The pieces were made in the following denominations: Five rupees, Two rupees, One rupee, Fifty cents, Twenty-five cents, Ten cents, Five cents and One cent.

IYAYAW - See Ogoja Penny

IWENGA - See Kundja


OPITZ COLLECTION


OPITZ COLLECTION

JACKET
Northern Taiwan, Atayal Tribe 1800s
This homespun cloth coat with 2,600 strings of beads was used as money. There are 20 to 25 beads per string and with 2,600 strings of beads, the coat contains more than 50,000 beads. They are polished stone or shell beads. A coat was valued at five cattle and several wives. The beads were sewn onto rectangular pieces of cloth, and the pieces of cloth were sewn together to make jackets and kimonos. (See Dubin p.236-238)

JAD STONE - See Je Stone


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JADE MONEY

Jade is a popular name for two mineralogical distinct but similar stones. The more popular nephrite is called the true jade of China and the Orient, and jadeite, which is less popular, was commonly used in Mexico, Burma, and Central America. Jadeite is harder than nephrite. Jadeite varies in color from the rare spinach green of Central America to a grayish green or bluish gray. American jadeite contains diopside, which is not found in the Asian variety, and Asian nephrite contains phosphorous, which is not found in the American variety. Nephrite is most commonly white but comes in a variety of colors with yellow being the rarest (and thus it was reserved for the emperor). Jade showed wealth and also indicated the high social status of its owner. (see Francis)

Mexico

Jade was more valuable than gold in Mexico and was used in the form of beads called chalchihuitl. The Indians believed they were a remedy for colic and other intestinal disorders. Francis states that it is believed that the Aztecs valued a single jade bead at 50, 100 or even 200 pounds of gold. Jade was also used to pay tribute to Montezuma in the 1500s and was used as money. (See Taxay p. 38)

Orient, 3rd millennium B.C. to modern times

Jade is found in the form of rings and disks and were symbols of rank or office. It is highly valued. Patterns of coins were made in jade for presentation to the throne. Production of jade pieces as a regular trading medium is still not thoroughly established. One expert states that jade coins were used in the Wang Mang period (7-24 A.D.). Jade rings were used as coins and were strung together in the hundreds during the time of Emperor Wu (265-285 A.D.) In ancient China, jade took the place of valuable money and was occasionally turned into coinage. Jade was used extensively as evidence of indebtedness, certifying that a specific amount was due. This piece could be sold, transferred, or inherited much as a promissory note or bill of exchange, according to Haynes, World Coins. February, 1971, p. 126-127. Many jade pieces have coins in their design. (See Quiggin p. 241-242) (See Haynes p. 124-125).See Nephrite

JADEITE - See Beads

JAM

Arctic, Siberia, 1930s

It was introduced by Soviet Trading Stations to the natives and was recognized as currency. (See Einzig p. 116)

JARS

Annam

A large pot was worth seven gray glazed earthenware jars large enough to hold 15 liters. One jar was worth four muk and one muk was worth 10 mats or hoes, which were used as agricultural implements, according to Ridgeway p. 24. The Mnong used tall jars called yang mei and small neck less jars called yang dam tei. A jar called rluung was worth an adult buffalo. Besides being used as money, the jars were also used to prepare and hold rice beer. Some jars are worth as much as a large elephant.



OPITZ COLLECTION

Borneo, until recently

Byaks used jars as a form of money and store of value before 1600. The importation of earthenware and common glazed pottery appears to have ceased about 1600."The old jars just increased in value through the years to the point that at one time $20,000 was offered (and refused) for a particularly renowned jar. Other jars were worth from four to 16 buffaloes. In 1912, the Sea Dayak used jars formerly imported from China and also made by the Chinese in Borneo as money. The most common jar is a plain brown brightly glazed earth ware jar about three feet high with a flat bottom and is ornamented with a Chinese dragon molded in relief on the side. Some have scroll designs instead. In 1912 this common jar was worth 200 to 400 dollars. The more valuable jars come in both dark brown and dark green and some have no decoration except for some obscure markings. It is believed that much of their value comes from their age. They were probably imported from China or Siam centuries ago. (See Quiggin p. 260, 264) Rare



OPITZ COLLECTION

JASPER

Benin, West Africa

The King of Benin in the 17th century considered jasper and coral to be the two items of great wealth. The beads were considered a form of money. See Beads, jasper.



OPITZ COLLECTION

JAWS
Papua New Guinea
Groups of pig jaw bones from wild pigs were used as tribal currency.
See Flying Fox Jaws

JAWBONES
Torres Islands
Pig jawbones were used as money.


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JE STONES
Irian Jaya, to present
The je stones were made of slate and were usually flattened or elongated egg oval shape. They were black, green or dark green in color. The stones were imported from the Jalemo people who live northeast of the Balim Valley. They were sometimes decorated with fur tufts, braided strands of bark fiber, yellow colored braided orchid fiber, red ochre, feathers or cloth around the middle of the stone. There are two kinds. The male is thicker and narrower than the female piece which is wide and thin. They are also called exchange stones or Yao stones . The je stones were used in ceremonial payments, in funerals and as a currency for important commercial activities as well as bride price. They were used by the Dani tribe who thought the stones had no magic power and regularly passed them from owner to owner calling them exchange stones. The most important ones are the largest and are called je oak. The next least important ones are called je ai, and the small stones are called ogosi. There are at least 14 specific names for the different kinds of je. The small pieces were called holi and were never over 40 cm. long. The longest je were 68 cm. long. (See Heider p. 288-289) The ganekhe includes a small flat slate stone called habo. They are similar to the je stone but are never used in exchange or displayed publicly. They are a powerful sacred stone and they are kept wrapped in a cabinet in the

men's house and never seen by women. (See Heider p. 288-289) Most of the sacred flat display-exchange-type stones observed were painted with red, white or black paint or some combination thereof. A stone becomes sacred the moment a red stripe is added to a profane stone by a Yali shaman. Some stones even have incising added. PICTURE4
The Una people call their flat display-exchange stones biri ya. P. 212 (See Hampton) A good quality je display-exchange stone was worth one pig.
"When the stones are manufactured all are ordinary je stones. Only after the je stone has been installed with supernatural power through ritual are they considered scared and not able to be seen by the uninitiated. In the Grand Valley a war cannot be stopped without the payment of large numbers of je stones. The stones are also used at marriage and funeral rites and for indemnity payments." (See Hampton, P. 104)
"Some people think that the moment a red strip of paint is put on the stone it becomes scared. Others are painted with red, white or black paint or some combination of them." (See Hampton, P. 212)


OPITZ COLLECTION

JEMBE B5.42 5.43
Africa, Congo Kinshasa
The name jembe means hoe in Swahili. There are several shapes of jembe. See Quiggin p. 73
See Dupa


OPITZ COLLECTION


OPITZ COLLECTION

JETAK
Irian Jaya, to present
Long knitted bands with cowry shells sewn in the center of the band at regular intervals along its length are called jetak. Job's tears, orchid fiber, feathers and furs are attached to the knitted bands. The cowry shells were called jetak-egen. The Dani use several terms to describe the cowry. They do not, however, have a system of classification like some of the other tribes. They call a white cowry haboke, an ivory one gut and a discolored one gusa. The elongated cowry is jako, the broad split cowry is mogen, and the small knobby one is hepugen. Jetak were exchanged at funerals. The jetak was also used as a measuring device to determine the price of pigs. (See Heider p. 290-292)

JIBBU
Bubi, Africa
Strings of Achatina shell disks were plaited into broad flat plaits with the ends tied to form circular bands or belts. (See Bubi currency.) (See Quiggin p. 49-50)


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JOB'S TEAR NECKLACE
Papua New Guinea
This seed necklace was used as money and considered valuable in about 1900. (See Healey p. 134-135) Later it lost its value as money and is only used as decoration at present. Large numbers of strings of Job's tears are presently worn as a sign of mourning.

JOM
Vanuatu
Shell money made on the island of Malo. The shell money was used in necklaces, armbands, and waistbands. The shell money was used to purchase pigs, for bride price, and display status. (Huffman)

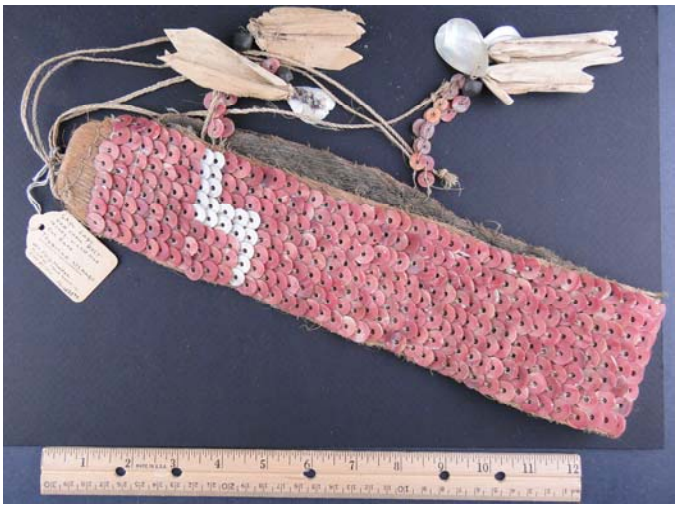


OPITZ COLLECTION

Kafa from Tikopia Island

KAFA
Solomon Islands
This woven rope was used primarily in fishing, as money, and in bride price on Tikopia. The rope is made from the fibers of coconut husks. The fiber is buried in sand, exposed at low tide and left for three months. The fiber is then made pliable by pounding it with a stick. It is then dried, and the shorter, weaker fibers are removed. The remaining fibers are woven by rolling the fibers across the thigh with the hands to form rope. Three strands of this rope are then plaited together to form a stronger rope. It takes six months to one year to make one unit of rope. There are more than four kinds of kafa, each having different values and uses. Four kinds are listed in order of most valuable to least. #1) Kafa Nopaito -Used to tie down houses so they do not blow away in storms and for shark fishing; #2) Kafa Tukukau - Used for shark fishing and as the main part of bride price; #3) Kafa Taki - Used for line for fishing behind a moving canoe; #4) Kafa Kuani - Used in fishing with a small net; #5) Kafa Tauvai - Used as line in fishing near the reefs. Kafa is also used to buy a canoe, pay a man for digging a grave, to complete the adoption of a child, as compensation for an injury or death inflicted on someone, and in custom ceremonies. The unit can vary in length from 200 to 300 fathoms for the smaller ones to 400 to 500 fathoms for the larger ones. (Per communication with Betty, Solomon Islands resident.)

KAIN TIMOR CLOTH
Irian Jaya
This cloth was used as an important item in bride price. It was normally in red, white, and blue and was a traded item rather than a locally made cloth. (See Taylor p. 276)



OPITZ COLLECTION

Kaipwesi collected in the 1930s and from the Gibbs collection

KAIPWESI
Papua New Guinea, to 20th century
This belt was made of kaloma shell disks attached to a broad band of European cloth. Older varieties were made of a woven vine backing instead of cloth. The kaloma shell is the shell from which sapi sapi were made. It was used as a pokala (offering) in the Kula cycle. See Kula.

KALO -See Whale teeth.

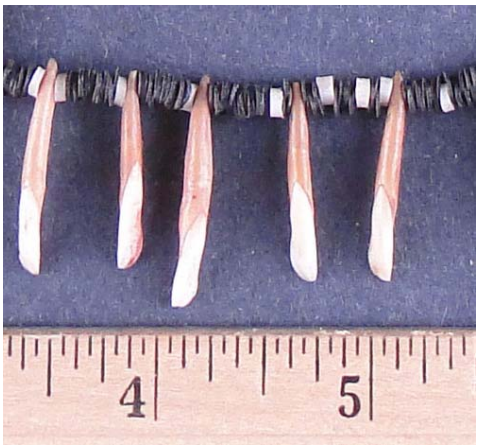
KALOMA - See Kula.



OPITZ COLLECTION


OPITZ COLLECTION

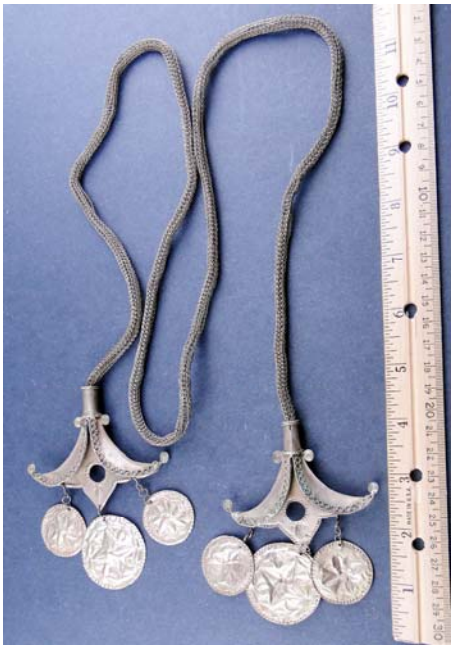
KANDANGEI SHELL MONEY
Papua New Guinea, Still Used in 1973
The Village of Kandangei on the Sepik River used this shell belt as money. The shells are 1/2" to 1 1/2" in diameter attached end on end to a 3' woven belt. It was highly valued and used as money. In 1973 when I was in the Village of Kandangei, the natives had these belts and said they were money.

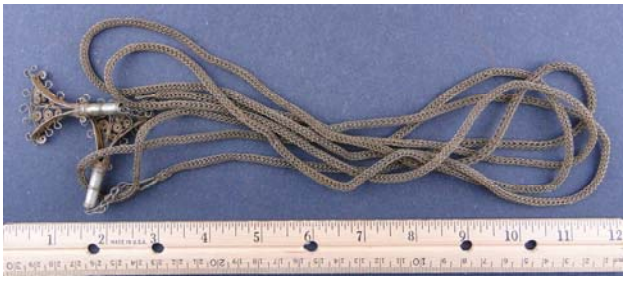

OPITZ COLLECTION

KANGAROO TOOTH NECKLACE
Australia, Kilnge
Normally worn by women, it contains kangaroo teeth and traditional shell money.


OPITZ COLLECTION


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KANOTAR
Sumba, Indonesia
A snake-like metal chain with flared ends and decorations attached to the flared ends. Most are made of tin, but a few are made of gold. They were used in bride price and other transactions. Kanatar was finely woven wire with terminals at the ends were made by Roti and Ndao Islands smiths. (See Richter, P. 205)



OPITZ COLLECTION



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K'A K'IM
Siam, Early as 13th century

They are also known as tamlung, which is also the term for the denominations in which they exist. They were stamped as flat rings, cut at the back and bent into the shape of a women's pelvis. K'k'im are counter stamped with the denomination (usually four baht), dynasty mark, and city name. Common cities are Chiang Mai and Chiang Sen, all other cities are rare. Fractional and zinc (lead) pieces are rare. They are the forerunner of packsaddle money. The standard size is 61.2 grams = four baht = one tamlung. The zinc - lead pieces are 3 (45.9 gm) or 4 bahts (61.2 gm) and are the earliest pieces. The silver pieces were made from circa 1325 until the demise of the realm in about 1545. They belong to two geographical groups - the northern cities Chiengmai (common), Sak (very rare), and Chiengsen and the southern cities Sawanalok, Lakhon (rare) and Prae (rare)). Other pieces were also issued in Muang Fang (east of Lakhon) and Muang Han (N.E. of Muang Fang). The Chiengmai Ka'kim has three stamps on each arm: the stamp at the base gives the denomination of four in a stylized form, the center stamp gives the name of the issuing city, and the upper stamp is an issue mark. Some Ka'kim (tamjung) have one or more extra issue marks on the inside face. The fractional tamlung were issued in denominations of 1/2 to 1/24 tamlung (1/6 tamlung weighs 10.2 gm, 1/12 tamlung weighs 5.1 gm, and 1/24 tamlung weighs 2.6 gm). Some have the name of the issuing city, while many do not have any inscription. (See city marks above.) Counterfeits exist. (See LeMay p.57 and Mitchiner p.330, 347-353)



OPITZ COLLECTION



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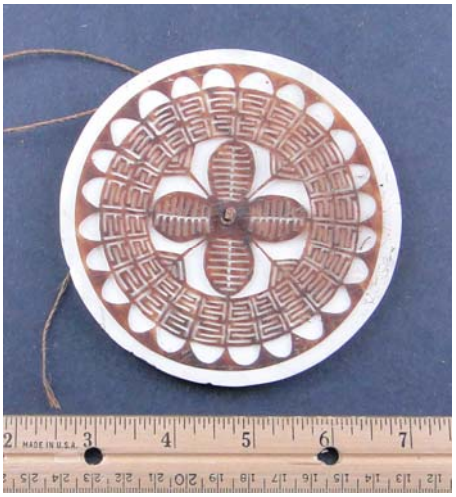
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KAPKAP

Kapkaps were traded from one island to another and used as a form of money in trade. They were used for a variety of occasions and worn by many people from chiefs in some areas to girls at an initiation ceremony in another. In some areas they were worn as breast ornaments, and in other areas they were worn in the hair or on the forehead. The mount is made of any of many different shells. The tridacna shell produced the finest pieces, but the conus, cymbium, and Melo diadema were also used. The openwork piece mounted to the shell base was made from the tortoise-shell in a variety of intricate carved styles. The quality of the carving varied by area. Kapkap were made as large as 20 centimeters in diameter. The large ones were extremely rare.

"Kapkap are also known as puk gem and are smooth thin circles of shell overlaid with filigreed turtle shell. The thin circles of shell without the turtle filigreed are called am pilak. Men wear the puk gem and women wear the am pilak." (See Foster, P. 173)

OPITZ COLLECTION

Admiralty Islands

One of two main centers of manufacture. The mount is made from the tridacna shell. The kapkaps were worn as breast ornaments hung from one or more strings of beads. A poor quality kapkap was made from a conus shell and used here. All kapkaps from this area are not as fine as the kapkaps from New Ireland or the Solomons. The tortoise-shell was also of a coarser carving technique. Many of the bases are much larger than the tortoiseshell carved piece attached. Many of the carved tortoise-shell pieces have little triangles with a center diamond that has edge arcs with teeth facing a smooth center. Much of the tortoise-shell remains in the piece with only small amounts of shell carved out.

Assam

Naga tribesmen made and used the kapkap which was worn by headhunting warriors. (See Waite)

Celebes

The kapkap used here is similar to the kind used in the Solomons. The conus shell base was overlaid with a horn disk that was perforated with openwork designs and attached to warriors' jackets. (See Waite p. 177)

Moluccas

Their kapkap is similar to the kind used in the Solomons. The warriors wore round kapkaps called tjidako on their belts, which were also headhunting symbols. (See Waite p. 177)

New Guinea, Central and Coastal Sepik areas

The Cymbium shell was used as the base of the kapkap in Papuan Gulf area. The conus shell was also used in this area to make a poorer quality kapkap. The Melo diadema shell was also used in this area. Some of the kapkaps have coconut shell carving instead of tortoiseshell.

New Ireland

One of the two main centers of manufacture. The most beautiful kapkaps come from New Ireland. They were worn as a breast ornament and were hung from a string or strings of beads. The base is normally a finely polished plate of tridacna shell. Generally the tortoise-shell piece on the shell base is normally smaller in proportion than the kapkaps from other islands. Most have fine line decoration with most of the tortoise-shell removed and only very fine lines remaining.

Santa Cruz

This is the most easterly island where kapkaps occur. The base is polished tridacna shell with a tortoise-shell carving mounted on it. The tortoise-shell carving consists almost exclusively of an arrangement of triangles that run in a band from the edge of the shell disk to the center in a broad band. The carving is not circular like most other kapkaps. In many cases the heavy piece of twine also runs on top of the tortoise-shell piece from the edge of the base to the center. In some pieces the sticks form symmetric x's or crosshatching with most of the bottom sticks pointing down.

St. Matthias

These kapkap-like pieces consist of a thin cut-out piece of tortoise-shell with much open-work and a

slit from the edge to the center to allow these pieces to be worn as ear ornaments.

Solomon Islands, Bismark Archipelago
In the Western Solomon Islands the kapkaps were worn as head and breast ornaments on ceremonial occasions and formerly in battle. In the Nasioi and Numanumu districts of southern Bougainville, the kapkaps were worn as breast ornaments. In northern Bougainville they were worn by young girls in puberty initiation ceremonies. They were made of a disc of turtle-shell cut into an intricate open-work pattern like a filigree design, superimposed on a disc of white tridacna shell. Most of the mounts were smoothly polished thin mounts made of a semi-fossilized variety of tridacna shell. Many of the shells for this base were traded from New Hanover Island and New Ireland. It is said by some they are objects of prestige and wealth and to be used in trade. On the Marovo Lagoon on Rubiana, New Georgia men of high rank bartered for kapkap called Ndala, their wealth being determined by the number of ndala they owned. On the Western Solomons they were called pirir and were of two different styles. The first style had fine, regular, web-like designs in the turtle shell filigree design. A bird is also used in the design along with arcs or bands. Double and triple zigzag lines are also used. Symmetry is a very important part of most of these designs. The second style had large and comparatively crude anthropomorphic or star-shaped motifs in the turtle-shell part. They were both made on the island of Nissan and traded from Nissan to Buka and Bougainville. The tridacna shell base originally came from the island of Tanga off the coast of New Ireland and was traded to the island of Nissan where the turtle shell disks were carved. 2” to 5 1/2” diameter.

Torres Straits
Pearl-shell filigree ornaments without the shell backing were used here. (See Haddon Vol. 6 Pl. 24 fig 1-4)

Truk Island
Turtle shell ornament similar to kapkap used on this island. (See Damm p. 34-37)

KAPA
Lithuania, Middle Ages
Silver sticks were used as money in the early centuries of the Middle Ages until modern times. They were cast from almost pure silver with the small kapa weighing 100 grams and the long kapa weighing 200 grams. The Slavs adopted this kind of money in the 12th or 13th century, and the long kapa were called grivna. The small kapa were called rubles. See grivna. (See Karys p. 365)

KAPUT
New Ireland
See mis.


OPITZ COLLECTION

KARAWAT
Papua New Guinea, Abelam
The woven spirit figure was used during important ceremonies. It is believed they might have been used as a form of currency.

KARIBUTU - See Kula.

KASUYU - See zappozap.

KATALU’M BUL
Tanga
This necklace consists of an egg cowry with several two- inch or three-inch pieces of red shell disk strings (kemetas) attached to it. Each string has a brown seed case (kotkot) attached with dog’s teeth inserted in the seed. They are worn at important mortuary feasts. See Kula.

KATANGA CROSS - See Cross - Katanga

KATONGA RING - See Nsambu

KATUDABABILE - See Samakupa

KEELING-COCOS MONEY -See ivory.

KEKEFA
Solomons
It is general name for all glass beads. The beads first came from labor recruits and later solld by Chinese merchants. Buruburu is the name for a large glass bead used in necklaces.

KENA -See Bosu


OPITZ COLLECTION


OPITZ COLLECTION
Unit of three kesa bound together


OPITZ COLLECTION
The shell tube kesa were cut from – just slice a piece from this hollow tube

KESA
Choiseul Island in the Solomon Islands
Kesa consists of sets of thin-walled cylinders which were once thought to be made from the fossilized shell of the giant clam Tridacna. It is now thought that they are the shell of a sea worm. The natives believe, however, that kesa were not made by men. They feel the kesa were made by a water god residing in the sea. A set of kesa consists of nine cylinders, but the value varies with the size and quality of the pieces. Formerly a set of kesa was worth 10 men's ziku arm rings. The two classes of kesa were the exchange or working class and the large kesa or prestige set. The working class kesa have five sizes with the smallest size worth three Australian pounds and each larger size worth three pounds more than the next smaller size with the largest size therefore worth 15 pounds. The large or prestige kesa varied more in value with its own reputation and the context of its use. Each cylinder was called an eye or mata. Three mata were bound together in ivory-nut palm leaves and called salaka. Three salaka were bound with a cord and called one kesa. The kesa were measured by standing the mata on top of each other with an ivory-nut palm midrib between each mata to steady it. The smallest kesa was about 14 inches, and the largest of the prestige class was six feet. Most kesa appear to be very old, and most appear to have been buried at one time.
Managerial wealth consisted of land and kesa. Kesa was obtained from inheritance from your father or a kinsman with you taking over his position and control over the kesa in the descent group. It was also obtained by rearing and selling pigs. Bride price transactions were another a source of kesa. Acting as a paid killer or helping in warfare was another way of acquiring kesa. Kesa was also used to pay fines for many things including stealing property or committing adultery. If the guilty person did not pay the fine he could be killed by the victim. They preferred to settle disputes peacefully if possible. To the Choiseulese, kesa was everything; a man who had no kesa was a nobody and a weak man. A man's wealth consisted of land and its improvements and kesa.
An ordinary girl formerly was worth from three to five kesa as bride price. The daughter of a big man was sometimes worth considerably more because of the potential value of the possible relationship with her father. There is bargaining in determining the bride price, with the bride's parents setting the price and the groom's parents offering less. The price goes to her parents and is not divided among her relatives. The bride's parents present baked pig and taro to the groom's parents at a later time

after the receipt of the kesa. The bride's mother is given one ziku (a shell bracelet) or kesa to pay for the nourishment of the girl as a baby. In the past kesa was highly meaningful, and giving a woman in marriage was one way to get kesa. Normally a portion is paid when they agree on the price, and the balance of the kesa is paid at the end of a one to four month- probationary period. If they find they are not matched, they separate, and the deposit money is refunded.

The Choiseul Council established that one kesa was worth three Australian pounds, and the standard bride price was three kesa (nine pounds). The natives who have become Methodists or Seventh Day Adventists are forbidden from paying or receiving bride price. The Catholics are free to pay and receive bride price. The payment of bride price gave the husband exclusive sexual rights over the woman as well as primary claim to the possession of his children by her and rights to her productive labor. She retained her social identity.

Kelo transactions were the most important and prestigious form of giving or receiving kesa. Kelo was a feast-giving during which kesa was exchanged in a competitive manner. If a man built a canoe for another man, he might receive payment at a kelo. If a father died before his end of the exchange was completed his son inherited his father's debts. Men tried to come out ahead and therefore profit in all kesa exchanges. Just participating in a kelo even if you made no profit was better than never participating and being called a "no account man." Past activity as well as kesa on hand helped determine a man's prestige. The exact amount of kesa held by an individual or a group is kept secret, and the kesa is normally stored in several different places so it cannot all be stole at once. The hiding places were normally shown to sons and especially trusted members of the group. It was an honor to be shown the hiding places. Because it was a high value money, it was not used for everyday transactions. Bride price and forming alliances for purposes of vengeance were its main uses. The highest value kesa was called kalusape and was worth 20 tuekesa. The next highest value was called kalumiinava and was worth 10 tuekesa. The other values are: kalulomma, worth five tuekesa; putakavaiti, worth four teskesa; putapossa worth three tuekesa; and putakakere, worth two tuekesa. A perfect kesa consisted of nine kesa that could be in a stack all balanced and level. All must be the same diameter. (See Scheffler) "Special care was taken with the kisa. If they were kept in the house, they would become eroded (sora) and lose its shiny, smooth surface. Their edges would be damaged and they would no longer fit together one on top of the other. To protect them the kisa would be wrapped with ivory nut leaves (endeve) and buried in the ground or put in caves. They were rewrapped once a year. The rewrapping took place in a house with no children or dogs present. The doors had to be closed and the ground where it was to be done had to cleaned and leveled. Large kesa (kisa) such as kalusape had names and was found in possession of only the chief. " (See Piko)



OPITZ COLLECTION

KETE KOME
Baelelea North Malaita, Solomon Islands
This piece was made of shell rings fashioned from clam shells and was used on Baelelea, North Malaita Island. The strings of shell rings came in pairs and were worn around the leg just below the knee by warriors in prebattle ceremonial dances. The dances were to gain the support of the warrior's ancestors. All pieces were made and used prior to the 1900s. The shell disks are from 5/8" to 1" in diameter. (Per. comm. Betty)

KETESA
Solomons
It is a shell disk rattle – A number of sa'ela'o are attached to a string of shell disks. The name comes from the sound they make when they are moved.



OPITZ COLLECTION



OPITZ COLLECTION

KETTLE
Borneo
Brass decorated kettles were used as money.

KETTLEDRUM - See Kyee-Zee and Moko and Sycee - Kettledrum

KEY MONEY -See Knife money and Lotus root money.

KHASU
Africa
Large hoes were worth four yards of calico or one shilling. (See Quiggin p. 98)

KILINDI -See Ring Money and Kissi penny

KILONDA
Zaire, Africa
Songye or Tetela people. These axes or hatchets, having blades with special designs and inlaid with copper or brass, were used as money. The term kilonda is the generic name for iron. (See Hurst p. 38.)

KIN -See Ring Money



OPITZ COLLECTION



KINA MOKA
Papua New Guinea
It consisted of a thin board, oval in shape, a thin layer of resin, a kina shell in the center, and bamboo sticks next to the shell. The resin was covered with red ochre, and a cloth cord was

attached. The kina shell was used as money by itself. The kina moka is used as money and bride price by several tribes in large area of Western Highlands Province and some parts of Enga Province. They were used in the ceremony of Muga (Moka) consisting of the laying out of the mounted kena (kina) in four long rows and the process of presenting the shells. They were only presented in lots of 10, called a moga. The record of these transactions was recorded on an omak. All items were presented and not lent. It was hoped that the other party would not be able to present an equal or greater value at a future time and thus lose power, with the first presenter gaining the power or influence. "In the 1930s the backing on kina moka were small. Later they were large. Originally plaited fiber handles were attached to kina moka, later only pieces of sacking were used. The current style now is having the shell completely surrounded with a large resin board. Slats of omak (koa mak were places on the board from the shell to the edge of the board. The resin comes from the elua and kilt trees. Earlier the shell was set in a resin bed in secrecy inside a man's house. Now when a new board id made heated resin is put on the back of the shell and molded around it and let to set. Before as moka red ochre must be places on the board. This represented a large investment as the red ochre needed costs from 50 cents to $4. Later shells became plentiful and red ochre became scarce." (See Strathern, Andrew, The Rope of Moka, P. 238)

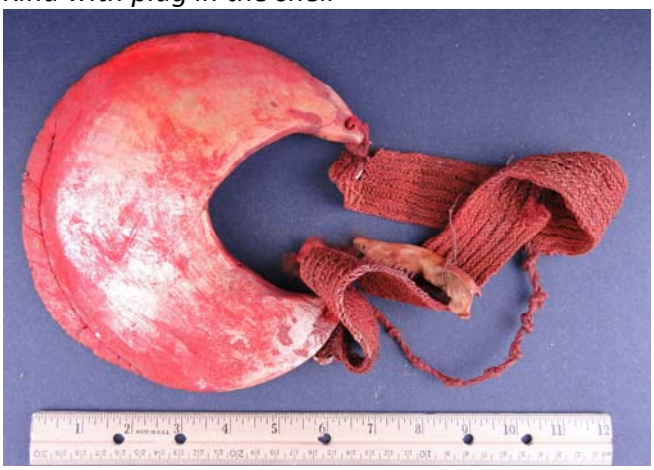


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Kina with plug in the shell



OPITZ COLLECTION

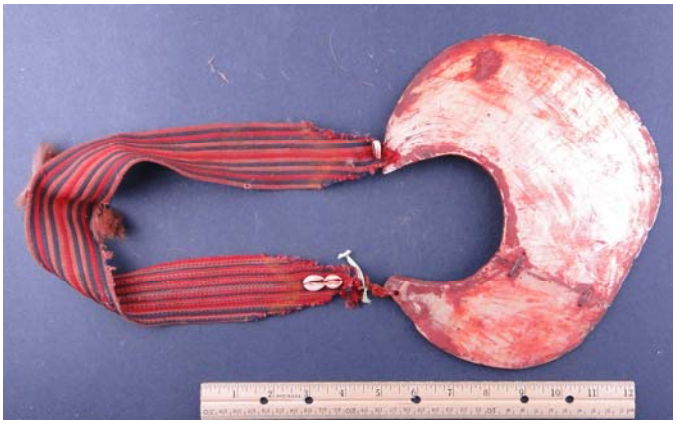
Kina with gum around lower edge covered with ochre



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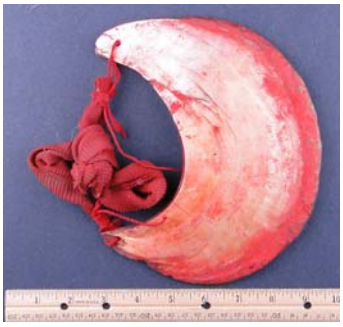

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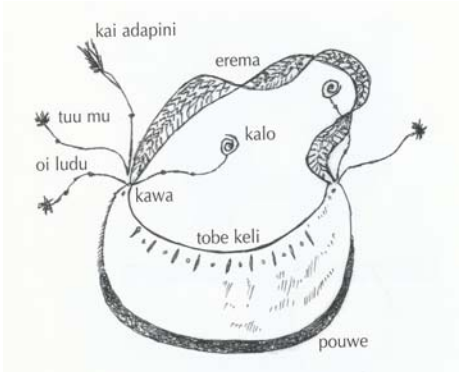
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OPITZ COLLECTION

Broken kina shells attached to a belt and worn during dances



OPITZ COLLECTION

Author's wife, Karen, with our guide on our 1995 trip to the Trobriand Islands

KINA SHELL MONEY
Papua New Guinea

The gold lip shell (Pinctada maxima) is called kina. It was used to purchase brides. The shells come in many sizes and widths. They have been in use for only 100 to 200 years. When Europeans first came to the highlands, only the very rich and powerful men had whole shells. Kina was the preferred item of trade. The shells came primarily from Manus Island and Thursday Island in the Torres Strait. In the Arawi district the natives would dive for the shells, which were known as ewul in 1925. They were rubbed with a stone until perfectly clean, which usually took about two days, and a loop of plaited yellow fiber was attached through small holes drilled at the ends. (See Chinnery p. 23) They were valued by size and the condition of the shell skin. The best are large with ruddy color. They were most prized in the Mt. Hagen area. In the Sepik area, pieces have nassa shell decorations attached at the end holes. Women wear kina shells as decoration and as a display of wealth. The Wiru tribe exchanges center around life cycle payments. Pearl shells were also given at ceremonial pig kills. They were considered as male wealth. The red pearl shells were considered very valuable. The shells came into circulation when they were yellow, and they were soon rubbed with red ochre powder. This process was repeated over a period of time, which increased the value of the shell. At one time a kina was normally worth a small pig. Andrew Strathern in The Rope of Moka p. 110 states; “At one time 500 pearl shells per month were used by the Leahys. By the 1960s big-men paid from 60 to 100 pearl shells for a single wife. In 1962 a limit of 30 items was placed on bride price.” The kina was legal tender into the 1960s at a fixed exchange rate of 12 shillings per pair. The shell was the center piece in the kina moka. If a man gave a very valuable red pearl shell to someone, he would receive much prestige. A person can attach a marker to his pearl shell, such as a special knot in the string attached or the bristled end of a pig tail. These pearl shells recorded debts, deaths and exchanges, and the more markers and knots a pearl shell had, the more valuable it was. The bottom edge of the pearl shell crescent is called the pouwe and many times was coated with white tree sap which turns black. Red ochre powder called lokeo was then rubbed in, and the band turned a dark red. A pattern may be incised into the shell under the top rim. Some pearl shells are given names. Yobo maiyo is a very valuable kind of pearl shell. It can be owned only by a group of individuals and not by only one person. It was not used to pay bride price or death payments as other pearl shells were. It was used only to exchange land or for alliances. The pearl shell is smaller than an ordinary pearl shell but is better quality because it is more symmetrical and has a finer and smoother skin. The shell is mounted on a stiff board of bark cloth, and a white sliver of pearl shell is mounted at the bottom. The bark cloth is decorated with Job’s tears and painted with various combinations of black, white, yellow and red. A woven vine edge and special leaves are attached where the bark cloth joins the pearl shell at the two sides. In Mount Hagen a good price for a girl was 10 gold lip (kina) shells and 10 pigs. A low price was five kina shells and five pigs. All her relatives received the bride price, not only her father. Sometimes a girl would bring 10 pigs and five bailer shells or five pigs and five kina shells. The amount would vary by quantity and item. The installment plan was also available where the boy agreed to work for her parents until the amount was paid. The ceremony started with the girl’s father killing a pig, smearing the grease on the girl and taking her to the boy’s home. The ceremony was solemnized with the feast of the cooked pig. The girl’s father gave the boy three or four pigs after he had received the bride price. They were now married. Before 1933, a bride price was normally two or three pieces of gold lip shell (not whole ones), a cowry shell necklace, at least one pig and some bird of paradise feathers. Father Ross stated that in 1935, one ordinary kina shell would buy a pig weighing 200 pounds. Within 10 years even a superior kina shell would buy only a small pig. The green snail shell would no longer be accepted. The kina shell was a common measure of value in trading for other items as well as a medium of exchange. In 1925 a ball of red earth (used for body paint) the size of a coconut was worth one kina shell. One kina shell (gold-lip shell) was also worth a three-foot string of dog teeth.

(See Chinnery p. 24) In 1950 a native returning from indentured labor could buy a large gold lip shell or full size axe at a trade store for a one pound note. The pound notes, as well as coins, were considered as valuables and not considered as a medium of exchange in the 1950s. The kina shell, a pig and a bailer shell were roughly equal in value. In 1947 a good price for a girl was 10 kina shells and 10 pigs. As late as 1968 kina were still used as currency in the Southern Highlands. In the 1930s the value of kina shells dropped dramatically due to the large influx of shells from the white prospectors. Initially the natives only knew the finished kina shells but later saw the unfinished shells and preferred them to the finished shells. The Enga valued an uncut kina shell as worth two cut shells. Ten kina may be in some general way equal to a woman. Formerly three dog-teeth head-bands served the same purpose. It is also called euk and can have an "ear" called kinan. The shells should pass through a minimum of three new owners before being offered to a previous owner. A recipient has the right to return a shell at any time in the future if he feels the shell is not an acceptable payment. The central highlands used the larger kina, while areas such as the Simbu, Kuma, and Melpa used the smaller kina. (See Healey p. 193) In the 1960s and 1970s marriage payments were in part large wooden display boards decorated with many kina shells and some feathers at the edges of the board. I saw the boards in use in 1973 while on a trip to Papua New Guinea. By 1985 the shells were no longer of value or a form of money.

On Lake Kutubu the shells have a finely woven band for the neck which has been reddened with ochre. The shells are normally kept wrapped in voluminous wrappings. Some of the shells are broken and mended, and they still retain some of their value. (See Clark)

The Wola people use kina as money, and they distinguish between different kinds of pearl shell. The very fine pearl shells they give names to and do not exchange. Instead, they hide them away. Ordinary shells are regularly exchanged and used as money. The men also repair broken shells using a stick with tree resin on the back of the shell. The resin is from the Kilt tree resin (Rutacease evodiella). When the Australians increased the supply of kina, the people no longer valued them so highly, and at present they have a low value. (See Sillitoe p.145-147) The kina is compared with the human body. The tips of the shell are known as its kawa, or legs, and the iridescent surface of maiyo with its brilliance enhanced by ochre is called kepene, or skin. The back of the shell is called tepe and is associated with the stomach area and is also identified with female qualities. The rim, or pouwe, is analogous with semen and is associated with the male colors of red and black. It was coated with white tree sap which turned black after setting. Sometimes an incised pattern is made under the tip rim of the crescent. This pattern is said to represent the larval stage of a certain beetle which is yellow at that stage of its life cycle. (See Clark p. 317)

"The Foi recognize three main sizes of pearl shells, small (fufu),medium (hura'a) and large (fore). Their value was K10 to K20, K20 to K30, and K40. A string band was woven and dyed with ochre and attached to the ends of the shell. P. 69" according to James Weiner.

In the period of 1958-65 in the Chimbu area of Papua New Guineas the following is a general indication of the amounts paid for bride price.

20 Gold lip mother-of-pearl shells (increased to 30 later0

3 bailer shells

15 headbands decorated with cowry shells (given until about 1960 and then omitted)

15 pairs of red bird-of-paradise feathers (Paradisaea apoda salvadorri)

3 pairs yellow bird-of-paradise feathers (P. minor finschi)

10 pairs black plumes (Astrapia stephaniae)

1 superb bird-of-paradise feather (lophorina superba femina)

12 Pesquetts parrott (Psittrichus fulgidus) headdresses

20 steel axes

2 knives (rare in later years)

6 pigs, (often one or two given live)

Australian pound notes and rolls of 100 shillings, increasing from 15 pounds to 200 pounds in 1965.

Among the Maring of Papua New Guinea in 1962-63 the most important valuables given in bride

price consists of shell ornaments (both gold-lip and green sea shell_, steel axes, and bush knives. Marsupial fur headbands played a minor role. Until the mid 1950s thin blades ceremonial stone axes played an important part and heaver utilitarian axes played a lesser part. At that time trade beads and money were appearing. (See Glasse)
Brown, The Chimbu, p. 91 gives the composition of marriage payments in central Chimbu in 1958-65
Shells: 20 gold lip shells increased to 30 later, 3 bailer shells, 15 headbands decorated with cowry shells – omitted after 1960
Feathers: 15 pairs of red bird-of-paradise feathers (Paradisaea apoda salvadorii), 3 pairs yellow bird-of-paradise (P. minor finschi), 10 pairs black plumes (Astrapia stephaniae), 1 superb bird-of-paradise (Lophorina superba femina), 12 Pesquetts parrot headdresses (Psittrichus fulgidus), 10 other feathered headdresses, including hawk
Metal: 20 steel axes, 2 knives (rare in later years)
Pigs: 6 (often one or two given alive)
Money: Australian pound notes & rolls of 100 shillings increasing from 15 pounds in 1958 to 200 pounds in 1965 and later.
"In 1980 in the Highlands of Papua New Guinea the bride price was fixed at 37 pearl shells (of which no more than 11 would be of the largest size, worth 40.00 K. each), 111 ropes of cowry shells, and 2 bridewealth pigs." According to Weiner, James, P. 31.
During times of warfare for each man fallen the root men must give at least 4 kina shells and 4 pigs as well as some extras like cowry ropes, adzes and salt packs.
"In 1933 to 1949 one pearl shell was worth one small pig. Green-snail shell was no longer used as currency. A rope of cowry shells worth 1 medium pig. A large headband worth a full-grown pig. One conus shell worth one small pig. In 1950 2 pearl shells worth one small pig. Green-snail shell not used as currency. Bailer shell not used as currency. Nassa shell not used as currency. Conus shell not used as currency. In 1934 Leahy paid workers 4 or 5 cowry a day. One pearl shell was one month's labor. Nassa shells were one shell for one pound of sweet potatoes." According to Strathern, Andrew, The Rope of Moka, P. 104.

KING MANILLA - See Manilla - King



KIRINGI
Africa
This African snail shell string was from Ponthierville but was used by the Wasongola on the Lualaba. It was a bunch of 16 strings of shells worth 16 francs. Later, when it was found they could not buy ivory without them, the value rose to as high as 25 francs per string. (See Quiggin p. 49.)

KIRKUB
Torres Straits
Nose sticks made of various shells were used in trade. (See Haddon Vol. 4 p. 24)


OPITZ COLLECTION


OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Large rare type Kissi currency from Burkina Faso

KISSI PENNY
Sierra Leone, Liberia, and French Guinea
They are also called Kilindi, gitzi, kisi, gizi and ghisi. It is a "coin with soul" (if broken a witch doctor must repair and restore the soul). The Kissi penny was worth about two cents. It was used by four African tribes: Kissi, Loma, Kpelle and Bande. The iron was smelted by the Mandingoes in the villages of Bakpapa and Nemisola in Guinea. They were made of forged iron by the Toma tribe. The ears are called nigeng and the foot is called kodo. They were first used in 1800, and until the 1920s they were the only money in the area. In 1900 the piece was worth one English penny and then became known as a Kissi Penny. In 1918, 30 or 40 bundles of 20 pieces each would buy a cow, and 60 or 80 bundles would buy a wife. The bundle of 20 pieces was called a bourou. As late as 1915, 100 or 200 bundles would buy a slave. Two Kissi pennies were worth a yard-long piece of striped country cloth. In 1919 a one franc coin was worth 40 to 50 Kissi pennies. In 1950 Kissi pennies were no longer accepted for the payment of taxes or fines. At present they are not used as money but continue to be used for cult rituals. (1970) Modern pieces exist. (See Quiggin p.92) "In Liberia 20 Kissi pennies was the old head of money and worth one slave. More recently the price of a slave was 100 Kissi pennies." According to Sundstrom, p. 206. (See Ballarini p. 119) See Giunze currency.

KITOMA - See Kula.



OPITZ COLLECTION



OPITZ COLLECTION

KLILT
Pelew Islands
Quiggin (p. 119-120) states that the earliest reference to rings in Micronesia is the picturesque description of the "Order of the Bone" by Captain Wilson of the Antelope, who was one of the first Europeans to make a protracted (though involuntary) landing on the Pelews in 1783. The ring, or klilt, was of bone, the atlas vertebrae of the Halicore dugong, but there were rings of stone and shell as well, used as currency. A century later Kubary dispelled much of the picturesque mystery surrounding the klilt. The dugong was rare in the Pelews, and a chiefly prerequisite, but the "bone" was not, in his time, the insignia of rank, or even a special mark of honor. It was only a valued ornament which could be worn by anyone who could afford the high price.

KNIFE MONEY

Many of the African knives cannot be defined as either weapon, ornaments, status symbols, or currency with any degree of certainly. Most knives exhibit two or more of these classes. During a period of time many knives would pass from one of these classes to another. In many cases the knives started as weapons and because of their high value or extraordinary workmanship became primarily status symbols or currency. A knife that had a very high value would not be used as a weapon because it could then be damaged or lost and much value would be lost to the owner. Later some of these knives would be made without sharp edges, from soft metal like brass or copper, or of a size or shape that would not allow the knife to be used as a weapon. Most knives seem to have some or most of these properties. Many of these items were used as money before the coming of Europeans to the area. The items were used to buy slaves, get married, become a member of a secret society, or for birth and death ceremonies. Following are a list of some of the knives that have some claim to use as currency or high value status knives. Because opinion plays an important part in defining these knives, experts do not all agree on the uses many of these knives are claimed to have.



OPITZ COLLECTION



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OPITZ COLLECTION

Africa, Azande tribe

These knives were also known as sabers. There are many different varieties. (See Fischer p. 60-61) Used as weapons as well as for bride price. A bridegroom might give 40 blades to the father of the bride. (See Fischer p.55-63)



OPITZ COLLECTION

Africa, Bangala

The iron execution knife was highly decorated and used as a store of value and a limited form of money. (See execution knife, Bangala.)



OPITZ COLLECTION


OPITZ COLLECTION

Banza Tribe Throwing Knife


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OPITZ COLLECTION

Kuba Tribe Knife



OPITZ COLLECTION

Africa, Banza tribe
These iron throwing knives were probably used as currency. (See Fischer p. 98-99)

Africa, Benge tribe
Known as the Mobenge in the past, this tribe lives in Zaire and produced this forged iron ceremonial saber. The protruding triangular piece was used to tie the saber to the waist. This weapon was probably used as a currency. (See Ballarini p. 80)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Bwaka tribe
Iron throwing knives like these are believed to have been used as currency. See Fischer p. 91-94



OPITZ COLLECTION

Africa, Congo Kinshasa
Iron knives with a heavy iron pommel were used as money. They were used as a weapon by sitting in a tree and dropping the knife on the back of an animal under them.



OPITZ COLLECTION

Dahomey (Benin), The Fon, an Ewe tribe
The iron knife has the design of a lion in the outline of part of the blade. The coat of arms was a stylized lion. It was a status weapon because it was only carried on festive occasions and only had a dull blade which precluded its use as a weapon. (See Zirngibl p. 18.)



OPITZ COLLECTION

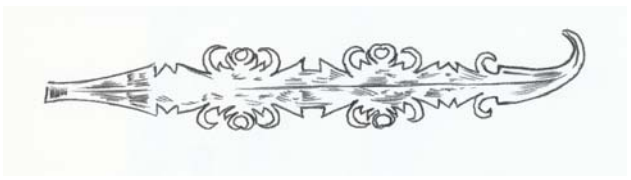
Bird's Head Knife – Kota Tribe
Africa, Gaboon, Kota/Fang tribe
The bird's head knife is actually an iron throwing knife which served as a form of money. (See Fischer p. 186189)



OPITZ COLLECTION



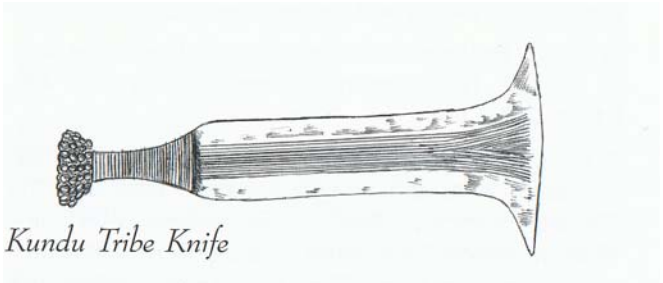
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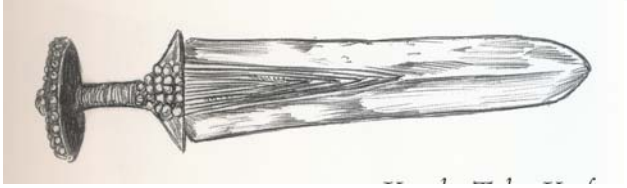


Africa, Konda tribe
The Konda and Mongo use this forged iron knife as currency and in dances. The unusual shapes show that the African producers made the knives to satisfy the needs of the European buyers instead of the native needs. (See Ballarini p. 103)
Collectors now classify all of these knives as currency knives. Because of the branches of knives on the knife the pieces could not have been used as a weapon. (See Zirngibl p. 98-99) (Fischer p. 169-175)


OPITZ COLLECTION

Africa, Kuba tribe
This knife (ikula), meaning knife of peace, replaced the legendary shongo throwing knife which was banned by the king. The blades are found in steel, copper, aluminum, bronze, and wood. Many served only an ornamental or monetary function. The handles are particularly well designed and ornamented including the end of the handle. In 1907-1909 the Torday English expedition to the Congo found that this knife would cost 5,000 shells. (See Zirngibl p. 61 and Ballarini p. 91 and Fischer p. 148-159)






OPITZ COLLECTION

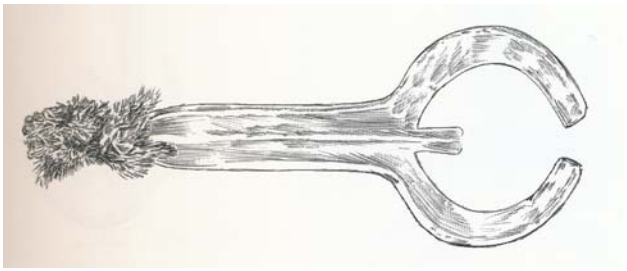
Africa, Kundu tribe
The knife was used during ceremonies as a symbol of rank and was probably used as a currency. The forged iron double-edged blade has engraved lines vertically up the center with a flat end and two points to each side. (See Ballarini p. 67)
The Konda and Ngata groups, as well as the Kundu which belong to the larger Mongo group, used this knife in tribal, ceremonies as well as a symbol of rank. It was also probably used as a currency. (See Ballarini p. 68)


OPITZ COLLECTION

Africa, Kusu tribe
The steel pommel knives of the Mbole tribe are similar to this knife. This knife has a smaller iron or copper butt. The impact force was quite large, even though the butt seems small. (See Fischer p. 123)



OPITZ COLLECTION



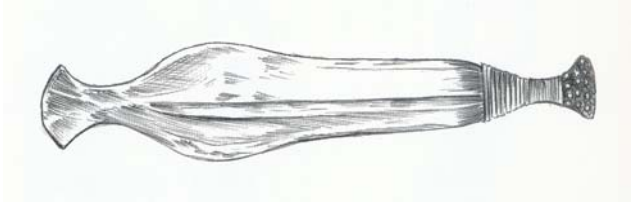
Africa, Lobala tribe
In the northern part of Zaire this double sided forged iron blade with a wood hilt was a ceremonial knife. It was probably used as a form of currency. There are several styles of this knife. (See Ballarini p.53-54)

Africa, Mangbetu tribe
See Trumbash

Africa, Mbole tribe
The base of this double-sided forged iron blade is a forged iron prism that is very large and heavy. Some experts think the knife was used to kill by dropping it from a tree, and the weight of the iron base would drive the blade deep into the victim. Some feel it was also used as currency, but I have not seen verification of this theory. Earlier it was known as the Stanley-Pool Knife. (See Ballarini p. 70), (See Fischer p. 120-122)



OPITZ COLLECTION



Africa, Mongo tribe

This double-edged forged iron knife was a ceremonial knife and as such probably was used as a currency. (See Zirngibl p. 65)



OPITZ COLLECTION

Africa, Ndjembo tribe
The influence of the Ngala execution knife is seen at the upper part of the knife. There are several varieties of this knife. The chieftain's knife could only be used in a symbolic way. It had no practical use. (See Fischer p. 113-115)





OPITZ COLLECTION



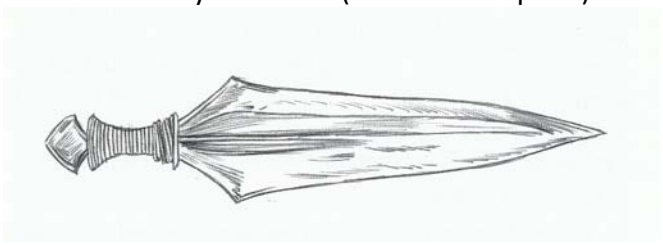
OPITZ COLLECTION

Africa, Ngala tribe
This forged iron knife was used during the ceremonial occasion of an execution of a captured prisoner. One type was also known as a Bangala execution knife. The Ngbaka women wore them in their dances and 20 of them were a wedding dowry price. There are several varieties. See execution knife - Bangala. (See Ballarini p.57-58), (Fischer p. 109-112)

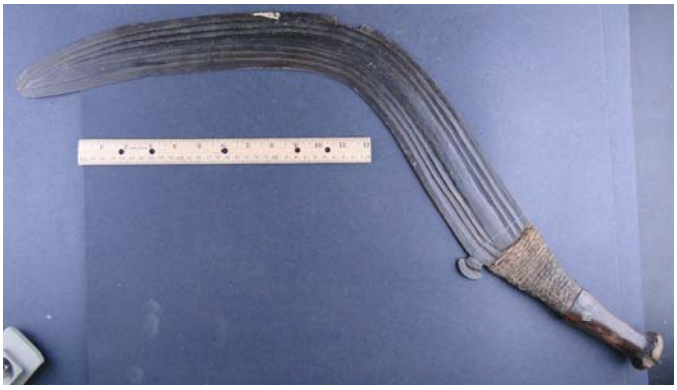

OPITZ COLLECTION

Africa, Ngombe tribe
The double-sided forged iron knife has a large ball covered with animal fur, and it is said to contain magic substances. The scabbard is covered with leather that is sewed on in a particular way. (See Ballarini p. 59-60)

Africa, Poto tribe
Several varieties of the double-edged forged iron blades were used as ceremonial knives. Most have copper or brass winding on the handle. Some have balls covered with fur at the end of the handle. There are many varieties. (See Ballarini p. 61)



Africa, Topoke tribe
This is another example of a double-sided forged iron knife that was used as a ceremonial knife and probably served as currency. (See Ballarini p. 71)


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

Africa, Yakoma tribe
The knives come in a variety of shapes with both iron, brass and copper winding on the handle. It is believed they were used as currency. (See Fischer p. 78-79)


OPITZ COLLECTION


OPITZ COLLECTION

Africa, Zande tribe
The tribe made many kinds of throwing knives and daggers. An explorer visiting the tribe in 1864

stated that 30 pieces of iron was the bride price, and the iron was also used to buy slaves. See Azande tribe (See Ballarini p. 81-86)



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Zulu tribe
Brass wire bindings cover part or all of the wood handle. This former war hatchet later was used at dance festivals and probably as currency. (See Fischer p. 197-199)

Africa, Zaire
Prestige objects like this knife have been considered as currency by many. This iron knife belonged to chiefs and was used for social control. (See Fischer #197)

Africa, Northern Zaire, Ngbaka people
Travelers coming up the Zaire River exchanged beads, wire and cloth for soft iron blades which were used as currency in eastern Zaire. (See Blackmun p. 40.)

Africa, Zande
Copper blades with copper-wrapped handles made by the Boa (Ababua, Babwa) and the Binja were most likely used as currency knives, according to Zirngibl (p. 80). Most Zande knives including those with iron or steel blades were primarily ornaments or currency.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

China, 500 B.C.- 23 A.D.
Small cast bronze inscribed pieces called dao, razor, bill-hook, or sword money were used in China. Dao (formerly tao) means knife. The knives are considered early barter currency by Ramsden (p.12). There are five main types:

1) Qi; large knives of Ch'i principality were first produced about 675-500 B.C. An old legend that may not be true says that Duke Huan of Qi in 679-675 B.C. issued metal knives as money because his soldiers did not like the use of the current copper ring money. The earliest knives were quite large and well cast of bronze in clay molds. All of these knives have three to six characters on the obverse and one or two characters on the reverse. The common type with nine characters is a fantasy or amulet.

2) Pointed-blade type was introduced around 400-300 B.C. but became obsolete. The area of usage expanded during this period to include some of the areas where spade money was formerly used.

3) Straight knives were made in short and long sizes, and all are rare. They were made approximately from 400 B.C. to 250 B.C.

4) Ming knives were made after 400 B.C. They are the last major series and are very common. They have the Chinese character "Ming" on the obverse, with many different reverse inscriptions believed to be accounting terms; some are blank. They have no connection with the Ming Dynasty, which occurred much later. Some Chinese numismatists believe the obverse character is not "Ming" but "Yi" or something else.



OPITZ COLLECTION


OPITZ COLLECTION

Key Knife – 5,000 cash with gold Inlay

5) Key money was made by Wang Mang the Usurper from 7-24 A.D. in two denominations: 500 cash and 5,000 cash. The 5,000 cash key was the only denomination with gold inlaid characters on it. Although round coins had been issued prior to these pieces, Wang Mang admired all classical Chinese items and issued ancient-style spade money followed by this modified style of knife money. In 23 A.D. he was overthrown, and this form of money was terminated.

Congo
Bapoto tribe. Decorated iron knife (some with fur balls). Used as money. 3 1/2" x 24" (See Schulman p.38) (See Mimboss, Pinga, Trumbash, Woshele)

United States
Indians used obsidian and jasper in the form of knives both for ceremonial purposes and as money. The large knives, up to 15 inches, were used only for ceremonial purposes, while the pieces about six inches in length were used as money and were worth $2.50 each. (See Hodge p. 102.)

KO -See nko.

KOBAN - See Plate Money



OPITZ COLLECTION

KOFU
Kwaio, Solomon Islands
Shell money consisting of small gray cone shell beads was manufactured on the island. The beads were made by gathering the shells on the beach and making each shell into only one bead. A string of kofu would buy enough raw shells to make a string four times as long. A particularly fine kind of white money (kofu) bead made in Kwaio. If ground smaller it doubles in value. It is perceived as "Kwaio money" and anyone can make it. The beads are strung on weak fiber so that short lengths can easily be broken off for small purchases. It is used to purchase everything and is very liquid. There are standard prices in the market for items like betel nut, taro, lime and pigs. It is also used in bride price and most important feasts. (See Akin p. 106-107) See shell money The two largest churches, SSEC and SDA have never banned kofu, but forbid members from serious engagement with the kofu economy. Their policies have changed over the years and limited the bride-price allowed to be paid in kofu. (See Akin, p 116) Recently people have started to give large bride-price payments in violation with church rules. The churches are not having as much control as in the past as more people want European luxury. They are also starting to exchange kofu for cash. (See Akin, p. 128)

KOKO -See Rice

KOKONON
New Ireland
The shell money is make of disks two to four mm diameter. The shells are dark brown with reddish tints. (See Lewis p. 20-21)

KOKONON LULUAI
New Ireland
The beads are white disks with alternate black seeds. Strings of the beads were also attached to a manun. A manum consists of a pendant of a large reddish black seed, somewhat kidney-shaped, opened at the base to allow for making holes for fastening the attached ornaments. (See Lewis p. 21-22)

KOLA-NUT
Africa
This nut was traded to the Mossi with a unit of 100 kola nuts being worth 500 to 800 cowries with the going price as high as 4,000 to 5,000 in times of shortage. (See Thurnwald p. 256)

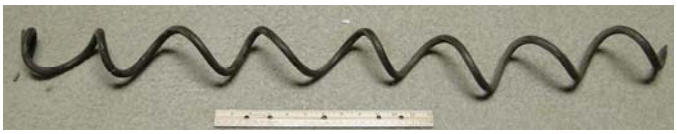
KOME
Solomons
Kome or conus (Conus imperialis) were used to make rings by cutting a cross-section of the shell.

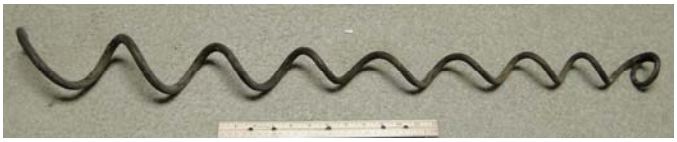

OPITZ COLLECTION


OPITZ COLLECTION
Wood mold placed in ground to make leg ring


OPITZ COLLECTION

KONGA
Africa, Congo Kinshasa
The Mongo people made this leg ring by pouring the copper alloy in a mould made in the ground with a wood pattern. The ingot was then bent around a tree trunk while still hot to form the leg ring. The Konga was used as part of bride price among the Bakutu and Ekota people. Since they are so heavy cloth is used to protect the legs and ankles and they are worn mostly during celebrations. See Ballarini, 2009 p. 268-289 Fig 5.35


OPITZ COLLECTION


OPITZ COLLECTION

KONGO
Africa, Congo Kinshasa
These spiral copper rods were made of a hexagonal piece of copper. They were used in dowry. See Ballarini, 2009 p. 272 Fig 5.39

KOSO
Bougainville
It was the generic name for the more valuable types of native money such as mauai and kuriri. All this money was made of tridacna, spondylus, or mollusk shell. Koso was also the name of a fathom of the largest and least rounded white mollusk disks and had a value of 10 manuai. Also see mauai.

KOUNKOUROU
Africa, Mali
A flattened iron bar about 14 inches long weighing about one half a pound was made by the Malinke tribe. A slave was worth 150 bars in the late 1700s. See Ballarini, 2009 p. 123 Fig 1.6

KPINGA - See throwing knife


OPITZ COLLECTION


OPITZ COLLECTION

KRIS
Malay
This Bugis Kris dagger was made from iron and thought to have many powers and to bring good luck. Many have a squiggled or wavy blade and a handle ornamented with ivory and inlay. Many also have decorated scabbards. The old ones are highly valued. They were a limited form of money and were used in bride price. Beware of modern counterfeits. (See Quiggin p. 257)

KROO -See Palm Oil



Internet

KRU MONEY
Liberia and Cote D'Ivoire
Also known as nitten or "water spirit". Brass ring said to possess certain powers. They deemed these rings to be actually alive, possessing certain powers such as to heal, protect, capture, even found villages.



OPITZ COLLECTION

KUA
Nukumanu
On Nukumanu money cords are still (1880s) made called kua. They consist of small disks of coconut shell 7 to 8 millimeter in diameter with the center bored out with the drill fao. A cord is 1 meter long and 5 cords comprise a whole item. (See Parkinson, p.238)

KUAMANU
Nissan Island
On Nissan Island type of money is used in local trade. It consists of pieces of Tridacna shell twice the size of a fist which are bored through the center and carefully smoothed and polished on the outside. (See Parkinson, p. 215)

KUDATAMA
Japan, 1,500 years ago
Small, cylindrical, crystal, agate or jade beads were used as a limited form of money. (Quiggin p. 249)

KUE
Australia
The cue is an elaborate ceremonial exchange of gifts between the bridegroom and his relatives on the one hand, and the bride and her relatives on the other. Cue is not expected to be made until a few years after marriage when a man has several children. (See Stunner p. 458-468)

KUKUMALI - See KULA.



OPITZ COLLECTION

KUL
Africa, Ngama tribe
An iron throwing knife that was unsuitable as a weapon but was used as money. (Schaedler p. 321)



Kula canoe as seen on our 1995 trip to the Trobriand Islands



Mwali purchased by the author on Kitava Island, Trobriands, in 1995 while on a trip there.

KULA RING

Description

The Kula is a form of alliance by traditional ceremonial trading and exchange of extensive inter-tribal character, in public, in a closed circuit of islands in the Pacific consisting of the Trobriand Islands and the Massim district of Papua New Guinea. In its simplest form it is a gift exchange of white arm shells (mwali) and red shell necklaces (bagi or soulava). The Kula trade consists of a series of periodic overseas expeditions which link the various island groups. The Kula exchange has always been a gift followed by a counter-gift. It is never barter, and there is no haggling. The ring also functions as a network for trading food and raw materials. The amount of and sophistication of gifts demonstrates the donor's wealth and greatness. It embraces the whole of Trobriand cultural life from birth to death. The trade items take from two to 10 years to make the complete circle. All the main transactions are public and ceremonial and follow definite rules. The Kula items (vaygu'a) are never used or considered as a medium of exchange or as a measure of value when in the Kula. They exist only to circulate within the Kula. When the items are owned or removed from the Kula, they can then be considered as money and a store of wealth. No native at Malinowski's time had any idea how the Kula ring worked or what its scope was; they mainly knew their part and not much else about the remainder of the ring. A principle of Kula is that it is a gift repaid after an interval of time with a counter-gift. The equivalent is determined by the giver, and disagreements as to value cannot be enforced nor can any haggling take place; there are customary and usual ways to bid for a particularly valuable piece. Any matching of gifts is in quality and not in quantity. The Kula is a constantly changing system that continues to this day. The Kula has existed for at least 500 years, and the valuables are known to have existed for over 2000 years.

Anthropologist Bronislaw Malinowski spent from 1910 to 1918 in New Guinea and North Melanesia doing research which later resulted in Argonauts of the Western Pacific. This book of more than 500 pages describes the Kula. Even it is not complete or even completely accurate as Jerry and Edmund Leach discussed in their book in 1983, The Kula, New Perspectives on Massim Exchange, which also contains more than 500 pages.

Giving gifts takes place at the home base receiving when abroad. The area is called Melanesia, a vast area northeast of and including Papua New Guinea. The ring is divided into the northern section and the southern section. The northern section covers the Trobriands, the Marshall Bennets, Woodlark Island and Panamonti. The southern section covers the Amphletts, Tubetube and Dobu. The area is 3,300 miles long and 700 miles wide, almost as large as the continental United States. There are about 40 islands in the ring. Leach listed the Kula communities in the 1970s as follows: N. Amphletts on Nabwageta, Gumawana, and Wamea, Basima, Bubibud, Bwaiowa, Bwanabwana on Koyagugau, Tubetube (main center of Southeastern branch), Naluwaluwali, Kwalaiwa, Dobu, Duau, Gawa, Iwa, Kaileuna, on Kaileuna Island, Mnuwata Island, Kuyawa Island, Kilivila on N.E. Kiriwina, Kulatanawa on N.W. Kiriwina, Kummwagea on S.W. Kitava, Kwatoita, Kweawata, Lalela on S.E. Kitava, Nasikwabu, Nayem on Madau and N.W. Woodlark, S.E. Normandy, Okabulula on N. Kitava (every piece of value had to pass through Kitava), Sanaroa, Sinaketa on S.E. Kiriwina, Tewara, Tewatewa, Kitai, and Anagusa, Vakuta, Wamwan on Central Woodlark, Yanaba, Yeguma.

Island Life

The Trobrianders are matrilineal. They trace descent and settle inheritance along the line of the mother instead of the father as we do. The child belongs to the clan and village of its mother. The people are excellent gardeners and because much of the land is very rich, the people grow about twice the amount of food they can eat. In Malinowski's time the food not eaten was allowed to rot. Yams were an important part of their lives, and special yam houses were built to hold the yams until they were eaten or thrown away because they had rotted. Today surplus food is exported to Europe. About half of the natives' working life is spent in the garden. It must be remembered that all of the people in the Kula do not live or act like each other, and there are many different lifestyles and outlooks among the different societies. In many of these islands chastity is not practiced, and the unmarried become initiated into sexual life at a very early age.

Social Aspects of Kula

During the Kula expedition, trade is an important part of the activity. At ceremonies many of the Kula items are worn by someone other than the item's owner. A person in the Kula would have a number of partners that they have for a long time, and sometimes they have them for life. Common people have only a few partners, while important people like chiefs have many partners. Partners are obtained in a defined, regulated way. Partners act as friends and have a number of mutual duties and obligations. They have a special bond. A partner never keeps a valuable for a long time, as it results in a loss of reputation. A Kula community consists of an island or group of islands that go together on big overseas expeditions and act as one body, performing their magic in common and having common leaders. A person can become a Kula partner when he has passed the adolescence. He must have status and rank and know the magic of the Kula. He must also be in possession of a Kula valuable that was gotten in an accepted, traditional manner. A partner does not, however, trade with his Kula partner. Men often try to keep track of valuables they once owned and try to obtain the same item when it comes around again in from two to 10 years. Kula partners normally trade for life. Properly traded Kula valuables follow a specific path known as keda. At death the one who inherits a valuable also inherits the keda, which is really the exchange position the dead person had. When the canoe voyagers arrived at their destination, they gave their partners landing gifts called pari. They included small objects such as a comb, lime stick or lime pot. Occasionally a high-value gift was also included, such as a stone blade or good lime spoon. Solicitory gifts were used for this. The solicitory gifts consisted of the pokala (offerings) and kaributu (solicitory gift). The pokala consisted of pigs, taro, yams or fine bananas. The kaributu consisted of beku (large axe blades), bosu (lime spoons made of whale bone), or kaipwesi (belt of kaloma shell). Another kind of gift is the korotomna. It usually was a bosu, and if a man received a samakupa (coarse shell string) in the West and also received a minor valuable from his other partner in the East, that minor valuable would be given to the Western partner as the korotomna of his necklace. These bosu were not, strictly speaking, Kula articles, but they were gifts associated with it. When a death occurs in a Kula area, all Kula activity ceases for a minimum of six months. It must be remembered that comparing of gifts as to value must be considered as a flow over a lifetime instead of as a single event. Haggling and bargaining are not used in Kula. There are regulated and customary ways of bidding for a nice item. The etiquette of the transaction is that the gift is given in an off-hand, abrupt, and almost angry manner and it is received in a nonchalant manner almost with disdain. Normally the item is only placed in easy reach of the recipient and an insignificant member of his following would pick it up. It must be remembered that most areas of the Kula and the ceremonies are filled with witchcraft and sorcery. They believe in flying witches who are women with the power to make themselves invisible and fly through the air. Also they believe in jumping stones that live in the water and lie in wait for sailing canoes. The stones run after the canoes and smash them to pieces.

Kula Preparations

Kula expeditions are scheduled and fixed. Preliminary preparations include building canoes,

preparation of the outfit and supplying the expedition. The first part of the Kula which consists of building the canoe, is done in two stages. The first stage includes cutting the tree and shaping the various parts, including carving the canoe prow. These activities are done over a period of several months. The second stage is done over a week or two of intense work by the whole community and consists of piecing together of the parts, making the sail, and painting the canoe. On the overseas expedition there must be two ritual halts. The preliminary halt is to perform magic over the canoes while the second is for magic to aid in the wooing of the Kula partner. The opening gift is called vaga, and the closing gift is called yotile. They are both ceremonial gifts. It must be understood that the entire circuit does not revolve in a regular procession from one district to the next.

Kula Ceremonies

The men of each island make two overseas expeditions annually. One trip is to receive one kind of valuable and the other trip is to receive the other kind of valuable. A great deal of mythology, ritual and magic are associated with the Kula. Expeditions begin with the participants going single file and silent to the beach for departure in the canoes. The men huddle quietly for a period, after which there is noisy excitement for the unfurling of the sail and launching. At the landing at their destination, the men bathe and adorn themselves on the beach and then march single-file to the village. The vaga is the opening gift in the exchange. It must be given spontaneously, and there is no duty to give it, nor can there be pressure to give it. The basi is an intermediary gift. The yotile is the valuable given in return for the valuable previously received, and it is given under pressure. The partners going to the Kula do not take any Kula valuables as they will be receiving yotile from the previous visit when their partners came to their island. They will, in addition to yotile, also receive vaga so there will always be an imbalance. This delay occurs only on overseas trades and not on internal trades. A gift of food called a pokala or a minor valuable called a kaributu may be given to obtain a vaga gift. The pokala is later returned, but not necessarily on an equivalent basis. The kaributu is normally considered as part of the yotile. Pari gifts (landing gifts) made at Dobu are balanced with farewell gifts called talo'i made by the Dobuan hosts. The talo'i always exceeds the pari. There are departing gifts given to the visiting partners. The gifts are mainly tobacco but can also be betel nut, cassowary or cockatoo feathers, piglets, red banana-fiber shirts or canoe-lashing vines. The Kula cycle still continues to this day. It has adapted to modern improvements and has not died out as many had predicted. Every two or three years a big competitive Kula expedition is held, called a uvalaku. On this kind of expedition, all the canoes in the district are expected to participate. It occurs when a special event happens such as when one of the head men has an exceptionally fine pig or high-value object. At the end of the expedition all the gifts are compared and counted. That is why it is called a competitive expedition.

Kula Preparations

The two main Kula articles are the mwali (arm shells) and the bagi or soulava (necklaces). The mwali were thought of as female and the bagi were male. Associated important Kula items are samakupa, doga, kaloma, beku, and bosu. Long necklaces of red shell called bagi move in a clockwise direction from island to island (see map) while shell arm rings called mwali move in a counterclockwise direction from island to island. Other items are also exchanged, but these two are the most important. The valuables are called vaygu'a. Particularly old and valuable pieces each have their own names. In olden days the doga (necklace with a boar's tusk or shell pendant) was almost as important as the mwali, and traveled in the same direction. Now it is hardly ever used. A possible reason for this is that the doga became more valuable on the mainland of New Guinea and most of the doga were drained off and out of the Kula ring. The bosu is often not actually a Kula item, but it traveled in the same direction as the mwali and it also is not now used much in Kula. Leach estimates from Malinowski's data that at his time there were about 3,000 pairs of arm shells and 3,000 necklaces in circulation. Arm shells now

trade as single pieces rather than as pairs as they did in Malinowski's time. Also at that time there were sixty canoes for Kula operations. In the 1870s there were about double the number of canoes in Malinowski's time. To be successful in Kula, a person has to understand the ground rules for Kula and the full range of possibilities in the exchange. There are more arm shells than there are necklaces. No one knows why this has happened nor why arm shells have become unpaired since Malinowski's time. In Malinowski's time Kula gifts were ranked as follows: 1): big arm shells and necklaces 2): small arm shells and necklaces 3): whalebone spatula 4): polished axe blades 5): pigs, yams, and bananas. Shell valuables in general are called kitomu and they may be purchased with yams, pigs, or large quantities of betel. All bagi and mwali are either kitoma or kunedawesi valuables. They are kitoma if the holder of the item is the owner of the item. Then the item can leave the Kula ring and can be sold for money. They are less likely to follow a keda. If the item is kunedawesi it is a pure Kula valuable and is not actually owned by the holder of the valuable. It cannot leave the ring nor be sold.

Kula items as money

When Kula items like mwali and bagi are not included in the Kula ring, they are called kitom. This means they are owned by a person and can be sold or used as money in trade and for bride price. Kitom can also be shells that have not yet entered the ring, or it might be shells on which all reciprocal claims it have been met. At that time it may be outside of Kula and may be used in a mortuary presentation or land presentation. Many fights result from kitom because some of the partners may not feel that all obligations are completed, or an old partner may try to reclaim the item, and because the item was sold out of Kula, it is not possible to reclaim it. Malinowski once said that an item once in Kula was always in Kula. This does not hold today. On Kitava, mwali and bagi are also used in marriage, acquisition of sorcery and Kula magic, and in canoe presentations. Normally the medium or low value shells are used for these purposes, not the famous ones. On Dobu the groom uses the mwali and bagi as bride price when the groom does not inform his Kula partner that he is getting a wife — if he did he would not get the Kula pieces from his Kula partner because he would know that they would not be returned quickly. On Sudest bride price is called vazavo and normally consists of one bagi and two large or ten small greenstone axe blades called tobotobo. Bagi, tobotobo and pigs are also used to pay house builders. Most of the items in Kula are considered money at some time.

Trade and other trade items

An important part of the Kula expedition is the trade that occurs on it. Many items were considered valuable and traded. Canoes, clay pots, wooden dishes, ebony lime pots, turtle-shell earrings, special nose sticks, red ochre, tobacco sticks, pumice stone, and obsidian were used in trade. The islands of Tubetube and the Amphletts are short of food; therefore, others trade food to them. The rich Trobriand Islands must import stone to make axes. The axes are polished with special sand from Fergusson
Island. They also import pottery from the Amphletts and sago from Dobu. Sinaketa and Vakuta made red shell disks. Kayleula traded betel nut, sago, pottery, and turtle- shell for their produce. Misima built canoes. Sinaketa received arm shell from Luba, Kulumata, and Kiriwina. Boyowa, the Amphletts and Dobu trade necklaces to Sinaketa. The purchase of several acres of good garden land might require 30 tobotobo, several bagi, ten daveri, many baskets of produce, dozens of bundles of sago and other valuables.
Canoes were made on the Islands of Gawa and Panayati. The clay pots were manufactured on the Islands of Tubetube, Amphletts, and Wari. The finer clay pots came from the Amphletts. They were up to a yard in diameter and were extremely thin and yet had good durability. The natives traded them along with turtle shell earrings, special nose sticks, red ochre, pumice stone, and obsidian for wooden dishes, mussel shells, ebony lime pots, folding baskets, and three-tiered baskets. There were also regular trading expeditions between the western villages of the Trobriands to Fergusson Island and Goodenough Island. Sago, betel-nut, pig, cassowary feathers, red parrot feathers, rattan cane belts, plaited fiber belts, obsidian, red ochre, pumice

stone, and fine sand for polishing axe blades were traded for arm shells, valuable axe blades, boar's tusks, and imitation tusks, as well as less valuable items like wooden dishes, combs, lime pots, armlets, grass skirts, baskets, mussel shells, ebony, lime spatulas and wayugo creeper. Cash has recently become a part of some of the gifts and trading in some areas. Also, European commodities are now being accepted in some areas. Yams are a major wealth object and are traded for shells to gain entrance in the Kula. Woodlark produced axe blades. Molima produced obsidian from local sites. Misima Island traded pigs, axe blades and wooden bowls. Panaeati manufactured canoes and pottery. In the old days the standard was one bagi for each prow of a canoe. Older builders asked two or three. Others now ask five to seven bagi. A canoe purchase takes about five years, and they last for seven to 10 years with some lasting as long as 20 years. The Rossel Islanders will give a large pig with tusks for four Brooker Island clay pots. The Sudest currency is called daveri, and it is identical to the Rossel Island currency called ndap. Sudest Islanders traded conus shells, which they found in plenty. In many areas the people import the same kind of item they export. The Woodlark people trade clay pots to the Panaeati people, even though the Panaeati people make and export their own pots. Turtle shell rings are also traded along with red shell disks by some of the people. Items such as mussel shells, knives, combs, lime pots, and plaited fern have dropped out of the Kula with the easy availability of modern substitutes such as steel knives, etc. Pigs are normally traded for two reasons. One reason has to do with what the pig will be used for after it is exchanged. Two frequent uses are cementing outrigger canoe exchanges and assisting in mortuary obligations. The other reason to exchange pigs is to sustain or develop a Kula exchange. The Southern Massim purchased from the Mailu many items including dogs, small pigs, boar's tusks, shell disks, and clay pots. Tobacco sticks were also used in the islands to purchase most items. The village of Kuboma was known for its production of quicklime for betel chewing, and the village of Kudukwaykela produced the burn-in designs on decorated lime pots. The Luya villagers were producers of finely plaited basketwork. The village of Kavaataria produced arm shells. The settlement of Sinketa was the site where some of the main sailing expeditions started. The Molima in the past have suffered droughts so bad that they sold their children (to be eaten) in exchange for vegetables for the islanders to eat.

Modern Kula

Malinowski thought of the Kula as a static system that would stop with the coming of the Europeans. Instead the Kula grew because it actually is a changing system that adjusts and adapts to changes. In the 1880s money began to be a minor item in Kula. It also caused many disputes when valuables were sold to Europeans instead of being passed along on the traditional Kula paths. Problems also developed when natives tried to purchase shells with modern money to gain entrance to Kula. They many times had poor exchanges because it was perceived that their entrance into the system was illegitimate. In the 1960s women were allowed to take part in the Kula on Dobu and Fergusson Islands. In the 1970s boys as young as seven have also taken part in the Kula. The canoe has also given way to modern means of transportation. Now motor boats and even airplanes are used in the Kula. Letters and telegrams now make known the whereabouts and movements of important pieces. With the arrival of Europeans, peace came to the area, and the bagi and mwali that previously had been used in the wars were now used in the Kula. This allowed more people to own the valuables and therefore participate in the Kula. This increase in pieces took place in the early 1900s. During World War II the Kula was suspended from 1942 to 1945 due to the dangers from the war. During the late 1940s Kula reached a peak because of all the cash earned during the war. In the mid-twentieth century the pottery tradition of Collingwood Bay disappeared. Also, the pearl shell knife or scraper disappeared. The actual Kula valuables also changed. First, glass trade beads replaced the seeds and shell pieces, then plastic beads replaced the glass beads. These changes did not alter the value of the valuables. Now plastic crescents have replaced the shell crescents, and these uses of plastic have reduced the value of the valuables. Now Australian coins,

Papua New Guinea coins, rubber and metal disks and other modern items have been added to bagi.

Listing of Kula items and terms
Bagi (red shell necklace) also called soulava; major Kula valuable traded in clockwise direction from island to island. The terms soulava and bagi describe different items in different places and at different times. Sometimes it is said that more valuable pieces are called one name or the other. I have used bagi as a general term to describe all necklaces of the bagi and soulava type. The bagi consists of four parts: head, abdomen, ear, and tail. The head is always a cowry and the abdomen and ear are the red shell disks and is marked by two white shell disks. The tail is the pearl shell. The best bagi have decorations suspended from the tail. The whole decoration is called dauyoyo, and the cowry is called surasura. The sapi sapi shells are attached to a pendant made from the interior of a helmet shell with black banana seeds and beads strung end to end as tassels with ovula ovuna shells at the end. The other ends are attached to the edges of the helmet shell. The sapi sapi shells are now made only on Sudest and Rossel Island and some surrounding islands. Some are considered so valuable they are worn only on very festive days and have a name and history of their own. They are used for payments of bride price, canoes, pigs, mortuary commitments, and land access. The shells (Chama) are collected in Yela (Rossel Island) and Vanatinai (Sudest Island) and made into disks there. Some informants have stated that in early times bagi were from Sinaketa. The men do most of the shell diving, but women are expert bagi makers. Each bagi has a name, and they are ranked into three classes. The best bagi have very thin shell disks and smooth edges from much handling and travel around the Kula ring. The older bagi from the time of Malinowski had helmet shells instead of the modern gold-lipped oyster or pearl shell. Bagi are ranked from lower to higher as follows: Bagitorobwa, Taituyanabwa, Bagisam, Bagiyeru, Bagidou, and Bagiriku. The criteria are age, history, color, and size of the disks. The best color disks are salmon-red, with brown-red and dark red being lower in value. A high-ranking shell string will look thin as a fine fishing line and feel like oil. Only the women wore the bagi.

Kula Items



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ATTACHMENTS: They circulated in a counter-clockwise direction. They were sometimes worn as personal adornments.

BANANA SEEDS: used for personal adornment and to decorate Kula necklaces (Bagi) and arm shell (Mwali)

BASI : an intermediary gift given as a token of good faith.
This gift must be repaid by a minor gift (Kudu).



OPITZ COLLECTION

BEKU: (axe blade) greenstone axe blade used in bride price and for canoe purchase, used by white traders to purchase pearls, for performance of sorcery, payment for gaining allies in war, payment for killing someone, and performance of magic spells. They start out as rough pieces of green-stone which are then polished in the Trobriands and used as stone implements. The biggest of

them, which are very thin and well polished all over, are considered a very important valuable in the Kula ring. The blades were also used to form alliances in fights as well as arranging a battleground in another area so your village and gardens would not be damaged. They were quarried on Woodlark Island and polished on Kiriwina. They were used as kaributu gifts. In Kiriwina they are male valuables. Beku are individually owned and inherited by men. The blades are not being manufactured at present, but they still are being used. A man that had five beku was considered wealthy. Beku is considered an exchange object only on Kiriwina. In 1970 the blades were small, not used much, and few in number. During exchange, the blades were inserted into wooden handles which were only props. On Sudest Island greenstone axe blades were called tobotobo. Long, thin, dark green axe blades were called Giarova. There are many other names for various axe blades used in the many islands. Each seems to have its own common size, shape, and color, but most seem to have at least some green in them.



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BOSU : an associated Kula article (vaygu'a). It is a lime spatula made of whale bone and often decorated with sapi sapi shells. They travel in the same direction as the mwali. They are not now encountered much in the Kula.



OPITZ COLLECTION

BUNDLES: Banana leaves were rubbed on a piece of wood that had a design on it, and the design was transferred to the leaves. These leaves were used as an important form of women's wealth on the Trobriand Islands. They were also used in mortuary ceremonies. They are not described in most books on odd and curious money. They are women's money. See Bundles

CANOE: a large sea-going canoe was an important article of exchange. They were made on Gawa and Panayati.

CHAMA SHELL: used in making bagi. They were mistakenly identified as Spondylus shell by Malinowski. CONUS SHELLS: used in making the arm shells (mwali). The Kavataria and Kayleula people had the monopoly over fishing for them.

DAVERI: shell money from Sudest Island that is virtually identical to the Rossel Island shell money called ndap.

DOGA: (necklace) boar's tusk pendant or shell ring pendant and Chama imbricata (sapi sapi) shell disks overlapping on the string called wakisowa. The necklaces circulated counterclockwise like the mwali. Sometimes an imitation tusk made from a conus, trochus or tridacna shell was used as the pendant. The boar's tusk pendant pieces are more valuable than the shell pendant pieces. In the old days it was almost as important as mwali. Doga were also highly valued on New Guinea. On Kitava the doga can be arm shell substitutes, but this is very rarely done. Very few of the doga are left; most were traded out of Kula.

DURIDURI: (belt) made of fern and orchid fiber.

GIGI'U: (pump drill) used to make shell beads.

GILE: Polished and shaped pearl shell called a vegetable peeler or spoon.

GINIUBA: a large pearl shell knife. It was a Kula valuable that was also used by the Kinaketan people in magic to help them find the kaloma shells for use in the manufacture of the bagi necklaces.

They were also used in internal exchanges by the Kuau and Normandy people and in marriage and mortuary exchanges. They are not used at present.

KAIPWESI: Belt of kaloma shell disks attached to a broad band of European cloth. Older pieces were made of a woven vine backing instead of cloth. These shells are the same ones used in bagi. The Sudest people used to make these belts, but at present only one belt is on the island.

KALOMA: (shell beads) red shell disks from Chama Imbricata used to make bagi, belt, bracelets and other valuables. The Sinaketan people used to dive for the shells and along with the Vakutans specialized in the drilling and grinding of the disks. Kaloma is not being manufactured at present, but it is still being used. It is also called kalomwa.

KARIBUTU: a solicitory gift which can be beku, kaipwesi, or bosu.

KATUDABILE: (necklace) Chama Imbricata shell and bead necklace. It is a Kula valuable.

KAYEKI: pearl shell used in ornament manufacture. Also an important Kula valuable. KEMA: axe with greenstone blade used in gardening and cutting trees.

KENA: (spatula) wood carved lime spatula

KITOMA: shell valuables which are the property of the holder of the shells. Many times these items leave the ring for intra-district exchanges. They may be purchased for money. The items can then be used as money because they do not have to remain in the Kula. KUDU: the gift given to complete the exchange.

KOSO
All other native money consists of small disks of mollusk, tridacna or spondylus shell ground down to various thicknesses; the generic name for these more valuable types is koso. All koso is valued in terms of one span of mauai, with denominations ranging from 10 to 100 or more units of ten. Size for size, red disks are worth 2 ½ times as much as white ones. The largest disks are about 1/4" inches in diameter and 1/10 inches in thickness. The smallest have a diameter of 1/16 inch and a thickness of 1/30 inch in thickness. These are two sizes of red disks and three of white. Koso is also the specific name applied to a span of the largest and least rounded white mollusk disks. It is said to come from Alu and was worth 10 mauai. Ten spans of mauai buy a suckling pig and 50 a large sow. Each pig is valued according to girth measurements in terms of fractions of a span. A pig with a girth of one span was worth about 100 mauai. All lands were valued on average at 2.5 spans of manuai for each acre of land. A bearing coconut tree was worth 5 spans. In a survey done in 1938 it was found by the author there were 78,000 manuai units of shell money in circulation with an additional 41,000 manuai units of high-value shell money. It was found that 40% of households have either no shell money or only a few spans.
See Mauai

KUKUMALI: (stone) roughly shaped piece of green stone. When they were very thin and well polished, they were called beku.

KUNEDAWESI: shell valuables that are pure Kula valuables existing solely to be traded within the Kula ring. Unlike kitoma shell valuables, they are not actually owned by the holder. Therefore the owner does not have the right to sell the items. These items cannot be considered as money.

KURIA: (clay pot) traded for yams and sago. Manufactured on Tubetube, Wari and Amphletts. Amphletts was the only supplier to the Trobriands, Marshall Bennett Islands, and Woodlark.
PARI: a landing gift given by the voyagers upon arriving at their destination, such as lime pot, lime stick or comb.

PARI: a landing gift given by the voyagers upon arriving at their destination, such as lime pot, lime stick or comb.

POKALA: a solicitation of valuables offering such as taro, yams, pigs, or fine bananas.

SAKUSAKU: (canoe finial) wood canoe finial attached to the top of the prow board.

SAMAKUPA: a bigger, coarser sapi sapi shell string made in Sinaketa from kaloma beads. The strings never complete the Kula ring and therefore are not truly a Kula article. They were, however, given as a Kula gift. The diving, breaking, and drilling are done by the men, while the polishing is done by the women.

SOULAVA: (red shell necklace) also called Bagi. A major Kula valuable used in clockwise direction. See Bagi. SPONDYLUS SHELLS: Malinowski incorrectly reported that these shells were used in bagi. Liep reports that the Chama shell is actually used. A necklace made of these shells was called kuwekuwa in Kiriwina and samakupa in Dobu.

SPOON: pearl shell spoon formerly used as ceremonial
valuable.

TABUYO: (canoe prow) wood, used to protect the canoe and increase speed.

TALI'I: farewell gifts given by the host when the travelers
leave.

TANEPOPO: (baskets) three plaited pandanus leaf baskets used by men of high rank to store personal belongings like lime gourds and spatulas.

TRUMPET: (shell trumpet) made of Turbo Marmoratus shell used to announce the arrival of the Kula expedition.

VEGETABLE PEELER: used as ceremonial valuable. Oyster pearl shell. Was used until 1970s in trade between Kiriwina and Kitava. As availability of modern knives increased, the shell knives were no longer needed. They are still used on Sudest as a ceremonial valuable spoon or vegetable peeler, where they are called Gile.

WAKALA: minor valuable consisting of a double-rowed Spondylus belt of broad disks. They formerly circulated like necklaces in a clockwise direction and dropped out of Kula after World War II. They placed a value of $63 on one in 1970. Another use for them was in mortuary rites. "Shell waist belts (wakala) are like mine from Gibbs. The one pictured in book is seven layers of threaded shells on a bast backing with additional strings hanging below and it was rare and extraordinary." According to Young.

KWA
See ogaja penny

KWASI: armlet made of fern and orchid fiber.

LIGOGU: (adze) wood handle with conus shell blade



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MWALI: (shell arm ring) major Kula valuable circulated in counterclockwise direction from island to island (see map). They are made by knocking out the circular base along the rim of the Conus millepunctatus shell (also called the Leopard Cone shell) with a stone. A groove is made parallel to the knocked-out base with a stone. This creates a cross-section which is then polished on the outside by rubbing it on a flat sandstone. On some rings holes are made in the side of the shell where one rim overlaps the other. Black banana seeds and sapi sapi disks are attached as ornaments. The decoration can also consist of up to six cowry shells depending on its size and a larger number of small cowry shells bound together by trade beads. Also, suspended ornaments of seeds, beads and cowries were added to give the mwali a rattling sound when you walked with it. The lip of the shell is called a kudula. Depending on the size of the cut shell, a number of egg cowries called buna kudula are attached. The size of the cut conus shell determines the number of buna kudula that are attached. The circumference of the mwari is called the pwala, and a number of egg cowries (Ovula

ovum) called mwaridoga are attached to it according to its size. The smaller circumference of the mwari is called the wadola. Men who are knowledgeable with mwali can have a fairly good idea as to the size of the shell by how many buna kudula and how many mwaridoga are on the shell. Smaller mwali are probably made from the Conus litteratus. The rope it is suspended by is called kaipwesi. Most of the mwali were too small to wear and the ones that were large enough to wear would not be worn except once in a decade by a very important person. Originally they were circulated as pairs until 1896 in the North and 1910 in the South. The right-hand one is larger and finer than the left-hand one. The shells come only from Kavataria and Kayleula. Mwali were previously made on Woodlark. Valuation criteria are size, circumference, and width as well as age as determined by color. Red striations begin to form on the surface of the shell. The classifications are from lower to higher as follows: Gibwagibwa, Tomorimwaiya, Mwarigidageda, Mwaributu, Mwarikau. Most men never touch a mwarikau class mwari. On the other hand the gibwagibwa is the lowest ranking class, and it is considered ugly because it is unpolished, brown and small, and not considered worth cleaning. The arm shells were worn by both the men and women. This is the kind that many times young men use to enter the kula. In 1970 a mwali was used to purchase a canoe. The value of a mwali is estimated according to the position it is able to occupy on a man's arm. The higher up it will go, the more valuable it is. In 1970 the smallest low-quality shell was worth $10 and the largest and finest about $190.



OPITZ COLLECTION



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KUNDJA
Africa, Congo
The iron (there are some copper pieces) hoe type item was a unit of value, made by a Bankutu tribe farther inland and bartered for salt. The Nkutshu used them as a standard unit of value. Ten would buy a male goat or one boloko. Four to six would buy an indentured servant, and 20 were necessary to enter marriage negotiations. One oshele was worth 500 kundja. There are several varieties of the general shape. (See Quiggin p. 66-68) (See Kriger p. 109)

KUNE TYPES I & 2
Trobriand Islands
Two types of ceremonial trading rings similar to but not overlapping the kula. The islands of Ware and Misima and possible also Sudest are the only islands in the ring. Shell beads are given by the Ware Island natives to the Misima Island natives when they visit Ware Island. The Ware islanders receive 60 heirloom units and a new necklace when they visit Misima. The Misima Islanders receive 60 heirloom units when they visit Ware Island. Canoes are also used in the transactions. (See Belshaw)

KUNEDAWESI - See Kula

KUNGA - See Boloko

KUNTU -See Cloth, Nigeria

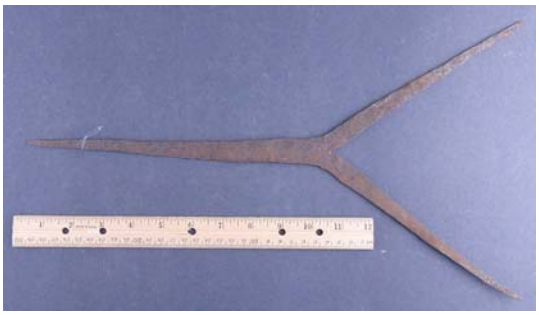
KURAKANIKANA
Bougainville
A fathom of very small red disks made on Banoni that have been on Bougainville for a long time. A good span was worth from 100 to 500 mauai. Some spans have some white poponi interspersed. Kurakinikana is the most valuable shell money in Bougainville. (See mauai)

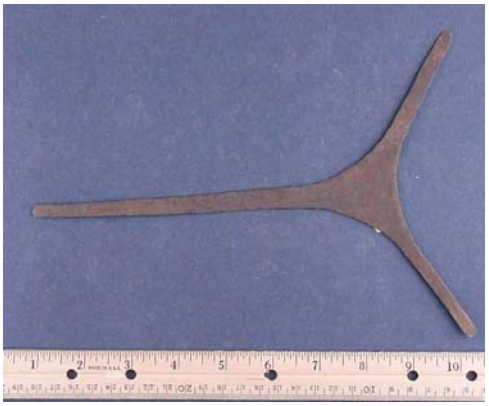

OPITZ COLLECTION

KURIA
Trobriand Islands
A clay pot traded for yams and sago and manufactured in Tubetube, Wari and Amphlett Islands. It was also used to a limited extent in the kula. See Kula.

KURILA
Solomons
(shell bead) Also called gorila, black bead made from a type of large oyster found in the sand in shallow water.

KURIRI
Solomon Islands
Whitish string made of unpolished mussel shell disks. The disks are smaller than the disks used in mauai. One fathom of kuriri is worth five fathoms of mauai. (See Quiggin p. 162)


OPITZ COLLECTION


OPITZ COLLECTION

KWA
Africa
In parts of the upper Zaire river basin Y-shaped iron objects were used as money. There are two different sizes. The smaller one was between six and 10 grams, and the other weighed about 20 grams. Knife blade currencies were valued as a number of kwa. (See Kriger p. 109-110) See Y-shaped money

KWALOI'A
Malaita, Solomon Islands
A ring of porpoise teeth. See Porpoise teeth

KWARI'INARI
Malaita, Solomon Islands
An elaborate ear ornament used as money. See Porpoise teeth

KWADUMPE
See Hoe money, Nigeria, Gombe village

KWASUNTING
See Hoe money, Nigeria, Kaltungo village


OPITZ COLLECTION

KYEE-ZEE
Burma
Karen Hill Tribe. The gong was made of thick copper with a small open bottom and larger closed top with four frogs on the top edge. They were valued at $25 to $250 depending on the size and sound. There were 10 classes with names known by their sounds which could be heard for several miles. Many drums have three- dimensional frogs on the rim, and the four frogs are equally spaced around the outer top edge of the drum. Some of the drums have a top that comes to an edge at the circumference, while others have a rounded edge that is about three inches or more high. Kempers refers to the drums by type based on an earlier researcher, Heger. Many times there are from two to four frogs sitting on top of one another in gradually decreasing sizes. Inferior kyee-zee were not one of the 10 classes, not given names, and had low values. They were and still are used in bride price and are also called rain drums. The Karen used the drums, but they were made by the Shan and Intha of eastern Burma until the beginning of the 20th century. Around 1970 the drums were again made for sale to soldiers, traders, and travelers by people in Laos or northern Thailand. The drums were also made in Burma by persons of the Karen ethnic group. Most drums now seen outside of Asia were from this later production. The makers never used the drums themselves. The original kettledrums are found throughout the area. Twenty-six have been found in Indonesia. The largest known drum is called The Moon of Pejeng and it was found on Bali in the city of Ubud. The descendants of this type are represented by the mokos of Alor Island. The Moon of Pejeng is nine feet long and is currently in a temple in Ubud. This large kyee-zee is the largest in existence, and it is unique. Prehistoric trading was probably responsible for the scattering of the drums from their original area. They were made with the lost wax method of casting. For a hollow object like a drum, the artist makes a clay sculpture the shape of the object and then covers the mold with a thin layer of wax that is decorated as desired. Then the wax is covered with clay. Molten bronze is then poured in the mold, which replaces the wax. The clay is then removed, leaving the bronze shell which can then have additional decorations added. They are all of one piece and are all metal. The kyee-zee had great value among the Karen, and if one was stolen, revenge would be handed down from generation to generation until it was returned. Sometimes the debt was paid by giving a man to replace the drum. The drums were also insurance against crop failure and famine, as they could be sold to purchase food. The Karen recognized drums as tall drums or short drums and as male drums (with frogs) and female drums (no frogs). At one time, one drum was worth eight to 10 oxen. It is said that the price of the drum was determined by the the number of frogs on the drum. A drum with two frogs would cost 20 rupees. Much of the value of the drums is based on the sound of the drum with the best sounding costing 1,000 rupees and the poorest costing 100.
The Lamet people of extreme northwestern Laos also possessed and valued kyee-zee drums like the Karen people. They purchase their drums from the Karen for use in bride price. One drum was worth four buffaloes and one buffalo was worth 30 piastres in 1937 according to Kempers (p. 397). A rich man had at least two drums and five or six buffaloes.
The Kammu and the Khmu people also value the kyee zee. They valued the drums according to their size, decoration and material from which they were made. They classified the drums as old, middle, and new style. The old style had the frogs while the middle and new styles had three elephants. There were at least seven different types according to Kempers (p. 399). They valued the oldest type at 200 buffaloes and the newest at two buffaloes. They are also used in dowry but not in bride price. They also used gongs as money.
There are also miniature drums which were used as token drums and were buried with the dead. They are solid and therefore could not produce a sound like the larger hollow drums. Kemper (p. 45) suggests the miniature drums could have been used as money and as imitations of ordinary drums to be included in the grave goods that accompanied the deceased to their final destination. 10“ to 27” diameter. Many reproductions. (See Kempers) (See Quiggin p. 208-209)

LAKATOI EXPEDITIONS

A famous example of Melanesian trade was the lakatoi expeditions of the Western Motu. These yearly expeditions were from the Port Moresby area to the head of the Papuan Gulf. The giant canoes were up to 20 meters long and 16 wide. Some could hold over 30 tons of sago. These expeditions covered long distances in complete trade networks with hundreds of communities and exchange of many items. There are many other complex trade systems which most of the participants do not know the extend or complexity of the network. They are in the Solomons, along the Sepik coast, northern New Hebrides, Admiralty Islands etc. Some of the currencies used include: shell disk coils amongst the Tolai of New Britain, scarlet feathers in Santa Cruz, cowry shell in the New Guinea highlands, pigs in New Hebrides, soot-encrusted mats on Maewo. (See Bellwood)



OPITZ COLLECTION

LAKYEENG

Africa, Congo Kinshasa

Thin iron knives were also used as embroidery knives among the Kuba and Bushongo tribes. They had a certain monetary value in commercial transactions. See Ballarini, 2009 p 245 Fig 5.1



OPITZ COLLECTION

LALAI

Siassi Islands, Papua New Guinea

Arm shell made from sections of trochus shell and decorated with patterns etched in the surface were traded for food and other items. They are properly called Mbi. There are two kinds - men's and women's. Men's are called Lokoloko; women's are called Mbi. Men's have decoration of shell and beads. 4" diameter

LALEMANU

Solomons

It is also called make-a-bird and is the Kwaio name for a conus ring with a projection on the outer enge of the ring in the form of a bird's head. (See Burt P. 116)

LAND - SNAILS - See Kuriri

LANGTANG - See Cloth money, Nigeria



OPITZ COLLECTION



OPITZ COLLECTION

LA'ONIASI
Malaita Island, Solomon Islands
The East Kwaio people of Malaita Island made this pendant from clam shell. They ground down a piece of shell which was up to one inch thick using a flat stone called a fou'ute until it was a thin disk. The design of a frigate bird was inscribed into the shell with either a piece of flint or the tooth of a kivete, which was a large rat that has now been hunted to extinction in most areas. At present modern European tools are also used. The design is blackened with either muki (putty nut) or a tree berry called alamakwana. The excess is rubbed off so only the incised design has the blackened material. The pieces are considered as a valuable by most tribes. They are given away during feasts and as part of compensation payments along with shell money, but shell money is still considered more important. A smaller type of la'oniasi is called madu and is used or worn like the larger la'oniasi. They come primarily in round or oval shapes with a hole for hanging as a pendant. (Per comm. Betty) A shell-disk frigate-bird shell disk a disk of tridacna with incised and blackened designs which was worn as a neck or head pendant. There are two kinds: 1. The name shell usually hangs from a hole at the top of the shell disk and has a frigate-bird design (gaula) on it. 2. Is a Kwara'ae woman's shell-disk (sa'ela'o'kini) has the hole in the center and a simpler star design on it. The making of shell disks had almost died out in the late 1970s, but in the 1980s began to make them again at the Kwaio Cultural Center for the export market. The frigate-bird design has many variations. Most have borders. They were worn throughout most of Malaita. On Makira the shell disks many times had three-frigate-bird design. (See Burt P. 98)


OPITZ COLLECTION


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LAPLAP
Papua New Guinea
This article of clothing worn by men and women was considered a valuable as well as basic clothing. They were also used in bride price and as decoration. They were valued at six shillings in 1950.


OPITZ COLLECTION

Various types larin


OPITZ COLLECTION

Gold larin from Farouk Collection


OPITZ COLLECTION



OPITZ COLLECTION

Toweelah



OPITZ COLLECTION



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OPITZ COLLECTION

LARIN

Persian Gulf, 965-1067 & 1557-1672

Thin strips of nearly pure silver stamped with inscriptions and bent double were used as money. The name Larin or Lari, said to have been derived from Lar in Persia, where they were first struck, is the general appellation given to these pieces, according to Wood (p. 9). Many gauges of wire were used in making larins. I have a larin made of low grade gold. In 1785 half-larins were struck in the shape of small copper bars rated at 4 3/4 Indian stuivers, according to Codrington (p. 125). Early tweezer types are approximately 2 1/4". Shorter pieces (called toweelah) made after 1700 are billon or bronze and shaped like a cotter pin. They are found primarily in the al-Hasa area, generally at Hofuf, and are thought to have originated from one of the Corinthian princes about 920 A.D.

India, Ceylon, 1500-1700

Larin of India are shorter and thicker than Persian types. They are approximately 1 1/4" x 1/4" and are made of good silver, with clear inscriptions. Ceylon pieces are long and thin but bent in the shape of a fish hook.

Maldive Islands

In the Maldive Islands a silver larin was worth 12,000 cowries. (See Quiggin p. 194-195, Mitchiner p. 179 & 265, NNM #61)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Canoe lat



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

LAT
Laos, 1353-1889
Found primarily in Thailand tiger tongues have two or four lines of raised bumps the length of the obverse.

Canoe money has a depression the length of the lat with raised the ends. The stamped bar has a smooth surface with stubbed ends and elephant and other symbols stamped in top surface.

1353-1571 Leech money. Smooth top, no central depression. Raised ends.1 tamlung (72 gm.) elephant is one of several stamps, good silver. Rare.

1353-1571 Leech money. Smooth top, no central depression,. raised ends.1/2 tamlung (36 gm) elephant is one of several stamps, good silver. Rare.

1353-1571 Leech money. Smooth top, no central depression, raised ends. 1/4 tamlung (18 gm.) elephant is one of several stamps, good silver. Rare.

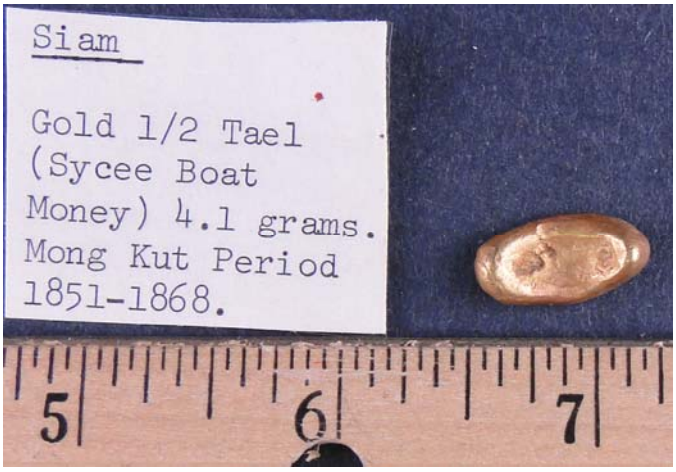
1525-1571 Tiger tongue top. one tamlung (61 gm.) elephant is one of several stamps, good silver

1571-1592 Tiger tongue top. one tamlung (60 gm.) one - three wheel stamps, good silver. 1591-1707

Tiger tongue top. two tamlung (120 gm.) three wheel stamps, good silver. 1591-1707
Tiger tongue top. two tamlung (120 gm.) three snake stamps, good silver. 1591-1707
Tiger tongue top. two tamlung (120 gm.) three symbols, good silver. 1591-1707
Tiger tongue top. 1 1/2 tamlung (90 gm) three symbols, good silver. 1591-1707
Tiger tongue top. one tamlung (60 gm.) no stamps, good silver. 1591-1707
Tiger tongue top. two tamlung (120 gm.) no stamps, good silver. 1707-1828
Tiger tongue top. 90 gm. falling to 60 gm. Billon lat, much debased, no stamps 1707-1828
Tiger tongue top. 90 gm falling to 60 gm. Billon lat, much debased, three snake symbols.
1707-1889 Smooth top. 90 gm. falling to 50 gm. Billon,
copper or brass,. no stamps. 19th century. Smooth top. 50 gm. falling to 14 gm.
Billion, copper or brass. Broad central depression with raised ends, no stamps.
Called canoe or boat money. Kingdom of Lanchang (Laos) 1353-1571 Smooth top, stubbed ends, elephant stamp. Base silver or silver washed.
(See Mitchiner p.355-356, 386-390)



OPITZ COLLECTION

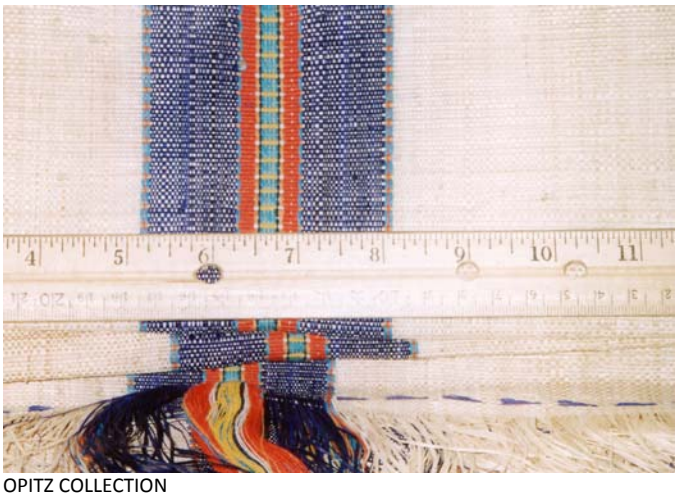


OPITZ COLLECTION

Gold canoe money – believed to be genuine

LA'USU'U
Solomons
This is a length of red safi money-beads in Kwara'ae measured from the thumb to the place a band would be worn.


OPITZ COLLECTION
Old lavalava – hibiscus fiber skirt


OPITZ COLLECTION
Modern lavalava – used colored thread


OPITZ COLLECTION
Old lavalava – hibiscus fiber skirt


OPITZ COLLECTION
Old lavalava – hibiscus fiber skirt


OPITZ COLLECTION
Old lavalava – hibiscus fiber skirt


OPITZ COLLECTION
Lavalava with hibiscus fiber and thread decoration



OPITZ COLLECTION

Lavalava with hibiscus fiber and thread decoration

LAVALAVA
Yap Island
These lavalavas were a form of money and the old pieces are made with hibiscus fiber. Modern pieces are made of cloth or cloth with fibers.

LEACH MONEY
Lanchang, Laos, 15th century
See lat



OPITZ COLLECTION



OPITZ COLLECTION

LEAF MONEY
Siam, Nan Region ,1200 A.D.
The solid, heavy disk has a leaf-rib pattern on the convex side and is plain on the concave side. It is similar to the willow leaf (flower) money and tok. It is also called “line money.” They are always perforated. Leaf money was made of light colored alloy of base metal often with a silvered surface. (See Quiggin p. 218)

LEATHER MONEY
Europe
Philip of France in 1060-1108 and the Doge Michieli of Venice in 1122 used leather money. It has been said that Edward I of England used stamped leather as money in the late 13th century. Many pieces were issued during this period. (See Del Mar p. 64-65)

King John II of France used small leather coins in 1360 with slim gold threads sewn into the coins or stamped on them. (See Carlton p. 161)



OPITZ COLLECTION



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OPITZ COLLECTION



OPITZ COLLECTION

Germany, Austria, 1919-1922 Inflation period following World War I. Various kinds of leather.

Part of the "Notgeld" series of unusual forms of money made for collector or for limited use in various cities. Several sizes and shapes. Some are shaped like the heel of a shoe.



OPITZ COLLECTION

Mexico, early 20th century
Hacienda tokens were made of leather as well as many other materials for payments to ranch workers. Rawhide.

Ancient Romans
Stamped leather skins were used as currency.

Russia
In the ninth century and shortly thereafter, one inch square pieces of leather were stamped by the government and used as money. Leather in various forms was used as late as the reign of Peter the Great. (See Del Mar p. 294)

LEECH MONEY -See lat; smooth

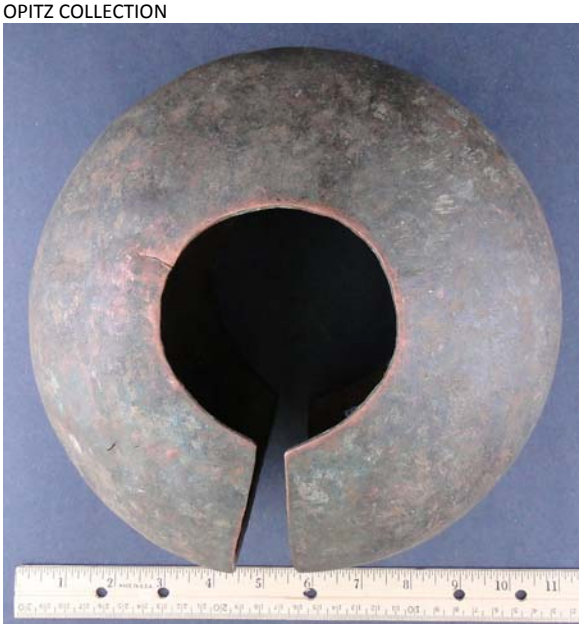

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LEGBAND
Africa
The Mbole people use these copper leg bands in marriage transactions. The five different sizes each had names and different values. They were worth from two to 10 onglese. (See Ballarini p. 115)



OPITZ COLLECTION


OPITZ COLLECTION
Wood mold used to make above leg band


OPITZ COLLECTION

Africa , Ekonda tribe, Zaire (Mongo)
Bronze leg bands with ribs on the outside were used as a form of money. A wood form was pressed in the earth and hot copper or brass was poured in the mold and while still hot it was wrapped around a log to form a cylinder. It was originally called konga. (See Ballarini p. 116) I believe they were called bakonga, and in the first half of the 20th century, five to 20 bakonga would pay for a wife. Later the price increased from 200 to 300 bakonga. One bakonga was also worth 10 engetele or bingetele. (See Ballarini p.116) (See Schaedler p. 322)

LELA - See cannon money, Irian Jaya.


OPITZ COLLECTION

LENDU
Santa Cruz, Solomon Islands
Small pieces of feather coil were called lendu and were used as small change. (See Quiggin p. 136)

LEOPARD TEETH
Congo
Strings of leopard teeth were used as money. They are one of the oldest currencies in the Congo. (See Johnston Vol. II p. 792)


OPITZ COLLECTION


OPITZ COLLECTION
Enlarged head of above piece

LERALE
Transvaal, Africa, 1800s and later
This copper rod with one end like a flattened cone with root-like bars protruding from it that appeared to look like a funnel. It was used as money. They were cast and came from Pallaboroa, Haenertsburg District, Zoutpansberg, Northern Transvaal. One piece was valued at two cows and three goats. At another time one lerale lerale and 20 hoes would purchase a bride. The number of cattle it was worth varied from time to time. Some rods have 10 imperfect raised bands near the cone and also an indistinct groove running down the shaft. One informant said that by the middle of the 19th century, one was worth ten cows. This value

seems too high. Another person said that 30 marale (plural for lerale) were worth one ivory tusk, eight to 10 cattle or 55 iron hoes. It is also believed that they were used in bride price payments. Only about 15 pieces are known to exist in collections. The first documented evidence for the use of copper rods as currency in the Calabar-Rio del Rey littoral comes in 1660. Copper rods were used in many lengths and sizes in many areas in Africa at different times. In the 1840s and 1850s they changed to brass rods. (See Herbert p. 194) (See Haddon #65) (See Quiggin p. 107) (See Schaedler p.322)

LEVENEPENE
See Mis


OPITZ COLLECTION

LIBAKO
Africa, Congo Kinshasa
Iron hoes with splayed hoe were used as money in the Upper Congo. See Ballarini, 2009 p. 350 Fig 5.142

LIDERAN
New Ireland
This kind of shell money is composed of different kinds of broken flakes which are ground down into circular form to the size of ordinary glass beads. Holes are drilled through the center. The string of beads is measured from the nipple of one breast to the nipple of the other. Seven to eight of them equal one fathom. In New Ireland one fathom of diwarra was equal in value to one fathom of lideran. Lideran, however, was only of value in New Ireland. Outside of this area it had no value. (See Danks)

LIFAGWATA
Solomons
They are large pig teeth worn as a neck pendant. Not money as such. Pig were signs of wealth and prestige for the inland people of Malaita. These pig teeth were trophies of pigs they had stolen to eat. Otherws were mementos of pigs received as presentations and rewards. P. 97

LIFA KIRIO
Solomons
A name for porpoise or dolphin teeth in general They are of several kinds of different values. People who catch dolphins recognize 6 types of teeth. Three or four types are used as money around Malaita. Some Kwara'ae distinguish two types. In Lau the value of dolphin teeth in terms of other money remained stable in most of the 20th century. 50 large robo or 200 medium-sized unububu teeth for one string of tafuli'ae. In former times it took 1000 teeth to equal one tafuli'ae. In late 20th century it took only 100 teeth.

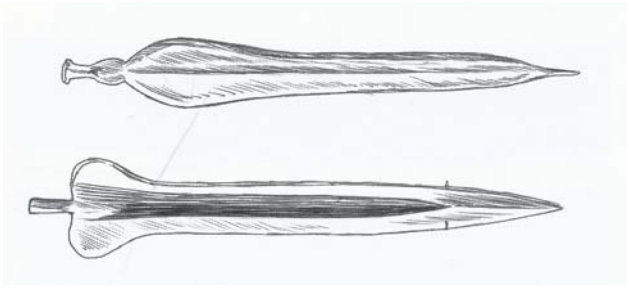
LIFASAKWALO
Solomons
The canine teeth of certain bats. They were used as ornaments, not as money. See bat teeth


OPITZ COLLECTION

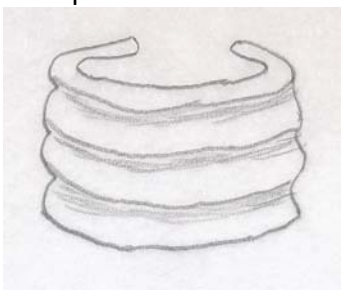
LIGANDA
Congo and Lomami
This iron spearhead was made by the Turumba. The large pieces were called doa and the small pieces were called dihunga. They weigh 4 1/2 pounds. They were worth 10-25 shoka, 100 to 250 mitako or up to five shillings. Liganda were used as bride price and in the purchase of canoes. The Topoke of the Lomami valued a male slave at 30 liganda and a female slave from 40 to 100 in 1907. The liganda were made until about 1920 and were then worth about five Belgian francs. They were also called ngebele (ngbele) in the Stanley Falls area. The Topoke in the Lomami area called them ndoa. They are approximately 60" long. A large hoard was found in 1989. Also called Ngele or Doa. (See Quiggin p. 64)


OPITZ COLLECTION

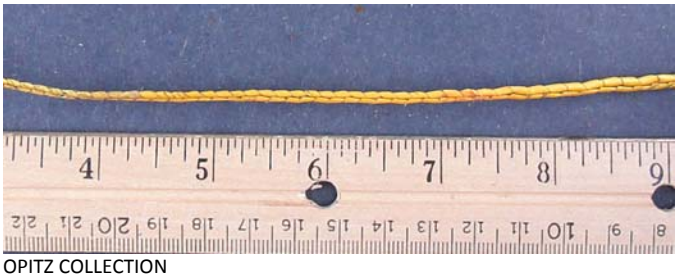
LIGOMO
This grave ornament is from Roviana, Western Province, and it consists of a notched black wood stick with a number of shell rings and one to three barava attached. The barava look like a comb with very short and wide teeth. They are also made of shell and are from 1/4" to 3/8" thick. All the shell pieces are very old, but the wood stick and native twine are new. Although the piece is used as a grave marker, the components are all money items, and the piece itself represents great wealth. (Per Betty from the Solomon Islands) "Some ligomo also contain flattened rago shells produced by rubbing the shell on a flat piece of basalt to create a thin slice of shell with the hollowed sections. A serubule was used during a head-hunting raid. Sometimes one or two ligomo would be attached to the serubule. The full height of a serubule was 90 cm." (See Foster)



LIKONGA BLADE MONEY
Mobenge and Zande people, Northern Zaire
This hand-forged iron blade was used in trade. They had a definite value and were used in making traditional marriage payments. The currency blades each have a definite value based upon its size and shape. Most are modest in size, while some are over five feet long. (See Blackmun p. 36.) (Quiggin p. 65.) Ballarini p. 370 states a wife was worth 50 to 100 spears while a slave was worth 20 to 30 spears.



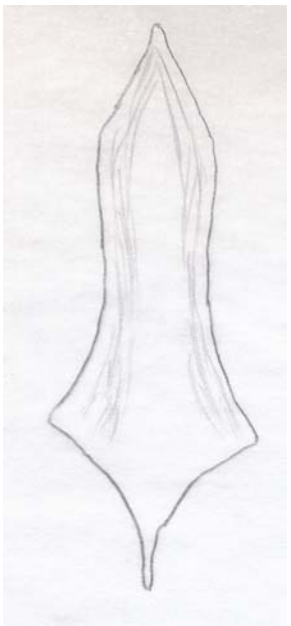
LIKONGA RING
Africa, Congo Kinshasa
The Wangata use the Lkonga ring as their main currency which was worth 50 Mitako or 2.5 Belgian francs. In 1910 one would buy five days work as a porter. The copper rings have several deep ridges along the outer side of the ring. See Ballarini, 2009 p. 265 Fig 5.29


OPITZ COLLECTION


OPITZ COLLECTION

LILY ROOT
Papua New Guinea

LIMA ABALA
They are similar to tafuliae except they have only five strings. They are used by the Baega tribe from Baelelea in North Malaita, Solomon Islands. They have the same value as the tafuliae and are used for the same purposes. (Per Betty from the Solomon Islands)



LIMBALA
Africa
It is a prolonged iron spear made of wrought iron like the liganda. It was worth 2 francs and was worth 5 Shoka. See Ballarini, 2009 p. 55 Fig 5.50

LIMA'AE
Solomons
Five strings of white money See body ornaments.

LIME STICK - See Bosu


OPITZ COLLECTION

LIMESTONE RING MONEY
Palau Islands
The white limestone ring was made with fine workmanship. The ring was worth 10-12 chickens. 7" diameter (See Quiggin p. 120)


OPITZ COLLECTION

LINDERAN
New Ireland
The shell money is in the form of a girdle with ten to 16 strings. The disks vary from dirty white to a very light red or pink. The pieces looks like a very small tafuliaé with very small beads. (See Lewis p. 18)

LINE MONEY -See Leaf Money



OPITZ COLLECTION

LINEN MONEY
Germany, 1919-1922 Inflation period following World War I
Part of the "Notgeld" series of unusual forms of money for collector or for limited use in various cities. Fancy woven or lace borders are in some cases attached to the edges of the linen money.


OPITZ COLLECTION


OPITZ COLLECTION

LING LING
Philippines
Brass and gold pieces used by the Bontoc tribe in North Luzon

LINOLEUM MONEY
Germany, 1919-1922. Inflation Period following World War I
Part of the "Notgeld" series of unusual forms of money made for collectors or for limited use in various cities. There are several sizes and shapes.

LILY ROOT MONEY - See lotus root money.

LIPSTICK
French Indochina
A favorite medium of exchange for purchase of almost anything. Lipsticks changed hands many times without being used. (See Einzig p. 313)

LIQUOR
America, 1600-1700
Traders used liquor, rum and whiskey to trade with the Indians. It was used in payment for furs and to pay early railroad workers. (See Mosher p. 41) (See Schnapps)

West Africa, West Indies
Trade gin was used to pay fines and for other transactions. Many bottles were traded unopened for years. See Rum Money

LIRALE -See lerale.

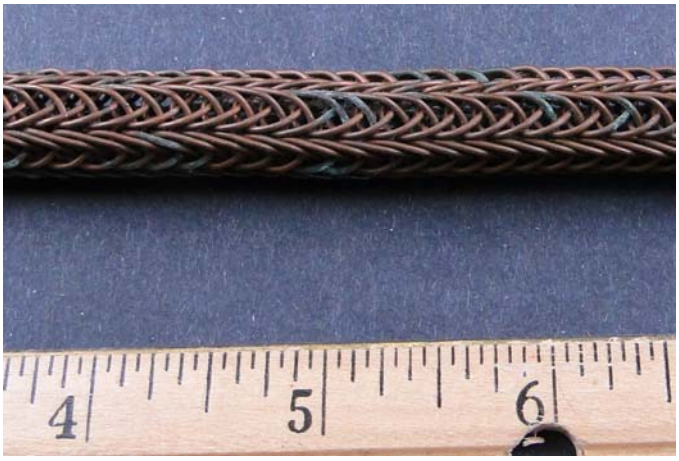
LIRU
Irian Jaya
Power stones were fastened with woven string handles and called liru. This resulted in a sacred implement and called liru. These liru were used in time of war when several liru might be used on the battlefield to drive off attacking enemy spirits and to keep the warriors safe. PICTURE1 Empowered chisels of stone are also used. PICTURE2 (Hampton p. 200) The Una use power stones that have come from volcanic tuff deposits. They have holes in the center. They are called oboh. PICTURE5 P. 217 (See Hampton)

LITLATLA
Portuguese East Africa
Large brass rings weighing more than two pounds were worth a wife in the old days. They were very popular. (See Quiggin p. 104)

LOAF - See Sycee

LOBOLO
Portuguese East Africa (Mozambique)
The term was used for bride price. Lobolo did not refer to any one kind of money, as many items were used. Lobolo included brass rings, oxen, hoes, goats and white beads. It was used in large parts of Africa. (See Quiggin p. 104-105)


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

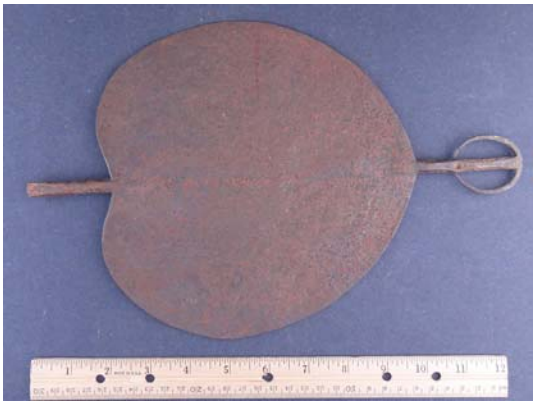

OPITZ COLLECTION



Author in Sumba Island, Indonesia in 1995 with loda around his neck.

LODA
Sumba Island, Indonesia

The copper wire woven chain with thick woven ends was used as money. It is a hollow rope made with four strands of copper wire and was used in Sumbawa and Sumba islands for marriage gifts or in ratification of a contract, though not in ordinary exchanges. It, along with mamuli and horses, was a traditional component of the bride price. The piece exists in copper, white metal, gold-plate, and solid gold. It is similar to the kanotar, except the thickness of the wire and the ends of the chain rope are different.
"The Rindi on Sumba, Indonesia pay for wives with horses, mamuli and chains of plaited metal wire (loda). A counter-presentation is then made by the parent of the bride to the groom of textiles, anahida beads (muti salak), ivory armbands and the woman's knife. These are also used in other islands of Indonesia like Flores. P. 359
The bulk of plaited metal chains (lodi) are copper wire (lulu amahu wudu). At more expensive presentations mamuli and chains of gold or silver may be used. The majority of the time these belong to the nobility. P. 363" See Forth, Gregory



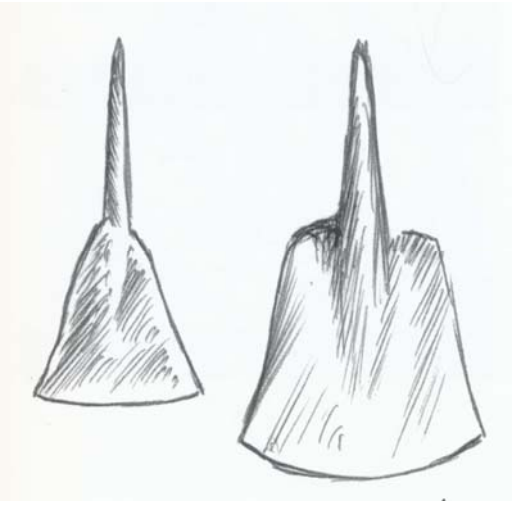
OPITZ COLLECTION

LOGGOH KULLUTI
Africa, South Sudan
Iron circular heart shaped piece was used as money. The term "loggoh kullutti" means a payment of iron of the Bongo. The pieces were used as money and in bride price. See Ballarini, 2009 p. 200-201 Fig 3.19 3.20

LOGWOOD
Honduras
Mahogany logs were one of the main currencies in Honduras. Before 1784, they were used as a medium of exchange as well as a unit of measure. In 1766, the chief town of Honduras actually decreed that all debts would be payable in logwood unless special agreement was made between the parties. After 1784, all debts contracted in logwood were payable at the rate of six pounds per ton for chipped and four pounds per ton for unshipped logwood, with all wood under 15 inches not to be used in settling debts. (See Einzig p. 304) (See Tukula)

LOIN-CLOTH
New Ireland
This piece of clothing worn by men was used as money, particularly in bride price. (See Powdermaker)

LOKOKO
Africa, Congo Kinshasa
Large open ring bars were used as money. See Ballarini, 2009 p 291 Fig 5.6



LOKONGO
Zaire basin, Africa
Iron hoe (lokongo or longo) money was used in the late 19th century. In this area, these two kinds of hoe were used along with the shoka as money. (See Kriger p. 102)



OPITZ COLLECTION



OPITZ COLLECTION

LOKOTSKI
Africa, Congo
Large copper ring with decorated, flared ends were used. See Ballarini, 2009 p 292 Fig 5.61

LOKULA' LOMBOLE - See throwing knife Africa, Ubangi, Bubu

LOLOE AMAS - See Loda

LOLOI - See Diwarra

LUMBOMA See Ntsengo

LONGO - See Lokongo

LORAN EARRINGS
Tanimbar, Indonesia
Solid-cast earrings made of gold or silver were used as money. They were also used as a male valuable which was given by the groom's family to the bride's family. They were considered as male money because they were solid and heavy. Similar earrings like the taijana and the mamuli from adjacent areas were considered female money. (See Taylor p.244)

LOSIL - See Sek

LOST WAX - See Animal Money



OPITZ COLLECTION

LOTUS ROOT HEART MONEY
China, before 300 B.C.

The lotus root is also called a corrugated key coin, key coin, and lily root heart money. Many numismatists doubt its use as money. It may have been a barter item. There are many different shapes. It is included in many collections. (See Quiggin p. 234)



OPITZ COLLECTION

LOVE TOKEN
Coins were engraved on one side by a person to give to a friend as a token of friendship. They then were transformed from money to jewelry.

LUKASU
Africa
At least a dozen contiguous language groups share the term lukasu to mean hoe. A copper hoe used by Bayeke was worth 15 kg of flour. A slave was worth 40 Tukasu and a goat was worth 5. (Kriger p. 101.) See Ballarini, 2009 p317 Fig 5.95

LUMBER
Colonial New Hampshire
Lumber was a principal commodity money in this state. (See Taxey p.146)


OPITZ COLLECTION

MA'GIY
This is the shell mortar used on Yap Island as a form of money.

MABUO
Kiwai Papuans, New Guinea
The most valuable armlet is the mabuo, made of a cone shell with the side of the cone cut away on one side. Used as considerable part of bride price. Armlet also made from two boar tusks tied together at top and bottom. (See Landtman, p. 28-32) (I got this from Yap)

MACKINAW BLANKET - See blanket

MADIBA - See Cloth, Raphia, Zaire

MAE EXCHANGE
Western Highlands District, Papua New Guinea
The mae exchange takes place between the Mae Enga language-speaking group numbering about 30,000 people. The exchanges as well as the valuables presented are ranked in terms of importance and desirability. The most important items are pigs and cassowaries. They are used in the Te ceremonies for homicide at the clan level. They are also used at the sub- clan level for death and the patrilineage level for marriage and illness. Pearl shell pendants, stone axes, cassowary feather plume headdresses, dogs, pork sides, and cowry shell headbands formed the second level of valuables. They are only used in the sub-clan and patrilineage levels. The third level of valuables is the bailer shell pendants, bilum bags, bird of paradise plumes, hand drums, cowry shell neck lets, and bows. There are other levels of valuables and levels of relationships. (See Meggitt) See the Te ceremonies


OPITZ COLLECTION



OPITZ COLLECTION

MAGATAMA
Japan, before 700 B.C.
Gem-stone carving resembling claw of a tiger or some animal was a valuable trade item but probably was not used as currency. It is included in many money collections. (See Munro p.5) (See Quiggin p. 249)


OPITZ COLLECTION
Bead on right is a raw bead while the bead on the left hjas been heated to produce the orange color.

MAGNESITE
North America

Beads made of this material were extremely valuable. See wampum and see beads - magnesite.

MAHEE
East Africa
The iron spearhead was made by the Bongo tribe and used as money. 12" - 24" (See Quiggin p. 96) It is also called Meheh and comes in a couple of shapes but have the same use as money. See Ballarini p. 203

MAHOGANY - See Logwood

MAI
Torres Straits
Crescent chest ornaments made of pearl-shell were used as decoration and a valuable item. The term mai is the same name as the shell itself. (See Haddon Vol. 4 p. 43)



MAIRI
Torres Straits, Papua New Guinea
Crescents made in Port Moresby to accompany arm- rings in the hiri voyages were called mairi. They were used in bride-price and exchanges for sago. 4" x 8" (See Quiggin p. 179)

MAIZE
Guatemala, late as 1930s
Corn was valued by the gourd, which weighed a pound and was worth one peso. It was traded along with the peso as money, and the corn was readily accepted, as it was part of the daily diet. (See Einzig p. 185)

MALAKI
A complex exchange system from central Africa.

MAMAKUR
See Rings, Indonesia

MAMALAKWAI
Solomons
One string of white money 3 lengths from end of the thumb to the place a band would be worn on the upper arm. (la'usu'u)

MAMEITAGIN - See Bean Money



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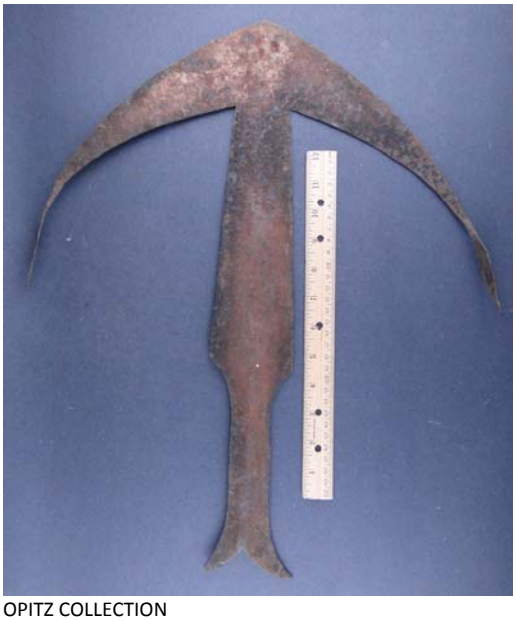

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Tomb in Sumba with a copy of a mamuli & maramgga – visited in 1994

MAMULI
Sumba, Indonesia

Omega shaped gold, silver, bronze, or brass earrings are used in bride price. They are crucial bride price goods. Some pieces are made from tin plate. The most valuable mamuli are heirlooms and are almost never traded. The active pieces are used in marriages, buying land, peace offerings, and for minor offenses. They say the shape represents the female sexual organs. They are only worn as earrings in a small part of West Sumba by the Lamboya, Anakalang, and Lauli cultures, but in some instances they are worn on a cord or on clothing. On Samba the prospective groom's family presents mamuli to the bride's family. Other components of the bride price are water buffalo, dogs, horses, other gold objects, and weapons. The bride's family gives cloth, ivory, pigs, rice, beads, and sometimes gongs. (See Rauus, 1990)
The Rindi on Sumba, Indonesia pay for wives with horses, mamuli and chains of plaited metal wire (loda). A counter-presentation is then made by the parent of the bride to the groom of textiles, anahida beads (muti salak), ivory armbands and the woman's knife. These are also used in other islands of Indonesia like Flores. P. 359
The mamuli consist of male mamuli, 'ones with legs' which have animal and geometric motifs fashioned at the base and around the edges and female mamuli which are undecorated. P. 360 See Forth, Gregory


OPITZ COLLECTION

MANDJANG

Africa, Kwele, Gabon, Congo Brazzaville
An anchor shape (mondjo) stamped out of a sheet of iron which at one time had a value of 1/4 to 1/2 franc. It was introduced as money by the traders of N'Goko Sangha Company at the beginning of the 20th century for exchange of rubber and ivory. The older pieces are called zong. The company called them commodity currencies. They were used until recently, some say, as marriage payments among the Bendjabi and the Nzabi of the Ogooue' Basin. They are also called Bitchie by the Djem and mandjang by the Bakwele. This piece is very similar to the zong but has ears on the ends of the head portion which is also larger. If the ears are not present, the piece cannot be used in bride price. (See Guyer p. 78-93) (Schaedler p 321) Ballarini p 228 says in 1935, up to 100 Mandjang could have been asked for a marriage contract.

MANGANESE EARTH
Papua New Guinea, New Britain
A loaf of manganese earth 15 inches long and six inches in diameter was worth a 15 to 20-inch string of tali. The manganese earth was used in a paste form to blacken the teeth of young males before they were eligible for marriage. This item was almost as important as salt in intertribal trade. (See Panoff p.13)



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Varieties of manillas



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Nigeria copper bracelet – Ballarini fig 2.1



OPITZ COLLECTION

Nigeria copper bracelet – Ballarini fig 2.1



OPITZ COLLECTION

Nigeria copper bracelet – Ballarini fig B2.1



OPITZ COLLECTION

Nigeria copper bracelet – Ballaarini 2.1



OPITZ COLLECTION



OPITZ COLLECTION

B2.9



OPITZ COLLECTION

Nigeria copper bracelet – Ballarini fig 2.1



OPITZ COLLECTION

Nigeria copper twisted manilla – Ballarini fig 2.11



OPITZ COLLECTION

Nigeria coiled manilla – Ballarini fig 2.12

Coiled manilla



OPITZ COLLECTION

Nigeria copper collaar called manilla, torque Collar currency, Yoruba, worn by women, used as currency

MANILLA

West Africa, end of 15th century to 1948
The word “manilla” means bracelet. It is an open bracelet like a horse-shoe with flared end. Manillas were originally made of copper or brass and later a mixture of other metals (copper-lead hardened with arsenic). In 1439 the Portuguese crown ordered manillas from Venice. The earliest manillas were illustrated in Benin panels showing a European holding one. These were early large Portuguese manillas. The later manillas can be classified as follows: Small manilla - early, probably Birmingham Small manilla - middle period, probably Birmingham Small manilla - late period - 1840 - 1900, Birmingham Small manilla - early, probably French Small manilla - late period, French popo Johansson shows many different manillas with native names. It is not a complete list. Until a trader’s reference collection from the period is discovered we will probably not have all the types identified correctly. I am showing some probable types from my collection. It is not complete and some could be misidentified.
During the period of their manufacture manillas grew smaller and their metal content from copper, to brass, to highly leaded brass. This shows the gradual lowering in value due to size and cheaper metal usage. In the 1720s, 50 pounds of lead were mixed with a ton of copper. Later the manillas were

25 to 30 percent lead. Some iron manillas are also known to exist. The first manillas may have been bolts from ships wrecked on the West African coast. Later traders had the pieces manufactured in Birmingham, England, for export to Africa. Irregularities occurred at the mold joints, leaving extra metal called “flash” protruding from the surface. It was very important that this “flash” not be removed because natives would not accept manillas without “flash.” A good ringing quality was necessary, and it is believed that the ring could be as good as an assay to determine metal quality. Inferior cast iron pieces were made, some in Birmingham, which were rejected by the natives because of their poor ring. Manillas were the main currency of West Africa and were used for most purchases and bride price. There are a variety of types, and they all fluctuated in value. At many times it was considered a unit of value in which the values of other items was calculated. In 1505, one manilla would purchase a large elephant tusk, and 12 - 15 brass manillas would buy a slave. Later it would take 50 for a slave, which would then purchase 9,000-18,000 reis of gold at Elmina. As more pieces were traded the value fell. Herbert stated that in 1556 the Portuguese paid 40 manillas for an ounce of gold. Later one ounce of gold was worth 20 pounds of copper. In 1750 manillas were imported in strings containing 10 manillas, and four such strings were valued at one iron bar. (See Jones p. 48) In 1911 they stopped being legal tender, and in 1919 foreign traders were prohibited from using manillas in trade with the natives. In 1940 a manilla was worth one calabash of corn. “Fastidiousness of Africans was legendary and buyers sometimes reject a whole barrel of manillas and accept only one manilla.” According to Herbert, p. 125.

Portuguese Manillas.

The earliest pieces date to 1439. By the 1470s copper bracelets and leg bands were the main currency along the African coast. In the 16th century, manillas were used in the slave trade and made in several European areas. The Mkporo in Nigeria were made in Antwerp, with a few being made in other areas. Originally they were larger, but by 1548 they weighed about 250-280 grams. In the 1400s four manillas would purchase a slave. By 1522 it took 57 manillas. The Portuguese monopoly was broken in 1550. The early manillas were made of copper and brass, while the later ones were all brass. The early manillas were used along the coast from Liberia to Nigeria. At that time, especially in the city of Benin, they were used as money and not for decoration. Their value depreciated as time passed because so many were imported that the market became saturated. Hundreds of thousands were imported each year. The finest manillas were made by Erasmus Schetz of Antwerp until 1547. After that the wealthy Fugger family of Augsburg produced them. By 1550 their monopoly was broken by fierce price competition. The mkporo, believed to be the Portuguese manilla, is rare today.

Birmingham Manillas.

The English started trading in Africa in 1550 using many different kinds of manillas to trade for gold, ivory and pepper. By the 1780 the Birmingham manilla became the standard with the Mkporo becoming a standard of wealth and burial money, according to Semans. Initially production of manillas was in Bristol by the firm of R. & W. King in the latter part of the 18th century and then in Liverpool. By 1836 Birmingham was producing the manillas for the British for trade in Nigeria. In 1856 the onoudu piece was being produced. It was made in several sizes and shapes. Copper, brass and tin manillas were used in Gambia before 1712. Later lead was also used in the copper to reduce the cost. By 1800 the manillas contained 30 percent lead. In Birmingham dozens of varieties of manillas were produced with Johansson showing nine named pieces. Most could be used in only certain markets. In 1902 the import of manillas was prohibited and in 1911 their legal tender was also prohibited. They did, however, continue to circulate as money. In 1948, the government decreed that manillas should be withdrawn from circulation. Their use was prohibited and the possession of more than 200 manillas (for ceremonial purposes) was a punishable offense. A total of 32 1/2 million, manillas weighing 2,460 tons, were withdrawn. When redeemed in 1948, 80 - 480 were equivalent to an English pound depending upon the type.

French Manillas.
This type was called Popo and was probably cast in Nantes, France. It is the most common type today because they were used as late as the 1950s in parts of French West Africa and were never withdrawn from circulation or destroyed in quantity. That is probably why they are now the most common type available to the collector. There are four varieties according to Semans. Iron manillas were also used. The French did not become serious traders until after 1550. The manillas were used to purchase palm oil and ivory. When the price of palm oil fell in the late 18th century the import of manillas ceased.

Dutch manillas.
Most of the Dutch trading in manillas started in the 1590s and peaked during the mid 1600s. They traded the manillas from Sierra Leone to Cameroon. The manillas were small (about 43 grams), and it took 120 for a male slave and 100 for a female slave. In 1646 they were said to weigh 151 grams. By 1717 the trade stopped as the natives would not pay the price the Dutch West India Company charged.

Nigeria manillas
The big rings, anklets, and bracelets were used by people in many areas including SubSaharen Africa: Niger, Burkina Faso, Benin, Togo, and Nigeria. They were made with twisted copper bars with octagonal knobs at both ends. Thy are usually covered with engraved decorations. They were used as currency and in bride price. Some were made in silver. See Ballarini, 2009 p. 135 Fig 2.1



OPITZ COLLECTION

Nigeria copper twisted manilla Ballarini fig 2.11



OPITZ COLLECTION

Nigeria copper twisted manilla – Ballarini fig 2.11

Nigeria manillas (twisted manillas) B2.10 2.11
It is also called Bochie and was also used as an ornament of the dead. See Ballarini p. 142



OPITZ COLLECTION



OPITZ COLLECTION

COILED MANILLAS

A thick copper rod was wound into a spiral with blobs at both ends. They were excavated in Central Nigeria, Ibgo-Ukwu region. Some pieces have the coiled rod twisted and others do not. Some of the manillas do not have any thing at the ends. See Ballarini, 2009 p. 143, 149 Fig 2.12



OPITZ COLLECTION

Nigeria king manilla – Ballarini fig 2.8



OPITZ COLLECTION

Congo copper bar - Ballarini fig 5.64

MANILLA- KING

Africa

The King manilla was not used in daily trade but was a store of wealth and bride price. One piece was worth 100 manillas. It is difficult to differentiate between King, Queen, and Prince manillas, as these are not native terms and do not have natural fixed physical limits. 10 1/2" (See Johansson p.19-20) (See Akanbiemu) (See Herbert p. 202) The kings were made locally and were currency. See Ballarini, 2009 p. 141 Fig 2.8 2.9 2.9A

MANILLA - QUEEN

Africa

The Queen manilla was extremely valuable and was used as a store of wealth. It was worth 75 manillas or two slaves (a man and woman). 8" across (See Johansson p. 19-20) (See Akanbiemu) (See Herbert p. 202)

MANILLA - PRINCE

Africa

The Prince manilla is smaller than the King and Queen manilla and also less valuable. It was worth 50 manillas. 6" across (See Quiggin p. 90) (See Akanbiemu)

There are many other types of manillas, including the standing manilla and coiled manilla.

The brass spiral coiled manilla, Nja, from Ugbbahu in Igboland was usually worn on the leg.

Coil manillas. Thin and heavy-gauge round and twisted copper or brass wire was formed in the shape of a coil or spring. Some have bulbous ends.

Elongated Manillas. Semans calls the King and Queen manillas by this name. He says they were probably introduced by English merchants in the early or mid19th century. They were royal dowry and were an important part of the dying ceremony for royalty. The King is 10 1/2" across and the Queen is 8" across.
Royal hemp manillas. These twisted manillas came from Opebo, a former kingdom in southeast Nigeria. The piece was very valuable and was used as money until the early 1900s. (See Eyo,p.64-65) (See Johansson p. 1127) (See Semans info sheets and pamphlets) (See Leonard and Chicago Coin Club)

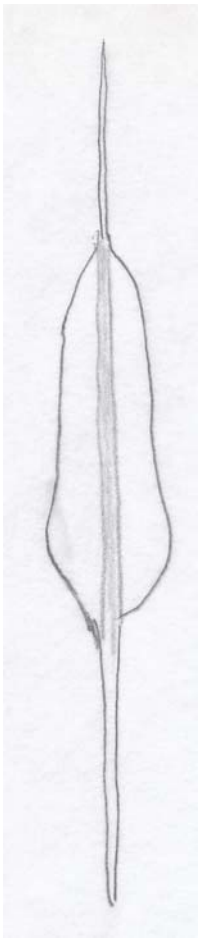
MANTIS -See Gambar


OPITZ COLLECTION

MANUM
New Ireland
It was a very valuable possession and was called money by Parkinson. It is an elaborately constructed pendant attached to the ends of a string of white shell money with alternate black seeds called kokonon luluai. The center of the pendant is a kidney-shaped large reddish black seed with openings in the seed to attach ornaments. Coix seeds, both whole and cut, were attached to the pendant. Strings of shell money called kokonon luluai were attached. Also called kaput. See mis.

MAPA
New Hanover Island
In New Hanover Island Trochus shell armbands were called mapa.

MAPLE SUGAR
Nova Scotia
Maple sugar was used as commodity money. (See Taxey p.146)



MAPUKA
Africa, Congo Kinshasa
Lanceolate shaped iron objects with two long appendixes one at each end were used as money. Some of the appendixes were twisted. See Ballarini, 2009 p. 366 Fig 5.167

MARALI
Transvaal, Africa
The copper ingot rod has protruding parts on its head. It was formerly used as bride price for wives of chiefs and was worth 10 cows, but it later was

reduced in value to two cows and three she-goats. (See Quiggin p. 107) (See lerale.)



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MARANGGA

Sumba. Indonesia

The marangga is a beaten gold piece in the shape of two joined triangles with a beaten loop at the top. It is very similar to the taka, but the loop is flat instead of round like a wire. It is considered part of the treasure of the important families. Some large and important pieces are considered holy. (See Rodgers #139 & 140)



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MARIA THERESA THALER
1780, Europe, Ethiopia, Africa.
This .833 fine silver coin was originally minted in Austria but later was minted in other countries when the coin became a respected bullion piece. It was used extensively in Ethiopia as money and was also used in some of the silver crosses used in Ethiopia. The thaler originally gained prominence in the Arab world around the Red Sea coast for use in the slave and other trade. The thaler was first minted in 1751, was never legal tender and had no official value. The value of the thalers rose in relation to their distance from the coast, due to transportation costs. The value of the thaler would rise during the dry season because at that time the merchants needed them to purchase goods and do business. Coins that were considered defective in any way lost 10 percent of their value. The coins that had the portrait of the Austrian Emperor instead of Maria Theresa were worth 25 percent less in value. Starting in 1935, Italy struck 20,000,000 thalers over the next four years. They were used for the invasion of Abyssinia. The Ethiopians insisted that from five to eight pearls must show in the Empress' diadem, nine pearls must show on the oval pin on the shoulder and the letters S.F. must appear under the bust. By the mid-1940s, London, Utrecht, Paris and Brussels made their own dies to strike thalers. Later they were also struck in Bombay as well as at other mints. They are still being minted. (See crosses.)

MARTIN SKIN
Canada
A "made beaver" skin was worth two martin skins. The skin was a form of currency. The Hudson's Bay Company and the Northwest Company traded European wool blankets and many other items for animal skins of all kinds with the Indians of Canada. All were valued in terms of a "made beaver" skin, which was the standard of value. (See Taxay p. 96)

China
In the early Mongol period a martin skin was worth 10 squirrel skins, according to (Rockhill p.202.) (Aring p.6.)

Russia, 14 - 16th century
Martin skins were valued at six groschen and they circulated along with silver, according to Einzig p. 305.

MARSUPIAL FUR MONEY
Papua New Guinea, Kundagai tribe
Phalangers or cuscuses of the species Phalanger maculatus furs were used in trade. (See Healey p. 199-200)



OPITZ COLLECTION

MARSUPIAL TOOTH NECKLACE
Papua New Guinea, Kapauku tribe
The necklace is called kedege ego dope. It is a very valuable possession and was used in trade and as money. (See Pospisil)



OPITZ COLLECTION



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MASKS
Papua New Guinea
Ceremonial masks, made of carved and painted wood, were family heirlooms. They were used as a part of bride price, a store of wealth, and to gain admittance to secret societies. Many styles, sizes, and shapes are used. (See Moore p. 36) If they were money they were a limited form of money.



OPITZ COLLECTION

MAT MONEY
Africa, Congo, Until 1900
The woven fiber mat was valued at 50 mats for a string of blue beads. Small mats sewed into a unit called the NTA, worth one franc, contained three rows of 10 mats sewn together. The mats were used for fines, compensation, bride price, and wrapping the body in a funeral. 100 NTA = average bride price. (See Quiggin p. 57-58)



OPITZ COLLECTION

Central Africa
Raffia cloth has been used from the 16th century to the present time as currency. In the Kuba area, square pieces of raffia were used as money. Tribute was also paid in raffia cloth, with one village paying a raffia cloth for each adult man. The Bushongo used it along with many other items in bride price. Today it is used mostly for funerals. Skirts made of raffia are also used as money. (See Cloth Zaire.) (See Weiner p.128)

Banks Island
Mat money will buy anything but is primarily used to purchase rank in the Suge Club.

Kazakstan
The Kazak people used wool felt mats as money. The felt mats were valued by size, workmanship, availability of material and quality. A small average mat was worth a sheep or goat. Their most prized animal, the camel, was worth a large beautifully embroidered mat. (See Siebert)

New Hebrides, Aurora, Pentecost and Leper's Islands
The mats were long and narrow and were made to be money. The mats were kept in a special house used only to hold the mats. A fire was always burned in the house to blacken the mats and make them more valuable. Their value was determined by the number of folds in the mat. The folds were counted in tens. They were used to buy anything but were mainly used to buy steps in the Suqe Club. The mats were called maraha on Pentecost and Lepers' Islands, and the red ones were called bwana. The red mats are more valuable. Some of the mats can be 600 feet long and two feet wide. The mats could also be lent at interest and used to buy pigs. A medium-size mat would purchase a tusked pig. (See Codrington - 1891)

Nigeria
Round mats and rectangular mats 12 inches by 18 inches were used as money and worth eight shillings, four pence. A small one was only worth 1/2 pence. (See Siebert)

Papua New Guinea
On Umbio Island a fine Siassi pandanus mat was worth less than one dollar.

Pentecost
The mats are long and narrow, and the older ones are worth more than the newer ones. They are called maraha. The red ones are more valuable and are called bwana, which means pandanus. They serve no purpose other than as money. (Codrington P. 323) "In Pentecost wealth was based on the possession of a large number of large mats which ere of no practical value. In Maevo the mats are hung in a hut with a smoky fire. The thicker the sot layer, the more valuable the mat. Typical money mats are quite crude and plain workmanship and not like quality mats used for clothing. Tanna appears to be the only island in the group which has no form of money. In Malekula shell strings are too rare to be used as money. There mats are money. Coderington said only on Banks island was shell strings used as money in the true sense of the word. Codrington says "The great use of shell money is in buying steps in the Suque (society). The som (shell beads) is arranged and counted in coils; two sticks are fixed in the ground and the som is wound, siga, upon them; a turn from one stick and back is tal; 10 rounds, tal sangavul, is a hank or coil, quatagiu; when the quantity is less than the quatagiu, it is counted as so many tal. The full length of the turn is a full fathom, the measure of a man's arms stretched out, rova togtogoa; if a smaller measure is used, the quatagiu is named accordingly. Rich men accumulate large quantities of this money; a hundred quatagiu however is enough to make a man rich." Shell money also used to buy a wife. Worth at least 10 fathoms (1 fathom = 1 tal) worth 1 shilling." according to Speiser, p. 245, Mat money is found in parts of Malekula, in northern Pentecost, Aoba and Maevo where it is used solely as money and has no practical use. In Vao one mat was worth 1 shilling. The condition does not matter and they are mortuary mats. In northern Pentecost floor mats were money and on festive occasions large bales were exchanged. At these festivals good condition mats which were colorful were more highly valued and 100 mats of this kind were worth an inferior quality tusked boar. Each mat was

worth 5 shillings. On Aoba preservation did not matter and a large mat of 200 meters was worth 12 pounds. (See Speiser, p. 246)

Samoa
Fine mats were made of fiber and were two-three yards square. They were worth $5 each in the early 20th century. Some old torn ones were worth as much as $80 -$100. The price was determined by the fineness of the plait, the size of the mat, and the sentimental value based on that individual mat's history. The mats required many months or years to make. They were used in bride price, fines, blood money, and elections. At one marriage 3,000 fine mats were distributed because the marriage consolidated a tie between traditional political districts that had been separated for a long period of time. The fine old heirloom mats had their own value and could not be considered as money. New mats were sold in the capitol, Apia, with a cost of at least $150 each. The value of a fine old mat can never be replaced with a new mat. A woman's mats are used to support her husband and her brother when they need wealth. (See Einzig p. 41-43)

Santa Cruz
Mats were narrow variegated strips like book-markers. 1" x 8"


OPITZ COLLECTION

San Matthias
Finely woven with fine Pandanus fibers and dyed red and orange. 2" x 46"


OPITZ COLLECTION

Sumba, Indonesia
A marriage payment includes a basic price of at least 10 horses and buffaloes. It is reciprocated by an equivalent payment in cloth and pigs. Cloth is considered female goods, along with pigs.

Tikopia
The islanders used three basic kinds of mats in this area. They are: pandanus mat, the blanket of bark-cloth and the long strip of bark-cloth used as a man's waist-cloth. Mats made of pandanus were used in bride price as well as for ceremonial gifts. The mat must be unused and newly made. It is eight feet long by four feet wide and composed of quarter-inch strips of pandanus. It takes about three months of part-time work by a woman to make one mat. When bark-cloth is presented in ceremonial form it is known as maro. It only takes three days to make and they are used extensively for gifts. The bark cloth is not as valuable as the pandanus mat. (See Firth p.250)


OPITZ COLLECTION

Vanuatu
Mats are plain and narrow (6-8 inches wide) with fringes two-three feet long. The mats were used as money and in bride price. On Ambae, a new mat was valued more highly than an old mat. An old mat can be considered new if it has been re-dyed recently. In the past, men made trading expeditions to other districts to trade mats. There are many styles of mats, and they have individual names. The mats were only made by women, never by men. (See Bonnemaison)


Internet

Yap Island
Special mats called mbul or ambul have been described as currency but were seldom bartered. They were made of the extremely fine soft threads of banana fiber. The mats were kept rolled and out of sight. Large rolls were worth seven to 10 pounds. (See Quiggin p. 147)

Vitiaz Strait
A basket or leaf packet of taro was worth a pandanus mat.

MATTY ISLAND BELT MONEY - See Belt Money - Matty Island

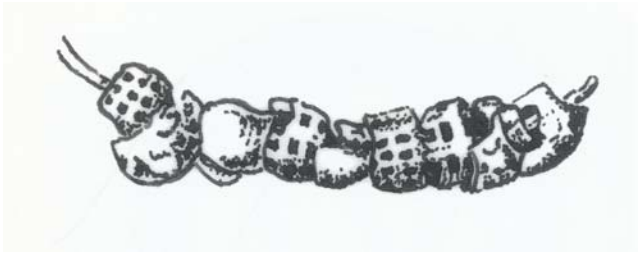
MAUAI
Bougainville
Mauai consists of one fathom of bits of unpolished mussel shell disks. In Bougainville there are many kinds of shell money other than mauai. Some of them are kurakanikana, sansai, mimis, kurireu, tomo, poponi, sariai, karoni, runnaku and momoru. All are valued in terms of mauai. The most valuable is kurakanikana. It is worth 100 to 500 mauai. One fathom of mauai is worth any of the following: a medium pot, a bilum bag, two decorated arm bands, a hunting spear, a bow, two opossums, a plot's yield of taro, 20 coconuts, or 10 arrows. Ten fathoms of mauai also buy a suckling pig, and 50 fathoms will buy a large sow. Six fathoms of mauai will purchase the average acre of land, although most land is purchased in conjunction with nori, which is a kind of inheritance and mortuary feast transaction. In 1955 Oliver recorded 78,000 units of mauai among the Siuai of Bougainville. He also found 41,000 units of high value shell money. `Siuai Solomons shell money was true money and in the 1930s all came from other islands. None was made there. Most common is called mauai and one span is the unit of all money value. Mauai is unpolished mussel shell beads. Ten spans of mauai are fastened together in a bundle and 5 bundles are packed into a basket and kept on the smoke rack. Kuriri is much smaller fragments of mussel shell and a span of it is worth 5 spans of mauai. Tridacna or spondylus shell ground down to various thicknesses is called koso. Size for size red disks are worth 2.5 times white ones. Some spans are all white or all red. Some have 2 inch strips of red disks interspersed among the white. Larger disks are ¼ inch diameter & 1/10 inch thick. The smallest are 1/16 inch diameter & 1/30 inch thick. There are 2 sizes or red disks and 3 of white. p. 339
Koso is also the specific name applied to a span of the largest and least round white mollusk disks. Valued at 10 manui. Sansai, or isaisa, are white mollusk disks, thinner than koso and come from Alu and Banoni – worth 20 manui.
Poponi are smallest white mollusk disks from Banoni and worth 60 mauai.
Sariai, momoru, runnakku. Red disks from red-lipped spondylus. Believed to have come from Sariai in Buin. Worth 50 manui.
Mimis like above in color and size, but said to have come here from Alu in 1900-1910. Worth 50 manui.
Kurakanikana made from small red disks. Came from Banoni and worth over 100 manui.
Karoni consists of white koso with one strip of red disks. Worth more than 10 mauai.
Tomo resembles karoni but has 2 or more red strips. One with two strips worth 20 Mnui.

Kurireu is poponi with strips of very small red disks. Each strip adds 10 manui to poponi's value. Natives claim the value of their kurakanikana is much higher than 100 manui. For commercial purposes they mainly use manui and kuriri. p. 340
One spam of manui is worth: 1 plot's yield of taro., or 2 minkams of almonds (2 inch diameter by 2 feet long), or 20 coconuts, or 2 opossums, or 1 hunting bow, or one bundle (10) of arrows, or 1 hunting spear, or 1 medium-sized pot, or 1 net bag, or 1 large carrying-basket, or 2 decorated arm-bands. p. 341
Land was valued at about 6.1 manui per acre.
(See Oliver p. 339-348)

MAUI KWAO
Solomons
Also called white money. A small grey-white bead made from the tips of several kinds of conical winkle (kauango) collected from the beach. In the 1930s the Malaita people made them themselves. It is southern money. See body ornaments.


OPITZ COLLECTION

MAULAVATA
Choiseul Island
Shell rings made by Pongo, a foreigner who settled on Nuatabu Island, an island near Choiseul Island, are called maulavata. The natives feel that Pongo was the man who made all the shell money on Choiseul Island. (Per. Comm. Betty) It is made of tridacna shell and was used as money on Choiseul island.



MAUWAI
North Solomons Province, Papua New Guinea
A string of speckled tops of conus shells broken into square bits, holed and strung is called mauwai. It is also called abuta or aputa. Better mauwai are used to purchase pigs. A fathom of mauwai is worth one shilling, a good arm-ring, a large pot, a large basket of taro, a large bailer shell, a club or a spear; 10-12 fathoms of mauwai are paid for a large pig or a murder. (See Quiggin p. 161-162)

MBADI
Africa, Zaire
Bundles of raphia fibers were a unit of value and were used as money. See Quiggin p. 56

MBARI - Also called mbadi. See mbadi


OPITZ COLLECTION



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MBAKIHA

It is called erenge in Marovo has a yellow to red streak along one side where the ring often dips in and has a lustrous polish. It is also called tarkola. (See Waite 1983 p. 32) When it was worn as a necklace it was bound with turtle shell and fringed with opossum or flying fox teeth and modern glass seed beads. The yellow stain comes from using the hinge portion of the clamshell. Only a single ring of this kind could be made per valve. The mbakiha was a major symbol of the bigmen. It was used to hire an assassin or to make peace. It is the most valuable clamshell ring manufactured in the lagoons of New Georgia. It was probably manufactured by slaves who were captured on raids, bought or adopted. Some traders had manufactured porcelain copies of the shell ring complete with yellow streak hoping to trade for turtle-shell. The copies were accepted by the natives and were given a fixed money equivalent. (See Poata.) (See Miller p. 288)



OPITZ COLLECTION

MBARAKE

It is called tinete in Marovo and is a ring where the natural clamshell contours often markedly distort the shape. The surface tends to be rougher in texture, and they are normally the larger of the kinds of poata. All are plain with no embellishments or decoration. The hole was made by either breaking and chipping the clamshell into a rough circle or by pecking and drilling with a bow drill. The ring was then ground on a black stone called patu hokaram. Slaves who were captured during raids, bought or adopted were probably used to make the rings. They were used as money with relatively fixed values, in marriage payments and for land purchases. Many people consider it the area's oldest form of money. While most people considered it the poorest form of shell ring, a few thought that because of its use, it could be considered one of the most valuable. It was used as

a presentation to a conqueror as a last resort. (See Miller p. 289)
The Roviana shell rings were traded for kesa and slaves from Choiseul Island; girls, megapode eggs and necklaces from Simbo; slaves, dyed bark cloth and turtles from Isabel; shields, baskets and bark cloth from Kolombangara; ndala and girls from Ranongga; blackstone from Rendova; and greenstone from Ghizo. As missions became well established, the use of shell rings for money diminished. (See Poata)


OPITZ COLLECTION


OPITZ COLLECTION


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MBARAVA
Choiseul Island, Solomons
"Mbarava are openwork carvings from eastern Choiseul Island, Solomons made from very old clam shells . The carvings were called sarumbangara by the old people. The people believe the mbarava were made by the gods and not by humans. Therefore it is not known exactly they were made. " (See Piko, P. 106)

MBILI See Spearhead Money, Bangala


OPITZ COLLECTION


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MBOKOMO
Solomon Islands
A tridacna gigas clam shell plaque carving was used as chief's money and in some cases as ornaments for small mortuary huts built to hold the skulls of chiefs and other important people. All plaques have rings or circles in some part of them and resemble the shell money rings bakhia or hokata. The Central Bank money exhibit in Honiara, Solomon Islands, describes these items as chief's money and very valuable. There are two general types of plaques, with the first type having horizontal rows of small motifs like stylized identical humans. The second type has one or more

anthropomorphic figures, like roosters, above a ring with a series of small holes along the sides of the figure or figures. All the plaques appear to be very old and have an overwhelming preoccupation with head hunting and the dead. According to a note on a broken plaque in the Solomon Islands Museum, most of the plaques were deliberately broken on the graves of the deceased chiefs. (See Waite p. 152 and 1983 p. 124)



OPITZ COLLECTION

MBOLE
Africa, Zaire
A copper ingot in a U shape with five ridges on the outside. Some pieces have decoration on the upper surface. The pieces were used as money. (See Ballarini p. 117) Ballarini p. 356 (2009) Fig 5.150

MBOLE RING MONEY
See Ring money, Africa, Kinshasa Mbole

MBOSSO
Cameroon
Iron currency blade used as money. (Per. comm. Kurt Koschatzky)



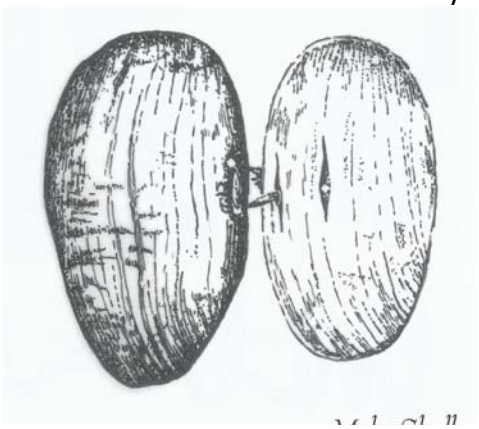
Internet

MBUL
Yap Island
At one time fine, extremely soft mats of banana leafs were bundled into a large role with the mats up to 450 feet long. They were called mbul.

MBULA
Africa
In Tio the shell called mbula was used as currency. It was olivancillaria nana, often called nzi mbuli at the Pool. (See Guyer)

MEJIT -See beads, jade

MELEGRINA - See Kina Shell Money



MELO SHELL
Papua New Guinea
Melo shells were rare and hard to obtain. They were worn as breast ornaments and formerly were used in bride price. (See Healey p.134-135). They were also called bailer shells because they were used to bail out canoes in the Fly River area. (See Quiggin p. 175)

Papua New Guinea, Kapauku tribe
The large woti shell (Volutidae, Melo hunteri Perry) (bailer shell) was a trade object, that was cut into sections, ground and polished to make wotiimo necklaces. Their value fluctuated considerably. (See Pospisil p. 312) (See Bailer Shell)


OPITZ COLLECTION

MELOTE
Central Africa, Sudan B3.22
This spade was made by the Bongo tribe and used along with the Loggoh-Kullutty and Mahee for trade. It was used as an implement and also as money. (See Quiggin p. 96-97)

MERBOK
Australia
This is a complex system of delayed economic exchanges between individuals in the same tribe and different tribes. The tribes participating are the Mulluk Mulluk and the Madgella tribe of the Daly River, North Australia. A large variety of articles of intrinsic utilitarian basis are used. Merbok partners trade with each other. They are friends and partners. Some of the items traded are spears, hair belts, beeswax, stone axes, knives, and red and yellow ochre. A gift of merbok has always been an affirmation of friendship and attachment. There are many rules in its use. (See Elkin p. 156-164)


OPITZ COLLECTION
Jade mere


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION
Wood mere

MERE
Maoris, New Zealand
Stone, jade, whale bone and wood clubs in a special shape were used as a weapon and as a sign of prestige. The jade piece was made of nephrite jade. The pre-European tiki was worth over $800.

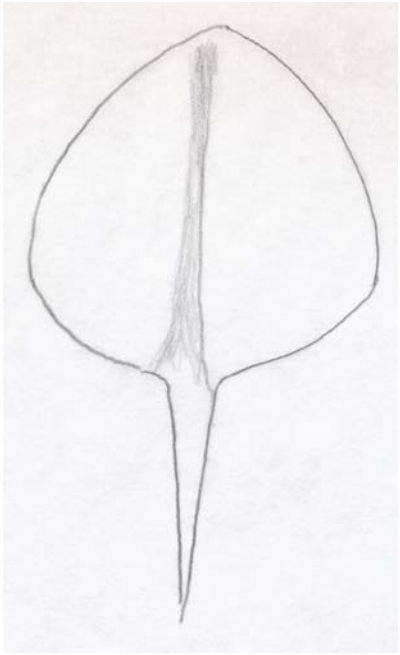
MEZONG - See Zong

MIDJOKO
Africa
A spiral copper bracelet worth two francs was used as money. (See Guyer p.80)



OPITZ COLLECTION

MIKAK
Irian Jaya
The huge baler shell was spoon-shaped and eight or more inches long and was worn with the white concave surface outward just under the chin. A single mikak would purchase a large pig. (See Matthiessen p. 12.)

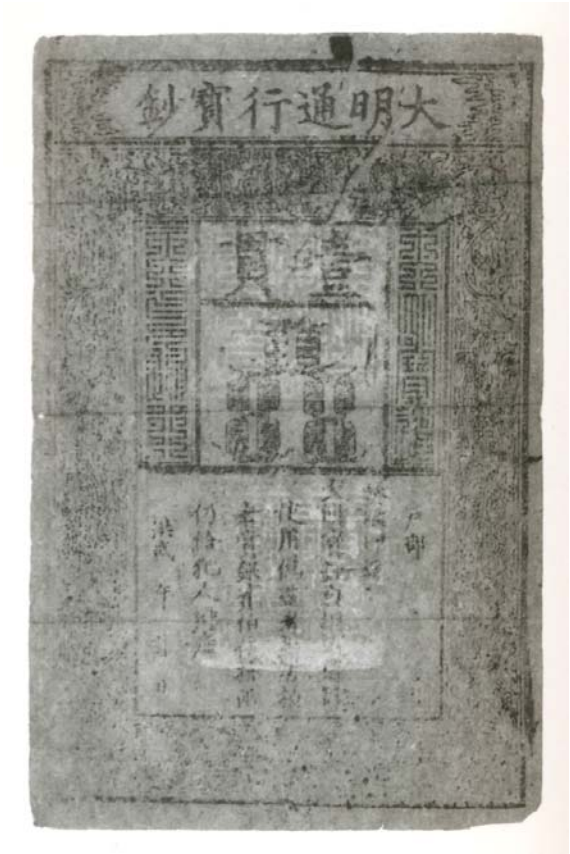


MIKOLO TYPE KNIFE
Africa, Congo Kinwshasa
Iron knives of this shape were probably used in inter-tribal currency. See Ballarini, 2009 p. 380 Fig 5.185



OPITZ COLLECTION

MIMBOSS
French West Africa, Southern Cameroon
Gabon tribe. Small iron rods that appear to be degenerated arrow points were used only as money. They were kept in bundles of up to 100 pieces which were bound with wicker cord. They were also called bikie. See Bikie. (See Mosher p. 27)



OPITZ COLLECTION

MING BANK NOTE
China, 1368-1399 A.D.
Paper money was made from the bark of the mulberry tree and stamped in a printing press. The note was printed on a coarse dark gray paper with uneven edges. It nominally had a value of 1,000 cash. The note was issued by the Chinese Imperial Government's Board of Revenue during the period of Hong Wu. By 1448 the notes had a real market value of only three cash, and after that they were not mentioned as a circulating money. Marco Polo reported the use of paper money in China while visiting there in the 13th century. It is estimated that only about 100 pieces are known today. They were all found under a Buddha figure in a Chinese temple by European soldiers looting the temple in Peking after the Boxer Rebellion in 1898. The notes were valued at 10 strings of cash pictured on the notes, but all known notes are only specimen notes never having been issued for circulation. Despite being paper money, Ming Bank Notes are often included in collections of odd and curious money because of their age and size. (8 3/4" x 12 1/4"). Deceptive replicas have been sold as originals. The earliest paper money was made by Mangu, the grandson of the great Mongolian Ghengis Khan in 1254. None of these notes are known to exist, but some of the copper printing plates still exist. Ming notes in smaller denominations were recently discovered in China. (See Mosher p. 21)
The earliest known paper money is of the Tang dynasty in 650-656. It is believed that none are known to exist today. In 1024 the world's first genuine paper money was issued by the government in denominations ranging from 200 cash to 1,000 cash. Various issues of paper money were issued until the Ming dynasty paper money was issued.

MING TAO - See Knife Money



MINKATA

Wangata tribe, Congo
Coiled iron or brass arm or leg rings made in various sizes and weights were made by the Wangata tribe. The pieces were worn and also served as money. "When Chief M'kuba was asked if such a weight on his leg did not make it awkward for walking, he replied that it suited the dignity of a chief to have a slower and heavier walk than that of ordinary mortals." (See Quiggin p. 80)
In 1888 an 80 pound elephant tusk was worth 300 to 400 mintaka, 3 or 4 glass bead necklaces and 30 cowries according to Coquilhat. In 1890 the minkata was a sort of finger ring made of 3 or 4 turns of red copper wire. It is believed there are two types of minkata. The first type is the finger ring of copper and the second is coiled leg rings of copper. In the late 1980s coiled rod bars in both copper and iron made their appearance in dealers shops. Denk feels the coiled bar represents a snake. In the 1980s it was found the second type of bars were used by the Yanji who are neighbors of the Bolendo. as bride price and fines. They are called "lokano/pl. nkano" in the Bolendo language. Hulstaert stated in 1935 a bride price consists of two coiled leg rings of copper called nkando. These are not the same as the other bars as these could jot be worn as leg ornaments.



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MINT BARS
Southwestern America, 19th - 20th century
San Francisco mint silver bars. Traders exchanged silver bars with the Indians for jewelry, turquoise,

etc. The Indians melted the bars for use in making jewelry and other ornaments. Many of the bars are small bars of about five oz. in weight. Many fakes are known.



OPITZ COLLECTION



OPITZ COLLECTION

MIS

New Ireland

This shell money is also called manum, mangin or kaput. It was originally made on the offshore islands of Tabar; but later made on the Lihir Islands which are now the main source of the new mis. It is believed to be made from the Chrysostoma paradoxum of the family Trochidae found on Dyaul (Djaul) Island off the west coast of northern New Ireland. There are two kinds of mis (mangin): heirloom mangin and circulating mangin. The heirloom mangin is no longer made or used and is often pure white or brilliant, translucent salmon in color. The circulating mangin have several grades. The color is most important, with the size of the disk second in importance. The most valuable ranking to the less valuable are : 1.) pabang: red-orange, large disks, 2.) kuwas: red-orange, smaller disks, 3.) emeras: red-brown, 4.) sili-uro: alternating bands of gray and pink-white, large disks, 5.) lolot: alternating bands of gray and pink-white, smaller disks. A large home- grown pig was worth $288, which was also equal to 50 kina and five strands of mis. After 1975 the government encouraged the people to again take up the craft of making shell money. Mis sold for $43.20 in 1979. The Lihir strands are slightly shorter than the Mandak, so the Mandak restring the strands to the preferred length. A decorative piece is called urakembaum. The piece is said to speak out during public exchanges and attract shell money. This pendant consists of a large kidney-shaped reddish-black seed with two rows of black seeds strung around the circumference of the large seed and the small black seeds radiating out. On the outer circumference of these two rows of black seeds is a row of white shell disks followed by two more rows of black seeds all radiating from the large center seed. Some pendants are simpler with varying numbers of rows of seeds and shell disks. At the two ends of the rows of shells and seeds are attached bead strings with either seeds or pigs' incisors attached. The red mis is called ewarendinpuruk and is the highest value mis. Now red mis is the only kind made and used. The white variety was made taboo shortly after World War II. New Ireland shell valuables, called collectively levenepene or mis, was a small red or white colored shell disks on string with some form of ornament attached on one end, like a u-shaped seed pod. The long red disks are called levenedasilok, the short red disks are called

levenedalixlik. A mixture of red and white disks are called levenlolot. White disks are called levenebungbung, very small white disks are called leveneagun. Today the valuables are produced by migrants from the West New Britain town of Kimbe in Kavieng and purchased for cash. The cost is 25 kina. The real ones were only made by local string or vine. The valuables were kept wrapped in cloth made from the bark of a breadfruit tree or some stone bought cloth called a laplus. (See Evers)



OPITZ COLLECTION



OPITZ COLLECTION

MITAKO
Africa
Short lengths (about six inches) of brass wire (ngiele) in the form of rings were called mitako. Imported brass (mitako) also were used later as well. They are also called teke. Every area had its own standards, which also changed as time passed because people cut off small pieces for extra profit. "In the period of 1880 to 1892 the following values were given. One pound of ivory was five mitako. Five pounds of cassava was three mitako. Later one pound of ivory was 8-12 mitako if the tusk was under 30 pounds and 23-70 mitako if over 30 pounds. One house was 300 mitako. One slave woman was 460 mitako. In 1887 one goat was 60 mitako. In 1889 one bottle of rum was 4 mitako. In 1884 one gun was 50 mitako. In 1889 a boat was 1000 mitako. In 1885 a male slave was 400-500 mitako while a female slave was 200-400 mitako. In 1885 empty rum bottle were 6 mitako each. In 1886 ten cowries were one mitako. The prices fluctuated widely for place to place and time to time." According to Guyer, P. 292.
In 1890, the Bangala standard mitako was 20" long and worth 15 centimes. The Lower Congo mitako was 27" in 1884, 10" in 1894, and 4-1/2" in 1909. At one time a male slave was worth 600 mitako; a female slave, 200; a fowl, 10; and an egg, one mitako. Ten Nzimbu (cowries) were worth one mitako. In 1905 the Bahuana values were 10 olive shells, (nzimbu) worth one mitako, and 20 mitako, worth one fowl. One hundred mitako were worth two or three pounds of salt. Twenty salts (worth 2,000 mitako) were worth a male slave. (See Quiggin p. 47 & 76-77) (See Payne A-25) (See Ballarini, 2009 p. 119 Fig 4.35)
"In 1885 because mitako which was brass wire was made money its value was no longer subject to fluctuation as it was now a money and not a commodity. It was valued at 15 centimes per mitako. In 1901 a decree stated the value of a mitako as 8 centimes." (See Mambu ma Khenzu, P. 50) There are several forms of money given the same name. These are coils of wire and also chains of small rings of wire. The thin coiled spirals of wire were called Ngele. They were distributed by the Teke tribe in the lower and middle Congo river. See Ballarini p 234



MIU
New Caledonia
The general name for money in New Caledonia is miu. Originally bits of tarsal bones of lizards were used to produce it. It was also imitated with conus shell tips, less than one millimeter. This was attached to a tail of plaited flying fox fur. Miu bwarre (black money) is the most valued. The darker the color, the higher the value. Miu was used by great chiefs for fines and trading. Many natives never even saw a string because it was so rare. White money, called miu me, is lighter in color but not white. A 6" piece is worth one pound. Go miu (head of money) is most valued. It is a piece of bark cloth or wood with flying fox fur string. An opening in center exposes a face in the wood core. Shell money dangles below. (See Quiggin p. 170)

MLE -See Cloth Money - Papua New Guinea

MMBUL
Yap Island
Money about two feet in diameter used on Yap Island. (See Ashby p. 46.)


OPITZ COLLECTION


INTERNET 1933 FIRST CONTACT

MOKA
Highlands, Papua New Guinea
Moka is the pidgin English term for the ceremonial exchange festivals of the Enga, Gawil and Metlpa people. A moral obligation based on relationship by blood or marriage underlies a Moka partnership. A Moka relationship always involves three parties, never two. The Central Enga call their exchange festival the Te. Individuals and groups try to outdo each other returning more gifts than they received in the previous exchange. Kina moka and pigs are the most used gifts. At one time one pig and two kina shells was worth four kina shells. Later one pig and two kina shells was worth eight kina shells. The value of the kina shells had fallen due to an abundance of shells. The kina shells were obtained from Manus Island and Thursday Island in the Torres Strait. Later cowry shells, nassa and green snail shells were all eliminated in use as money due to their low value because of the increase of the shells in the area. The shells continued to be used in decoration, not as money. Other gifts may be salt, shells (up to 1960), cash, cassowaries and oil. In moka exchanges, at each stage more is given than was received the last time. (The moka Miu part is the more part, and the rest is just repaying debts.) Over-giving is a means of humiliating a recipient, and under-giving is a means of sabotaging his plans. Without giving more, a man cannot achieve status as a big man. Every cycle of the Enga Moka has three main phases of activity.

The first phase of solicitory gifts consists of live pigs, pearl shells, axes or legs of pork. They are passed from partner to partner in the same direction as the main items made in the previous cycle. These solicitory gifts are given both publicly and privately over a period of from several months to over a year. During this time, preparations are also made for the second phase which is the main presentations or true Moka. Dance grounds and special houses are prepared for this true Moka. During the true Moka the gifts are passed in the opposite direction as during the solicitory gifts. Gifts to important men can be as much as eight to 10 pigs or other valuables like cassowaries or shells. The pigs are then killed and eaten. The whole process will take place again in three or four years. The Moka partnerships outside the clan are between brothers-in-law or father-in- law and son-in-law. The Moka is actually a chain of exchange partnerships. A man who gives or receives a Moka can wear another omak-stick. (See Omak.) During a pig Moka, a man must give at least eight live animals for it to be considered a true Moka. A shell Moka has no less than eight pearl shells given for it to be called a true shell Moka. The pearl shells have a ring of resin coated with red ochre because the red is considered an excellent bearer of power. The werma carrying strap and bark bag are also rubbed with red ochre. The great Moka can have several hundred pigs and in recent times can have thousands of gold lip pearl shells. The great Moka lasts for eight days. (See Kina Moka) (See Safer and Gill p. 64-66)



OPITZ COLLECTION

Type 2



OPITZ COLLECTION

Type 1



OPITZ COLLECTION

Type 1



OPITZ COLLECTION

Type 1

MOKMOK

New Britain

The following information is from Thomas Lautz as reprinted in International Primitive Money Newsletter. Ais village, near Kandrian, Joesep Kamuk Mokmoks are used only for special marriages when the wife comes from another region or from another village. In this case when the bride price was paid with mokmoks the wife could never return to her parents (e.g. leaving her husband). If a Big Man's (a kind of chieftain) daughter marries, she will be decorated with his mokmoks which are later taken back by the father. Mokmoks can only be bought with shell money and other items are not used for the bride price. Sin'ga will be used during disputes about land. The owner of the largest stone won. Small mokmoks are not involved in these disputes. They are used for purchasing land and the property cannot be reclaimed anymore. Within the family mokmoks are passed on to the first-born son. If there is no son, they go to the man's brother, but never to a daughter. Mokmoks are not worn as a pendant around the neck but only on the belt.

Alimbit residents belonged to the kaul-language group, located on the banks of the river with the same name. Information was furnished by Henry Mumio (and other villagers). He showed a small, irregularly shaped stone like a pebble. It measures about 1.2" x 0.9" with a thickness of 0.5". Through the hole was a blue cotton thread which had a knot on both sides. According to the seller its special name was "kuluku ilimede" (ilimede = fisheye), a name used for all small mokmoks. Later in Wasum (mulakaino- or roto-language group) this particular piece was called ungva amta and the color was classified as mekmek. - His wife had obtained the stone in question in 1965 from her father Leo Kamave of the Aiumete village (Esele government station in the interior) as a gift and compensation for the particularly generous bride price payment for his daughter,. He sold it for100 Kina, ($90 US). The brown mokmoks were more valuable than the white ones and were higher valued in the inland. Besides the little brown mokmok Henry Mumio showed a whitish one (1.84" x 1.28" x 0.72"), a coarse-grained and opaque pebble like a stone not of the translucent quartzite type Mokmoks are used as bride price and as compensation payments for killings, however, not for the purchase of a pig. Everybody has only one or two mokmoks; (this statement does not correspond to my observations. There were families owning up to 5 mokmoks).

In the village Angoreng, they have the sin'ga, a large sort of mokmok, reserved for chieftains. Brown mokmoks are used for stopping rainfall and for initiating sunshine. Mokmoks of smooth black stone have the same significance as white ones. The ancestors came out of these stones. When a wife dies her family gets a mokmok as consolation. Sometimes more of sufficient mokmoks are available, otherwise a mother-of-pearl shell is given.

In the same village an elderly married couple (the wife still wears in the front an apron and in the back a bundle of grass) owns 5 pieces of stone all called mokmok. One of them was egg-shaped made of black stone with fine white veins. It had no hole in it. Another one had the usual flat shape and was made of black stone. The other three specimens were "normal" stones, of which one was round like a pearl and showing only a rather tiny bore. – An old man showed three mokmoks, one very small, another one very large and a third one carried on a string around the neck.

In Wasum another "normal" mokmok is displayed besides many strands of vula and a large brown-gray stone like a club head. The measures were of a diameter of 3.76" to 4.08" and for a thickness of 1.1".

The bore hole (conical from both sides) had a diameter of about .8". A loop made of cord and green wool is pulled through the hole. – The value was $180 US. Here was said that this kind of mokmok was less valuable than the translucent white stones, which were not for sale. This confirmed the Her authenticity of the little brown mokmok. This mokmok had a special name according to the seller, "singa or sinka batang (batang = other color, makul = gray color)". It is supposed to originate from Karuate . Besides the mokmoks many vula strands of shell beads were found here.

In the mission of Turuk near Kandrian Ludwig Silipyu lived in Mumsong (a village inland). He offered me a mokmok in the form of a club head. The stone was brown and with an elliptical cross section and the center it was bored rather widely. Measures: diameter 1.5", borehole about 0.7". The characteristic name of this stone was "batang" (other color).

Conclusion of Thomas Lautz:
My observation is there are two different types of mokmok:

One type was made of whitish translucent quartzite like stone having more or less intense inclusions and coloring and a rather thin bore hole;

Another type was made of coarse-grained, gray or brown (in one case also white) stone, opaque, provided with a relatively wide bore hole and reminding of the shape of a club head.

The first type seemed to be much higher valued at the coastal area than the second one. All persons owning a specimen of the second type had obtained it from the inland far off the coastal region.

There are many terms for the various colorings of the mokmoks of the second type. The descriptions for the first type are all more similar. It may be that the inhabitants were not aware about the names and the importance of the second type of stones.

Still 1993, the mokmoks have become highly appreciated. This may change quite rapidly due to the general decline of cultural and traditional values and in particular under the influence of the Malayan sawmill and its accompanying shops.

R. Denk provided the following information on mokmok in EUCOPRIMO, Stone money- mokmok- in Southwest New Britain.
German explorers in 1914 reported the use of two variations of stone money: small grinded and bored black-white disks of quartzite and larger black dish like stone disks. Both were very valuable with the black ones being most valuable. In 1966 Goodale stated he had not found one outsider to mart with a mokmok stone. They were considered the most valuable object and the exclusive property of "Big Men". During the past 10 -20 years the mokmok stones have lost their magic and social value and therefore they are now available to the outsider.

Traditionally mokmoks were used to settle disputes on land and to pay bride price. The two kinds are:

1. Singal (also sinka, singar), flat stone disk, centrally bored, about the size of a saucer.
   a. Black-white (meselpong)
   b. White
2. Mokmok, thick in the shape of a slightly flattened sphere, central hole.
   a. Black-white also green-white (mokmok niklak), the value is increased with a line between the colors.
   b. Dark color (mostly brown)(mokmok emdung), almost circular.
   c. Dark color (mostly brown)(mokmok kakrong=black craw) not regularly round.



OPITZ COLLECTION

Dongson influence, 11-13 th century



Semans collection

Old style moko (1000 years old)



OPITZ COLLECTION

Moko made over 100 years ago



OPITZ COLLECTION

Moko made over 100 years ago





Dongson style moko in Jakarta museum



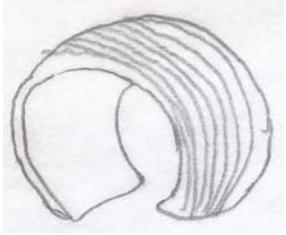


Moon over Pejeng moko in Ubud Bali 120 inches long – only one known to exist. It was discovered several hundred years ago and a temple was built on the spot housing the moko.

MOKO
Island of Alor and surrounding islands,
As late as 1914. This bronze drum was the main currency on Alor Island and is still used today in the remote areas in the purchase of brides. It is involved in a complicated financial system administered by men who then leave all the gardening and other work to the women. Mokos were used as part of bride price as well as in other exchanges. The earliest drums were called Dongson and probably were produced during the Bronze Age. Later mokos are called "additional" mokos by Kemper (p. 365) to avoid calling them "fakes." The old mokos are made of bronze while the later, modern ones are made of brass. While kyee-zee were made in one piece, mokos were made in two or more pieces. The pieces were fitted together to appear to be one piece, the handles were soldered on and the horizontal parts were occasionally riveted on. Du Bois gives the following names and values in the 1920s for the various mokos:
Mokos Rupiahs Dollars Lasingtafa 1 .50 Salaka 2 1.00 Fatafa 2.5 1.25 Kabali 3 1.50 Piki 5 2.50 Tawantama 5 2.50 Hiekbui 6 3.00 Tamamia 8 4.00 Maningmauk 10 5.00 Kolmale 13 6.50 Hawataka 15 7.50 Yekasing 25 12.50 Fehawa 30 15.00 Aimala 65 32.50 Afuipe 70 35.00 Makassar 130 and up Djawa 500 and up Itkira 1000 and up
A pig was worth a Piki moko, which is five rupiahs ($2.50), Du Bois states. Mokos were imported from Java by Makassarese traders. The importation was stopped before the turn of the 20th century. This caused the value to rise due to a shortage. Some mokos were worth as much as 50 pigs. By 1900, new copies of the old drums were made in Java, and they were traded as money for agricultural produce. The large increase in drums created disarray in the monetary system. The natives valued the older drums at much higher values than the modern Java pieces. The possession of an old valuable drum was sometimes a joint ownership of an entire family. The mokos were mostly kept in the loft of the house. In about 1905 there were about 20,000 mokos on Alor Island. Consequently in 1914, the Dutch Colonial Government banned the import of mokos from East Java. Hoping to encourage the use of modern money, they banned the use of mokos for money except to pay taxes and then scrapped the 1,660 mokos received in payment of taxes. They still allowed the mokos to be used in bride price, however. Mokos, along with pigs and gongs, were the most highly prized money on the island. They were worth one to 3,000 rupiahs each. An inventory taken in 1916 showed there were still 2,164 mokos remaining. It can be assumed that many mokos were in hiding and not counted. The ornamentation on the newer drums was more floral and Chinese or Indian-influenced than found on the earlier Dongson drums. The old residents of Alor said they could distinguish genuine old mokos from imitations by passing their hands over the drum's surface and then smelling

their palms, according to Kempers (p. 382). Mokos, pigs and gongs were used in bride price and in dowry, which is separate from bride price. The engagement gift starts the procedure, and it consists of a moko worth from $1.50 to $2.50. This is given to the bride's father, and a shawl is given to her mother. The bride price is usually about $60.50 in mokos, which is three times as much as the dowry, which is $20.10. If the marriage does not take place after the payment of the first and largest moko, the groom can ask for its return. Wealthy brides' families require the groom to pay much more than families that are not as rich. The most valuable mokos were never used in bride price, however, because no girl was worth that much. There are other gifts and requirements the groom also must participate in, such as the giving of at least four piglets as well as food gifts such as corn and rice. Some kinds of mokos were used only in commerce, while other kinds were used in bride price as well as in commerce. There are many sizes of mokos. The largest of all is the Moon of Pejeng (dia. 63" length 120") of which only one exists. It is located in a temple on the island of Bali. Next there is the large Manuaba (dia. 39" length 42") and the medium size Manuaba (dia. 20"). Next there are the old mokos made of bronze (dia. 25" length 24"), followed by the brass mokos which we commonly see (dia. 14" length 24" with some being even smaller). Most have four handles which are on the upper part of the mantle and equally spaced around the circumference. The miniature mokos are dia. 1 1/4" length 2", and only a small number have handles. (See Kempers) (See Einzig p. 95-97) MOMOGO - See headband

"The Dongson culture flourished between 600 B.C. and 100 A.D. in the Tonkin region of Vietnam. To date, 26 kettledrums and drum fragments from the Dongson culture have been found in Indonesia. Many of those drums are in the Indonesia National Museum in Jakarta. These drums are known as Heger I style. To produce them the people made a clay sculpture which they covered with wax and decorated the wax with designs they wanted. A second layer of clay was then applied to the wax and let harden. Molten metal is then poured into the mold allowing the melted wax to leave with the metal hardening and having the shape of the wax (lost-wax casting). The Karen people were continuing to produce copies of the drum as late as 1970." (See Taylor, P. 64)



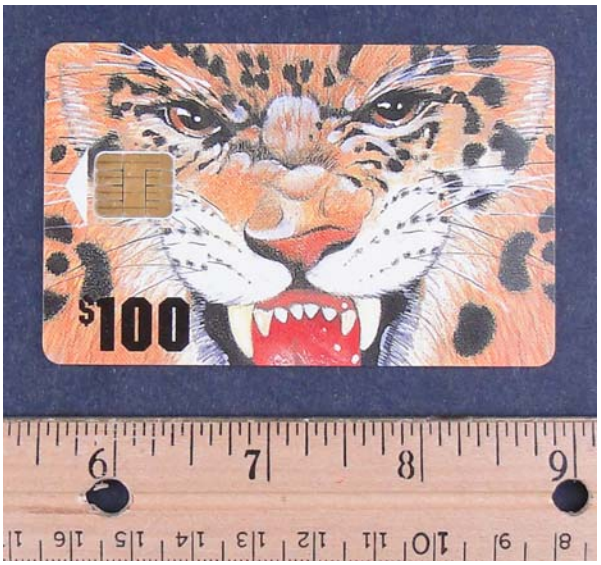
MOMBONGO
Africa, Congo Kinshasa
Large solid copper bracelets were used as money. They have parallel grooves along the length of the piece. See Ballarini p. 345 fig 5.135

MONDJO -See Mandjang

MONDONO
Papua New Guinea, Gende
This whitish powder is used as a tonic dietary supplement for pigs to make them grow fat. The powder comes from an opening in the ground caused by a nocturnal earth tremor common in this area. It is traded by the Gende for salt, dog and possum teeth, small axe blades, and pigs. See Hughes p. 112-113.

MONEY BEADS
Solomons
The value of Solomons money beads depends both on the type of shell and the labor required to work the bead. Most valuable is the red shell. Ground small and smooth. The main suppliers for Malaita were the west-coast people of Langalanga from the island of 'Aoke in the north and Bina in the south. The people of Lau began making the Langalanga kind in the 1980s. Many tools formerly were made and traded from many areas for money beads, but most of the tools have now been replaced with modern western made tools. In the 1890s red money beads were traded to New Guinea for gold dust. There was a regular trade of money beads from Langalanga to Guadalcanal. Money-beads and dolphin teeth are essential for formal exchanges such as bride price, restitution for serious offences and death-compensation payments. They are therefore symbols of peace and the-strings often

have red cloth at the ends representing the bloodshed they serve to prevent. (See Burt P. 59)



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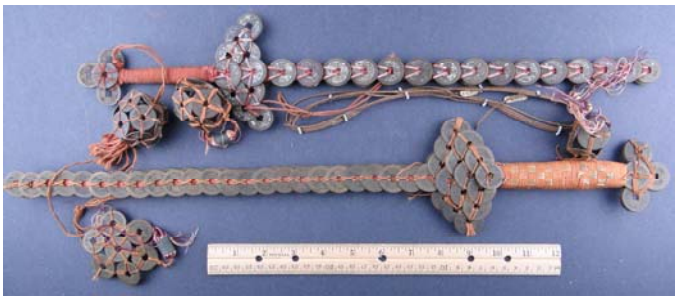
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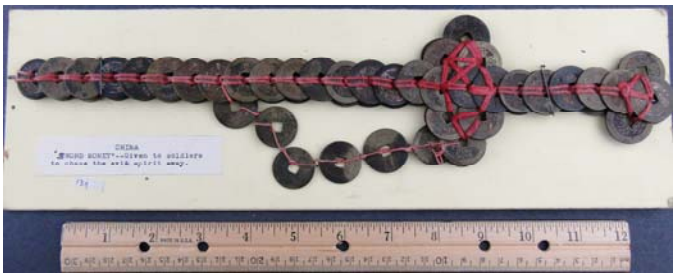
MONEY CARD
Prepaid cards are now used as a form of money. The card actually has money recorded on the card.

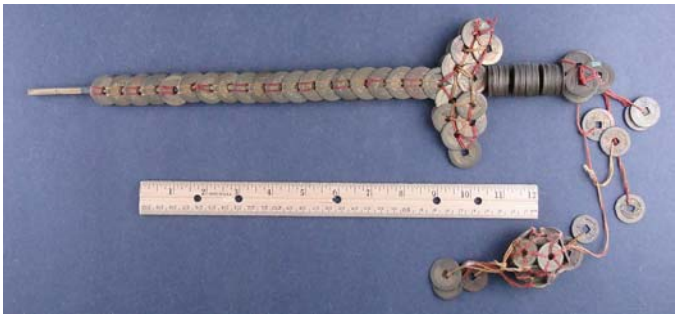
MONEY CORD
See kua.

MONEY COWRY - See Cowry Shell


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MONEY SWORD
China, until recently, if not still being made. The sword was made of cash pieces attached to a bamboo or iron frame with string. Also they are

called quian meaning cash or money sword. The swords were made as early as 180 years ago or earlier. The sword was used as a gift to the bride from her family to bring her health, wealth, happiness, and many children. Then it was hung at the entrance of the wedding carriage and later in their home or business. Others say it was used as a pension for wounded or retiring soldiers. It was thought to bring good luck, but the swords are essentially amulets to ward off evil spirit, and to protect a couple, a house, or a child as the case may be.

There are two different types of money swords. The old type has two center rods and they are very rare. The new type has only one center rod which is square and made of rough, native iron. Many of the coins are from Ch'ien Lung (1736-1795). The coins making up the handle are often much older. The swords are either 18 inches or 12 inches long. Reproductions of the money sword are about 10 inches long and a round center rod of steel.

They were never used as money in the sword form, so they were not a trading medium or unit of measure. Some say they were hung above the bed of a sick person. They were thought to banish the spirits that caused the illness. The earliest known pieces are from the 1890s; some have Northern Song Dynasty coins from a thousand years ago. They were considered a store of value. They are included in many money collectors.



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Japanese money tree



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Chinese money tree

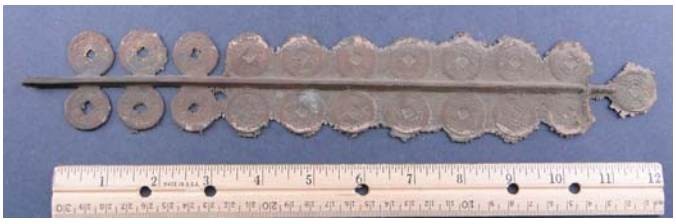


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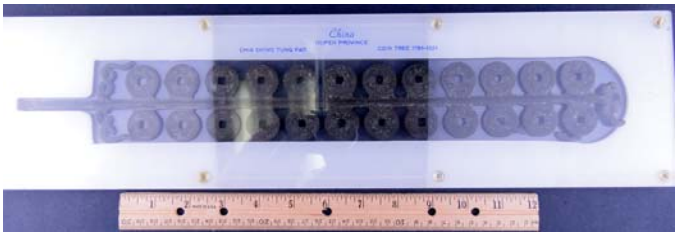
Chinese money tree



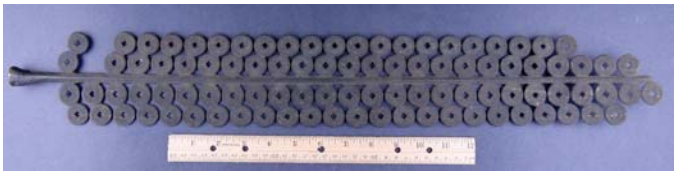
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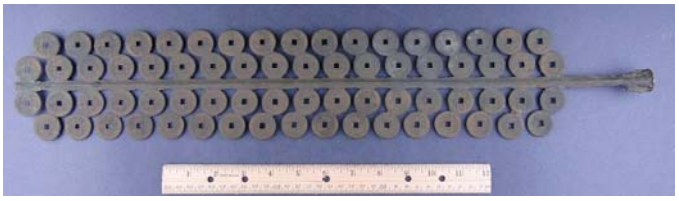
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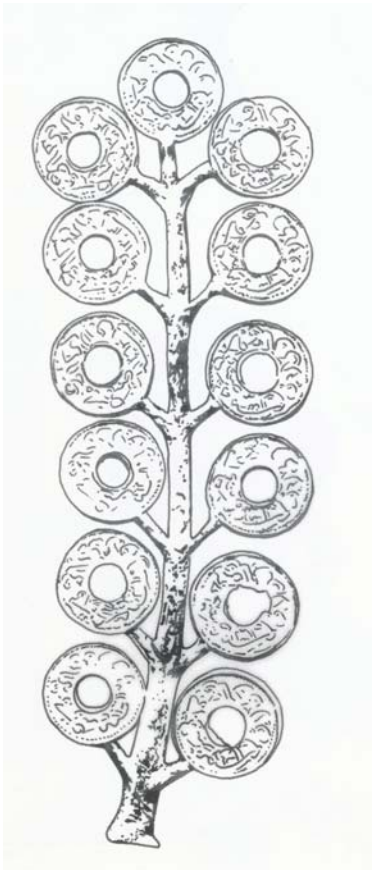
Novelty money tree



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MONEY TREE
China, Japan, before 1850
Cash coins were cast in molds with the coins on a "tree" so that many coins could be made in one mold. Pieces were then broken off and finished prior to circulation. Few original trees remain. Souvenir and novelty trees with false coins were made for decoration and as charms but not intended for circulation. Beware of fakes. (See Payne A-19)


Malaysia,1883 - 1919

Money trees made of tin, 13 to 17 coins. They are called a pitis tree. All very rare. (See Mitchiner p.409)


OPITZ COLLECTION

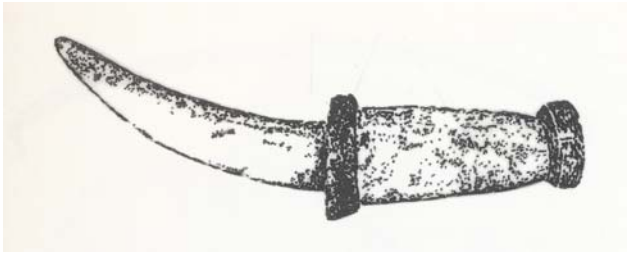
Morocco
1790 - 1873 Bronze. Three rows of four Falu coins each. Some partial and entire trees exist. The money tree was cast in 1845.


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MONSEA
Africa
Iron currency (See Guyer, Marginal Gains p. 36)

MOON MONEY -See Tingle Dangle Money

MOOSE SKIN
Quebec, 1674
Moose skins were made legal tender at one time. (See Taxay p. 145) (See Quiggin p. 308)




Chief Louis Pitmag collection

MORTAR AND PESTLE
Yap Island
Large mortars made of soft wood and pestles (called ma) from tridacna shell and firmly bound were recognized as wealth, though not as a circulating medium. Mortars are 1' high and wide; pestles are 1' - 2' long and very heavy. They have a high value, and have some symbolic meaning. (See Quiggin p. 147) Very Rare

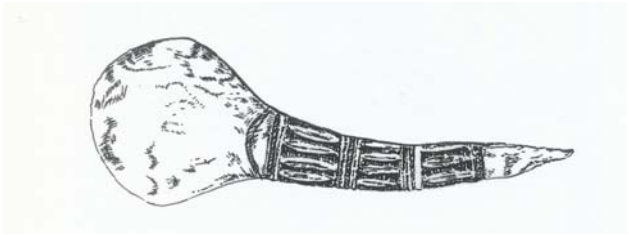
MOTHER OF PEARL - See Abalone Shell


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MOTHER-OF-PEARL GAMBLING TOKEN
It was believed that these tokens were from Siam, but they were actually made in China for use in America and Europe as gambling chips as early as the 1700s and were never used in Siam. Hand engraved round, oval, rectangular, and fish-shaped. 2 1/2" Game counters made between 1720 and 1840. Earliest pieces showed images of animals and flowers. In the US they are called chips because they were used in private card games. The Chinese used the best shell variety "gold lip" from Manila and the Persian Gulf. The hard outer shell had to be removed by grinding. The designs were physically carved in the surface.

MUNSEIA
Zaire
Munseia is part of a four iron blade monetary system. The first has a value of 1/2 and is called nkwa (pl. lokwa). The next has a value of one and is called bokona (pl. makona). The next has a value of two and is called lingeme (pl. mangeme), and the last has a value of four and is called munseia (pl. minseia). The bokona is the most common blade. The pieces were used until 1940. One bokona had a value of five Belgium francs. A bundle of 10 bokona was a common unit. The blades were also collectively called mpata mine. (Per. comm., Kurt Koschatzky)



MUNSHI AXEHEAD
Northern Nigeria
The Munshi tribe used this iron Axehead as currency. 12" (See Quiggin p. 89)


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MURIPWAPWA
Kiriwina Island, Milne Bay Province, Trobriands

They were used in pairs of shell armbands. They are generally worn at the elbows of men and women in traditional sing sing.

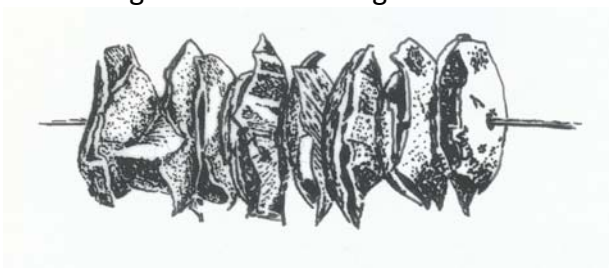
MUSCAVADO - See Sugar

MUSKET BALL
Massachusetts, 1635
Musket balls of a full bore were made legal tender. They had a value of one farthing but were not legal tender in quantities of more than 48 at one time. (See Einzig p. 291-292)


OPITZ COLLECTION


OPITZ COLLECTION

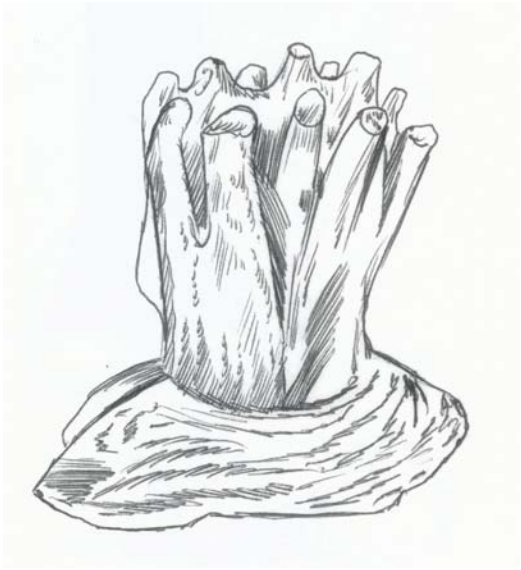
MUKUBA WA MATWI
Katanga, Africa
Also called the copper bar with ears and was in the form of the capital "I". Produced by the Sanga. They range up to four feet long. A bar three feet long was the price of a female slave in the 1800s. Some weigh as much as 50 kg.



MUSANGA
Africa
This string of snail-shells was used as money by the Batetela of the Upper Lomami. They were made from the African snail, achatina, and served no other purpose than as money. The string was originally worth one franc. It was worth as high as 25 francs when traders found they couldn't purchase ivory with money alone unless supplemented with some of these shell strings. A string measured from the big toe to the heel and was worth a doti, which was one yard of indigo-blue cloth. Ten yards of indigo-blue cloth were worth any other piece of cloth. They were also called ikumi and viringi. (See Quiggin p. 48-49) See Snail shell

MUSINA - Plural for lerale. (See lerale.)

MUSKET
Fiji, 1800s
One musket would purchase 12 to 20 pigs. One to five muskets would purchase a young girl from 15 to 20 years old. One musket would also purchase 12 160gallon casks of beche-de-mer, a Chinese aphrodisiac. Muskets would also purchase labor to work for the planters. Also see guns (Clunie, p.81-82)



MUSUKU
Transvaal, Africa
This ancient copper ingot looks like a top hat with finger- like protrusions coming from the top. It was used as money. Each stud in the top represented 1/4 pound of copper in the ingot. An ingot with four studs was valued at one cow, or 20 bracelets or 10 anklets. By the 1930s they were considered sacred and very rare. (See Herbert p. 192) (see p. 192 picture)
"The Lemba musuku with seams indicating three separate pours of metal in its manufacture. It was a wide brim at one end and a geometric pattern of studs projecting from the other. " (See Bisson, P. 125)
MUTAGA

Yeke Tribe, Africa
Their most common currency was thin copper wire wound around a vegetable fiber mixed with goat and animal hair. It was the form of a bracelet. (See Herbert p. 191)


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Our guide holding a mwali in Trobriands

MWALI
Trobriand Islands, to the present
It was called Toea in the Motu language. This major Kula valuable circulated in counterclockwise direction from island to island. This arm shell ring was made by knocking out the circular base along the rim of the shell with a stone. A groove was made parallel to the knocked-out base with a stone. This created a cross- section which was then polished on the outside by rubbing on a flat sandstone and the interior polished with a long cylindrical piece of stone. The larger rings were made of Conus Leopardus (Conus Millepunctatus). Smaller rings probably were made with Conus Litteratus. On some rings, holes were made in the side of the shell where one rim overlaps the other. Black banana seeds and sapi sapi disks were attached as ornaments. The decoration could also consist of up to six cowry shells, depending on its size, and a larger number of small cowry shells bound together by trade beads. Also, suspended ornaments of seeds, beads and cowries were added to give the mwali a rattling sound when you walked with it. The lip of the shell was called a kudula. Depending on the size of the cut shell, a number of egg cowries called buna kudula were attached. The size of the cut conus shell determined the number of buna kudula that were attached. The circumference of the mwari is called the pwala and a number of egg cowries (Ovula ovum) called mwaridoga were attached to it according to its size. The smaller circumference of the mwari was called the wadola. Men who were knowledgeable with mwali could have a fairly good idea as to the size of the shell by how many buna kudula and how many mwaridoga were on the shell. Smaller mwali were probably made from the Conus litteratus. The rope it was suspended by was called kaipwesi. Most of the mwali were too small to wear, and the ones that were large enough to wear would not be worn except once in a decade by a very important person. Originally they were circulated as pairs until 1896 in the North and 1910 in the South. The right-hand one was larger and finer than the left hand one. The shells came only from Kavataria and Kayleula. Mwali were previously made on Woodlark. The rings were made in three stages. The rough ring was called makavayna and was made in the vicinity of Kayleula. It was then given as a kula gift in the Amphletts where it was polished and given as a kula gift in Dobu. The holes were made in the side of the shell where one rim overlapped the other, and black banana seeds and sapi sapi disks were attached as ornaments. This did not affect the value. Originally they were circulated as pairs, but this seems to have stopped about 1896 in the northern area and about 1910 in the southern area. In 1904 it was reported that a bride price consisted of 43 arm shells, three pigs and 100 dog teeth.

In 1975 it was reported that a bride price consisted of 836 arm shells, 67 bags of rice, 14 hands of bananas, 31 bags of sugar and 3,245 kina in money. In 1957 one toea was worth one pound. Valuation criteria were size, circumference, and width as well as age as determined by color. Red striations began to form on the surface of the shell. The classifications were from lower to higher as follows: Gibwagibwa, Tomorimwaiya, Mwarigidageda, Mwaributu, Mwarikau. Most men never touched a mwarikau-class mwari. On the other hand, the gibwagibwa was the lowest-ranking class and it was considered ugly because it was unpolished, brown and small, and not considered worth cleaning. The arm shells were worn by both the men and women. This was the kind that many times young men used to enter the kula. In 1970 a mwali was used to purchase a canoe. The value of a mwali is estimated according to the position it was able to occupy on a man's arm. The higher up it will go, the more valuable it was. In 1970 the smallest low-quality shell was worth $10 and the largest and finest about $190. (See Kula.) "A mwali shell should be wide enough to fit on the upper arm of a man, the wider the circumference of the shell (sananana) the better. The number of sulasula shells is an indication of its value. If more than 8 of them fit onto the lower side of the mwali it has a large width (deba) and is usually valued as very precious. The value is also affected by its history and renown. Beige coloring with brownish lines indicate a long history as an exchange valuable. The edge of the shell also indicates value. If the edge is thin it indicates it has a higher value because the rope ('a'aka) has worn and polished the mwali when being carried around. Bagi and mwali that are famous in the whole kula area are most valuable. " according to Kuehling. "The highest valuable, the 'crown of all the mwali' (waniai) is called Manuatasopi. Two bagi are classified as waniai: Tokanubwararana and Asanaibe'ube'u. Below these there are only a few mwali and bagi of the second class (bulubulu) in the kula ring. Dagula means 'feather' when used as a head decoration; it is a metaphor for height, as the feather makes the person who wears it physically higher and more attractive, and hence projects authority. The most valuable, mwali Kebulubulu, Atuidamana-old, Tomanibwadi Tamanboi, Waleya ana du'u, Tukawa, Lalabwatoulaiya, Maikala. The most famous dagula bagi are Dilimeyana, Praiasiamugadiwe, Tamagwali, Likudomdom. The relatively new mwali Maikala became ranked as dagula, because it had been exchanged with the bagi Likudomdom three times. Bagi are seen as female and mwali as male. There is, however, some who believe it is opposite." (See Kuehling, p.101-107)

"The Australian trader Bill Rudd of Kiriwina started in kula by purchasing bagi and mwali for cash. He became a partner in a path that exchanged the most precious dagula valuables. He also made finer and smoother bagi with sandpaper, soaking mwali shells in bleach to whiten them. He also created two bagi from one by separating the bagi string from the kaila shell. " (See Kuehling)

NADJATA - See Trumbash



NAGA
Assam
The naga is a spearhead that was used in bride price, fines, and compensation for adultery. It is related to the dao and chabili from the same area. 19" (See Quiggin p. 205-206)

NAGATA - See Trumbash

NAILS
Greece
In ancient times, nails or iron spits were used as money, according to Davies (p. 45.)



OPITZ COLLECTION


OPITZ COLLECTION

North America, Colonial Period
Hand-wrought iron nails were scarce and expensive until a nail-cutting and heading machine was invented in the late 1700s. Nails may have served as a barter item or in trade but not as true money of fixed value. Their cost was stated in pence according to size, the same as it is today. A ten penny nail is approximately 3". Old pieces are square with a "butterfly" head. (See Sigler p. 35-36)

South Seas Islands
In 1643, nails were traded for fish hooks in the Friendly Islands. In 1778, Captain Cook traded a sixpenny nail for several small pigs. In 1791, nails were used to obtain coconuts, fish, and bread-fruit in the Marquesas Islands. There are many other instances of nails being used as money or in trade in the early days. (See Rickard)
In 1767 when the ship Dolphin landed on Tahiti nails became currency. One 3 1.2 inch nail was the first standard price for a lady's favors, rising to 4 ½ inch nail later. p.14
In the Melanesian areas the preferred items as contact increased:
1. Hoop or bar-iron, metal fish hooks, beads, cheap tomahawks, adzes, iron pots, glass bottles and calico.
2. Other metal tools, scissors, knives, saws, axes, adzes, cloth
3. tobacco and pipes
4. Muskets, powder, superior edge-tools and tobacco.p.146
Crude iron was the main medium of exchange in the first years of trade at the Loyalities. In 1842 Cheyne paid 2 bars or iron, 1 cotton shawl, 2 pounds of beads, spike nails and 3 pocket knives. p.147 (See Shineberg)

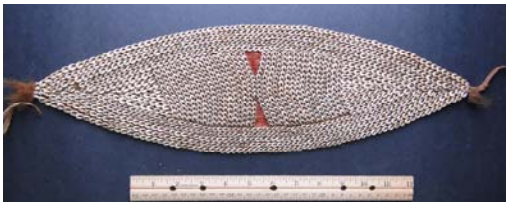
NAMATAWUK
Siassi Islands, Papua New Guinea
Small brown shell disks were used to buy food, dogs, pigs, and in bride price. 1/10 " diameter.


OPITZ COLLECTION

NAMO MONEY
Thailand 8-10 century, Srivichai Period


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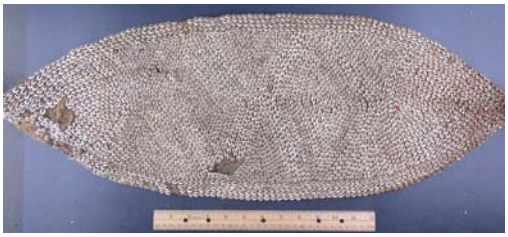

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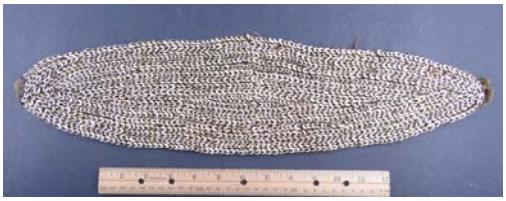

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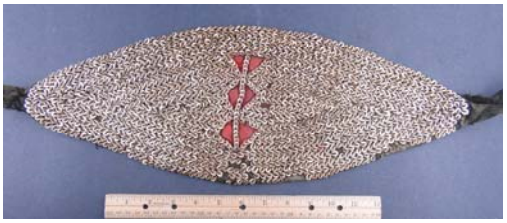

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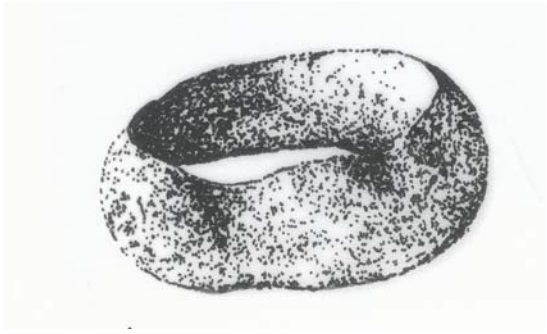

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NASSA SHELL MONEY
Papua New Guinea
Backs of nassa callospira shells (dog-whelk) were broken and threaded on a cord. The cords were used for money. The overlapping design is found in the Lower Ramu area of Madang Province and in East Sepik Province. Nassa shell money was used for bride price. The Min people used them as a store of wealth before modern money was available. The shells were also counterfeited unsuccessfully when the German administration was in control as well as in the late 1930s. In Pidgin it is called tambu. Some shells are sewed on bark cloth and arranged in designs. The headbands of nassa shell (dog whelk) shells were formerly used in bride price. By the 1960s the nassa shells were no longer used as money. (See Healey p. 134-135) If the shells are fixed onto a stiff cane, the cane is called diwarra.

Papua New Guinea, Kapauku Tribe
Necklace, called dedege was made of the small white cowry-like shell (Nassariidae, Nassarius). A necklace that consists of two strings which pass through the two perforations in each shell is called dedege woja. It is the length of a man's arm and is worth 30 glass beads. Pospisil describes them as being used in bride price. The longer necklaces, he says are six feet long and worth 90 glass beads. In 1955 necklaces consisting of many kinds of glass beads were also considered as money. (Pospisil p. 304) The Europeans introduced a cylindrical or spherical light blue glass bead called dau, which was money, and 30 of them were worth one dege bomoje cowry. See Diwarra. (See Quiggin p. 173-174) See Tau Tau



NAVELA
Vanuatu
The navela is a stone ring, up to 5 feet in circumference, weighting 40-50 pounds. A man could crawl through the piece. It is also called navela ornavilah. Each piece had its own name and history and was believed not to have been made by

human hands. Chiefs presented navela at feasts, thereby necessitating another exchange at a return feast. It was used in bride price. (See Quiggin p. 167-168)

In Erromanga a special form of money called navilahs was used. They are rings or crescent moons made of quartzite. They weighed up to 50 pounds and a man could crawl through it. They believed they were not made by humans, but were received from the spirits in the past. A dying man would tell his oldest son where the family navilahs were buried. They were used to purchase wives. (See Speiser, p. 245)



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NAVOI

New Britain

Tortoise-shell armbands were used as currency and bride price. Patterns were scratched on the surface and filled with lime. (See Quiggin p. 155)



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NDALA

A forehead ornament of turtle-shell fretwork over a clamshell base. It was worn as a major symbol of the big man.



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NDAP

Rossel Island

One of two major forms of money. See nko. Ndap are triangular or oval-shaped pieces of spondylus shell with hole in corner and polished, round edges. The colors vary from white over yellow and orange to red. There are 22 different kinds or grades. Certain of these are further subdivided into two or three classes. About 40 different distinctions of value exist. The pieces are identified by number. The higher numbers are more valuable. On all numbers above seven no new pieces have been added to the number in existence. All the existing pieces were obtained in the far distant past. All pieces of numbers 13 to 22 are known to all the natives who have above-average knowledge in financial affairs. All the pieces in classes 15 to 22 have an individual name in addition to their class name. There are a total of only 81 total pieces in classes 15 to 22. They exist as follows: #22 - 7, #21 - 10, #20 - 10, #19 - 10, #18 - 20, #17 - 7, #16 - 7, #15 - 10. There are more #4 than there are #1-3, yet

the #4 is more valuable. The unit is 10 disks. High valued pieces are treated with religious reverence and do not circulate freely like the lower values. It is one of the most complicated monetary systems in the world. The values cannot be exchanged for other values. Pieces are borrowed and interest paid or discounted. If a piece is borrowed, interest is calculated and paid by repaying a higher number piece. For numbers above 17, the interest is paid with lower numbers, and only the same number piece as was borrowed is repaid. If the loan period is for several years, the interest will be paid several times during that period. Security, in the form of a ceremonial stone axe, is given for the time the ndap is borrowed. At present there is very little use for values above number 18. Presently number 18 is used in payment for wives. A number 20 was used as compensation for ritual murder. The numbers over 18 are kept enclosed and are not to see the light of day. Ndap money is known as man's money, while nko is known as women's money. Most values have a limited purpose. If a man buys a pig for a feast, it is ceremonially divided into 10 portions, and each portion is paid for with a different item of currency. The better parts of the pig are paid for with the higher value ndap. Today all of the low ranking ndap have a cash equivalent, but not the higher values. It has been called a prestige money and is not directly comparable to our Western monetary systems.

Another expert, John Liep, feels that Armstrong didn't interpret the basic forms of exchange correctly. Armstrong based his model on the principle of interest. Liep feels the socio-political control in Yela formerly was connected to the control over trade relations to Sudest. The rigid system of exchange in Yela was dominated by the minority of men who possessed the scarce high-rank ndap. It seems probable that their position was based on the control over the import of foreign goods and valuables from Sudest. A complex exchange economy had evolved in Yela. Various valuables were used for bride price, houses, canoes, pigs, crops, mortuary presentations, and homicide payments associated with cannibalism. The big men took the high-ranking ndap out of circulation. The high-ranking ndap were still required for bride price and other high payment events. The high-ranking ndap was still transferred, but only for one night. It was then returned to the original owner and other items substituted. A pig was the payment for the transfer. This system allows the big men to control the wealth. In everyday life, food is passed by the means of kinship reciprocity without the use of money. Liep estimates in the early 1970s there were 15,000 to 20,000 ndap in Yela. The highest ranking are individually named and are considered as ancient. Lower ranking ndap were still circulating freely. Some were still being produced. Liep feels ndap were not a media in the commodity exchange of a developed market. The ndap up to the chaamo were worth 14 cents in 1973. The value of the higher pieces was exceedingly vague. The list of the names of ndap starting with the most valuable are: kuchem - out of circulation poochem - out of circulation nggemita - out of circulation techem - out of circulation chaamandu - out of circulation - nominally involved in payments nggomindo - out of circulation - nominally involved in payments tpimbaa - out of circulation - nominally involved in payments kweronundo - out of circulation - nominally involved in payments tangwolundo - out of circulation - nominally involved in payments
teputundbo yeranggewindo chaamo tepute wope kpoya kpomondap kechem ghaamo mdbono
(See Armstrong) (See Einzig p. 73-75) (See Liep) (See Piddington p.276-277) Shells in the 4 highest classes are immobile heirlooms, shells in the next 6 are inalienable but enter nominally in exchanges, low-ranking shells are alienable media in actual exchange. The highest ranking shells were removed from circulation when homicide and cannibalism were outlawed about 1900. When a number of high-ranking ndap were destroyed during WWI the big men decided they should stay in the possession of the owners. At present there is a cash equivalent for each of the lower classes of ndap. (See Akin, p.. 143) See Pko, Pwomondap

NDOA - See Liganda

NDOVU
Guadalcanal

This is a unit of money used to pay fines and bride price on Guadalcanal. A ndovu consists of 40 strings of shell disks, 40 dog's teeth and 100 porpoise teeth. In 1964 the natives could purchase a fathom length of shell disks for 70 cents or five shillings. The bride price could consist of more than 100 shell strings as well as hundreds of porpoise teeth and dog teeth. More than 25 people could contribute to this bride price. The bride price was split into two portions, with one portion going to her mother's relatives and the other to her father's relatives. (See Hogbin p.21-48)



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NECK RING MONEY
Africa, Gabon, Cameroon
These neck rings were made of brass and were money as well as decoration. See Ballarini, 2009 p. 222 Fig 4.16 4.17

Africa, Congo
Copper and brass neck rings weighing as much as 28 pounds each were worn by women and used in bride price. In a raid on an enemy village the victors simply cut off the heads of the women to take the neck rings back to their village. A husband can remove the neck ring from his wife by having his wife lie on the ground and attaching vines to the ring and to stakes in the ground about ten yards apart. The vines are then turned, forcing apart the ring. 7-1/2" diameter.

Africa, Nigeria
This neck ring was used by the Yoruba tribe. See Schaedler p. 241.

Irian Jaya P1194
The Dani highly prize this necklace which is made of small pieces of bamboo alternating with cowry shells. (See Borel p. 210)



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NECKLACE MONEY
Africa, Niger
These brass necklaces were used as exchange currency, See Ballarini p. 135 fig 2.2



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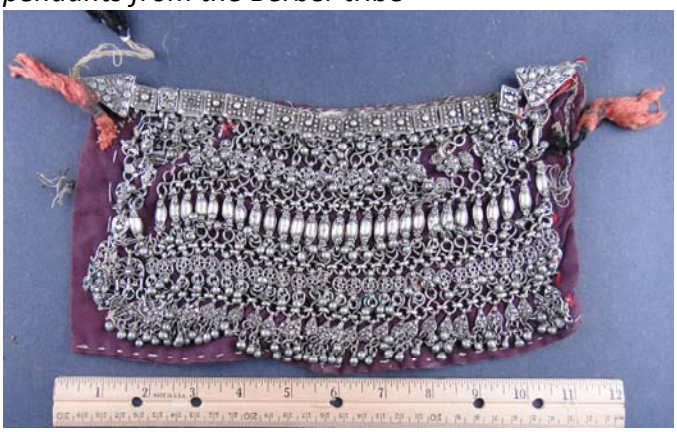

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African necklace with amber beads and traditional pendants from the Berber tribe


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NECKLACE MONEY


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Berber old traditional necklace


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Africa
Many different styles of necklaces were used for decoration and for trade.


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Thailand



INTERNET

Spondylus shell bead necklace

Trobriands



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NEEDLE MONEY
Ethiopia
Iron needle money called hakuna was used as money. A cow was worth 5,000 needles in the 14th century. (See Gill, p.10)

Eastern & Southern Nigeria
Small iron arrow or needle shaped pieces also called anyone, aiyu, ozala, umumu or aiyu and are valued at three shillings per pound. The exchange value was roughly 45 to the penny or twice as much as cowries. They were at one time used to buy slaves, but it took hundreds of thousands to purchase just one slave. (See Quiggin p. 88-89) They were used in sacrificing and juju, although formerly they were used as money. Johansson says there are at least five main types, but it is hard to find two alike. (See Johansson p. 42)



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NELO
Nendo Island, Solomon Islands
A nose pendant made of turtle-shell or occasionally clamshell worn when performing a dance also called nelo. They are treated as family heirlooms and occasionally traded.

NENGENENGE
Solomons
A smaller type of dolphin teeth -See Porpoise teeth



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NEPHRITE
New Zealand
The Maori tribe used nephrite weapons and ornaments as money. They are true jade. A nephrite club called a mere was a well used form of money and store of wealth. It was thought to contain mana, a kind of psychic force or magical essence. Force gave the owner special powers. Nephrite was also made into adzes, tiki, and other items. Some people feel that greenstone (nephrite) was the money of the Maori. While it was not true

money, it comes as close to money as the Maori have. It was not a medium of exchange, nor did it have a fixed value. (See Quiggin p. 13)

NEPTUNES - See Basins.


The New York Times.

ITALIANS DRIVE GERMANS FROM SARDINIA; ALLIES AGAIN WIDEN SALERNO BEACHHEAD; RUSSIANS CAPTURE 1,200 TOWNS IN SWEEP

U. S. Forces Raid Gilberts, Hit 2 Central Pacific Bases

War News Summarized

OPITZ COLLECTION

NEWSPAPER
Papua New Guinea, Mount Hagen
During World War II the natives were introduced to cigarettes and liked them. After the war the natives had no access to modern cigarettes when their services were no longer needed in the war effort and therefore went back to their local tobacco, but they needed paper to wrap it in to form a cigarette. Father Ross's mission station in the Mount Hagen area had a large supply of newspapers left by American servicemen after they left the area. The mission's stock of trade items like tambu shells, salt, and cowry shells was depleted at about the same time. Father Ross then traded his newspapers for food and labor. A quarter sheet of The New York Times was worth five pounds of sweet potatoes, eight ears of corn, a large bundle of firewood, a small bunch of bananas or two six-foot lengths of sugar cane. A half sheet was worth a large bundle of bananas or one half day's labor working on the mission's lawns. (See Gitlow p. 80-81) Newspapers were later used in death payments as well as betrothal payments. (See Du Toit p. 175-177)

NET BAG - See Bilum

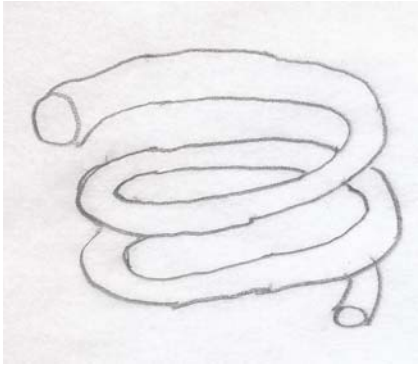

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NGALA
Africa, Zaire
This iron ceremonial execution knife was used to execute captured escaped slaves. Twenty knives were the cost of a wife. (See Ballarini p. 57) See execution knife- Bangala.

NGBAKA
Africa, Zaire
This iron throwing knife was used as money and also in bride price. The handle is bound with copper bands, fiber, or animal hide. (See Ballarini p. 73)

NGBELE -See Liganda.

NGENZA
Africa, Congo Kinshasa
The Ngbandi people made these fancy iron spears, to be used as money. See Ballarini, 2009 p. 332 Fig 5.115



NGERN RING

The Teke tribe used copper rods formed into a spiral. These small spirals were used as money. See Ballarini, 2009 p. 233 Fig 4.34 See Bar Money

NGIELE -See Mitako

NGELO
See Mitako

NGINDZA - See throwing knife - Africa, Ubangi, Bubu

NGKE -See bell money.

NGOLO - See Execution Knife - -Bangala

NGON HOI - See Tok, Willow Leaf Money

NGWOLO - See throwing knife - Africa, Ubangi, Bubu

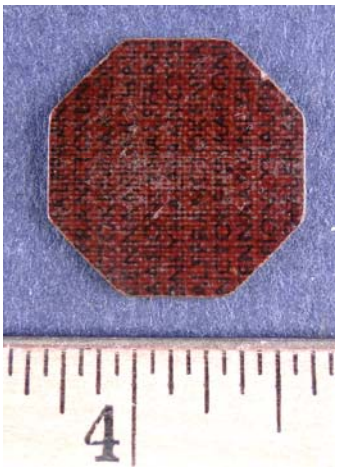
NGULA – see tukula

NICKELS -See Wooden Nickels

NJA - See Manilla - coiled



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NIFTA TOKEN

NIMANDU HEADBAND
Papua New Guinea, Abelam
Woven native twine with attached nassa shells and cowry shells at tips.



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NKEMBE
Africa, Gabon, Southern Cameroon
Ribbed brass neck ring worn on the neck by men and women were used to pay marriage dowry. The larger pieces were worn by the men. See Ballarini, 2009 p. 223 Fig 4.22



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NKO
Rossel Island
One of two kinds of money on Rossel Island. It was made from the giant clam, and there are 16 different values, all of which circulate freely, unlike Ndap. They are regarded as women's money. (See ndap) (See Einzig p. 73-75) An expert, John Liep, calls it ko and sets a unit as a set of 10 disks of shell on a string of dried banana-leaf. The higher the rank, the wider the disk. The diameter runs from 12 mm to 40 mm for the highest ranking. The rules of exchange are similar to those of ndap. Sometimes a number of nko are strung together to form a long rope. The higher-ranking nko circulate, but there are many limitations on their exchange. (See Liep)

NNABUO
Ashanti tribe, Africa
The earliest medium of exchange among the Ashanti were iron rods called nnabuo. They ceased to be used as money by the 18th century. (See Guyer p. 98.)


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NOSE ORNAMENT MONEY
Asmat, Irian Jaya

Many styles of carved pig, human or cassowary bone nose pieces were used in trade and were worn through the septum of the nose. The Asmat also used a shell nose ornament made from the cymbium shell. See bipane and otsj.


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Papua New Guinea native wearing the above nose piece. Picture taken during a trip author and his wife took there in 1973.



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Papua New Guinea and Solomon Islands
Seashell shells were worn through the septum of the nose. There were many different designs and cutouts on the surface of the nose ornament. “At Wagawag (New Guinea) the blood-price for a man killed in a brawl was quoted as a pair of really good shell arm- rings, one shell nose-stick and one Samakupa necklace of Sapi-Sapi” according to Quiggin p. 174.


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Papua New Guinea and Solomon Islands
At times other materials such as metal were used in the making of nose pieces.


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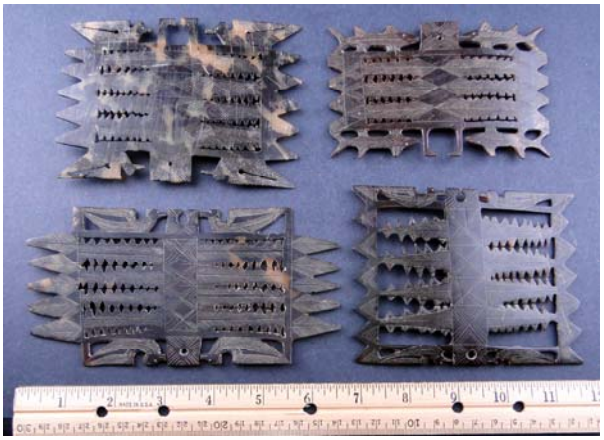
Philippines
These pieces were made in both bronze and gold.


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Solomon Islands
Nose sticks were made from tortoise-shell and seashell See usu usu.

Solomon Islands
This dugong (manatee) bone nose ornament was used as money . The small teeth are flying fox teeth.


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INTERNET NELO NOSE PIECE

Solomon Islands
A tortoise shell nose ornament (asana maka lua) whose custom name was Keasanga was worn by both men and women for different ceremonies and

celebrations. Only the high-born men wore these pieces. Special value was attached to the light yellow or amber color of the shell which occurred with limited exposure of the turtle to sun light. They were considered a valued item.

These Santa Ana Island nose ornaments were made from tortoise shell and had incised decorations over the entire piece. Some of the different kinds known are: Paraparanaiga, Taumono (left) and Maurakoura (right).

Torres Straits
Nose sticks called kirkup were traded with New Guinea.

NOTGELD -
Notgeld is emergency money issued in primarily German-speaking countries. After World War I an estimated 175,000 different issues were made by German private issuers alone. Most pieces are low-priced and found in excellent condition. They are not primitive money but are collected by many collectors. Most were printed on paper or made into base meetal coins. The more interesting pieces were made of other materials. (See Aluminum Foil Money, Leather Money, Linen Money, Linoleum Money, Porcelain Money, Silk Money)

NOVEAPU
Solomon Islands
Another name for feather money sticks. See feather sticks.

NSAMBU
It is also known as a Katanga ring and was worn on the ankles as rings, coiled wire or bangles. 3" diameter, 3" height (See Quiggin p. 79)

NTA - See Mat Money, Africa, Congo

NTCHANG
Cameroon
It consists of a brass, copper or iron wire 1/4" diameter rolled into a spiral with four or five twists about 3" in diameter. In 1899 one ntchang was worth five bags of salt or 20 large beads. (See Schaedler p. 324)

NTET -See Fang Axe


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NTSENGO
Africa, Congo Kinshasa
Iron hoes, also called Lumboma, were used as money and were worth a pack of salt or 30 Djimbu shells. See Ballarini, 2009 p. 253 Fig 5.14

NTUM IRON MONEY
South Cameroon
Thin iron rod was wrapped with strips of rattan. It is a pure form of money. (See Schaedler p. 322)


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NUTMEG-GRATER MONEY
China
It is doubtful if this item was ever used as money in China. Some do feel that if it was used, it was used in the time of barter (Ramsden p. 18.) It is believed the item was in fact used as a grater.

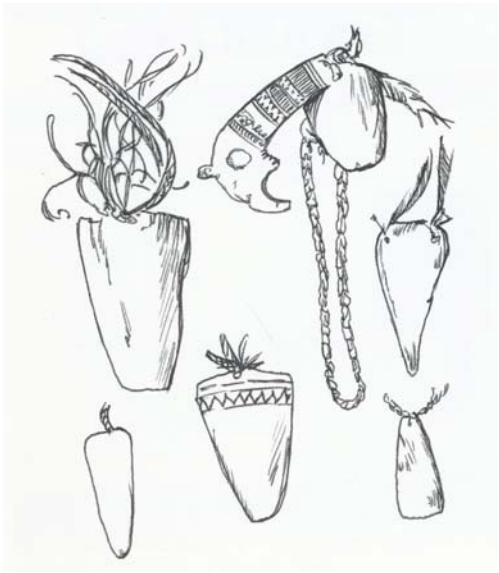
NUTS - See Almonds, Areca Nuts

NZIMBU SHELLS
Africa
The name covers any shells used as currency, not only olive shells. One hundred nzimbu would buy a

fowl. A male slave was worth 10,000 nzimbu. See Quiggin p. 47
"In the Congo the shell nzimbu had the name of olivancillaria nana. The lubongo was the name for a small mat made of raffia fiber that was also used as money. P. 19
The shells were grouped by sex. The females were smaller and brighter and more valuable. The kings could obtain nzimbu only for slaves and ivory or other goods. This boosted the slave trade in order to meet their need for nzimbu. P.22
Cowries were used for the short fall of nzimbu and the cowries later supplanted the nzimbu as a monetary device. P. 27
The cowry shells gradually replaced the strings of achantina slices, nzimbu shells and other currencies. P. 30 Most nzimbu came from Luanda Island." (See Mambu ma Khenzu)

NZUNDU
Congo, Africa
A bride price was six nzundu, which were metal anvils. (See Guyer p. 114.)


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O SHELL PENDANT
Torres Straits
Triangular pieces from the outer whorl of the large cone shell, wauri (Conus litteratus var. millepunctatus) were worn as a pendant by brides. No unmarried girl could wear them. They formed a part of the bride's decoration. The number and variety depended on the wealth of her parents. (See Haddon Vol. 4 p.47-48)

OATS -See Grain Currency

OBAN - See Plate Money


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OBSIDIAN
Northwestern California, Europe
Since ancient times, hand-formed blades of natural obsidian were used by natives. A barter item in ancient times, it was also used in trade by North American Indian tribes. It was valued by color (black or red), length and finish. Medium-sized black blades passed at $1 an inch, while the ratio lessened below the length of 6" or 8" and increased sharply above that of about 15". A 20-inch blade was worth about $50, and blades that reach 30 to 33 inches did not have a value placed on them. Red blades were rarer than black and were worth at least 1 1/2 times as much. Strings of small blades were also used as money. White flint blades called ne-gam were also used as money and were more valuable than the other color blades. (See Taxay p.80)

D'Entrecasteaux group
Obsidian was used as an item of trade and was valued at one plaited fiber belt. (See Malinowski p. 245)

Papua New Guinea
In Maenge country the people of Mukulu village made expeditions once a year to the north coast to trade obsidian from the Nakanai of the Ulamona area, who received it from the Talasea. A block of obsidian eight to 10 inches square was traded for a roll of tobacco leaves three feet long and 12 inches in diameter. The blocks were then split into flakes and traded to other villages to carve. Slivers of obsidian were used for tattooing and bleeding themselves.

The Siassi and then the Tami traders brought obsidian from the Willaumez Peninsula in New

Britain to the Huon Gulf. A cubical piece the size of a coconut was worth a single pot in northeastern New Britain but was worth a dozen or more pots at Sio.

Sori (Wild Island)
Ten ready-made obsidian spears were worth 3 fathoms of shell money. A large container of coconut oil was worth 30.5 fathoms of shell money. Two obsidian blocks which could produce 20 lance points, were worth 10 fathoms of shell money. A small parcel of manganese ore which was used for coloring the body black was worth 3 fathoms of shell money. (See Parkinson)

OCHRE
Australia
The principal trade routes in South Australia seem to have been focused around the red ochre deposits at Parachilina Gorge in the Flinders Range according to (Elkin p. 427). Ochre could be considered as a medium of exchange, depending on your definition of money.

Arizona, New Ireland, Africa, Europe
Red clay containing iron was used for face paint and money. In Papua New Guinea the value is for the work done to make the ochre by wrapping the clay in wild asparagus leaves and baking it on a wooden trestle over a fire. The clay material can be obtained by anyone in the area of the deposits. By the 1960s the trade stores brought commercial paints to the natives, and the traditional pigments were abandoned. (See Quiggin p. 199)

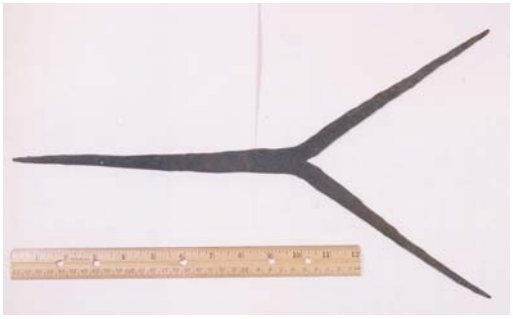
Papua New Guinea
On Umbio Island a hard-packed ball about three inches in diameter was worth one clay pot or a basket of betel nut. A large lump of 50 to 60 pounds was worth a pig or a dog.

Papua New Guinea, Chimbu area
Red ochre was prepared by Chimbu men of the Gena Nogar tribe in the north-central part of the Wahgi region. It was called gawagamba and was traded throughout central Chimbu. (See Hughes p. 108-109).

Blue ochre, called gamba kum, was made and used like red ochre.

Vanuatu
Ochre for paint was widely traded. Much of it originated in Santo and Malakula and was traded with Ambae, Ambrym and Epi. (Rodman p. 178)


OPITZ COLLECTION


OPITZ COLLECTION

OGOJA PENNY
Africa
Y shaped piece of iron. Worth from one penny to less than a 1/2 penny. The sizes varied by tribe. The Akuju tribe called them Iyawa; the Nkun tribe called them Efufy; and the Munshi tribe called a similar Y-shaped piece Yakaro. They were also used in Nigeria and Zaire. The native names were also iyayaw, kwa, djendu or akaju. (See Johansson p. 36 & Quiggin p. 87) In 1913 a kwa was worth 10 spear heads. Raphia cloth cost 6 kwa and a bell cost 2 kwa, a knife was 50 kwa, a drum was 1000 kwa. (See Guyer, Marginal Gains) There are several verities of Y-shaped money from the Congo, Kinshasa. They are all iron and some have one leg much longer than the other two. See Ballarini p.334-337


OPITZ COLLECTION

OKPOHO OKUK
Nigeria
Brass rods bent in a U shape were used as money. These bars were used as early as 1698 and as late as 1907. At one time 38 bars would buy a male slave, and a female was slightly less. In 1856 a bar was worth one shilling in Old Calabar. (Eyo p.67)

OLIVE OIL
Ionian Islands and Aegean Islands, 1944-1945
Values were fixed daily in this standard, and all things were valued in terms of olive oil. Prices varied with the fluctuation in the price of olive oil. The sovereign replaced oil in 1945. (See Einzig p. 310)


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

OLIVE SHELLS
Africa and North America
The shells are also known as Oliva Nana or Olivella shells. The olive shells were extremely popular in trading, second only to the cowry shell. In Brazil they were used along with cowries in the slave markets. They were traded as individual shells, in strings strung end to end, and also by breaking the shells, holing the pieces and then stringing them. The Indians used the shells in all three manners in their trading. Beads were made from the wall of the shell, and the bead retains the slight curvature of the shell. Large quantities of these beads have been found, indicating that they were very popular with the Indians. They were also called simbos, simbu, nzimbu mbudi, or jimbu shells in southwest Africa. This shell was used until the 16th century in the Kongo kingdom as money. They were also used in Bantu. One hundred olive shells (nzimbu) would buy a fowl, while a male slave was worth 10,000 shells, and a female slave was worth 10,000 to 30,000 shells. (See Quiggin p. 47)
"Many verities of Olivella shells were traded on southern California to many hundreds of miles inland. Different beads are made with different parts of the shell. Sometimes the end of the shell is used, other times the wall of the shell is used and occasionally the entire shell is used with just the end broken out. The shape of the finished bead can

be square, round or oblong." According to Bennyhoff)

Torres Straits
Strings of olive shells (called waraz or uradzi) had a high value, with a good necklace worth a canoe in 1912. Two or three ordinary strings would also equal one canoe. (See Haddon Vol. 4 p.42)


OPITZ COLLECTION

OMAK
Papua New Guinea
A series of bamboo sticks about four inches long attached parallel to each other and suspended by a cord from around the neck was called omak or omaak. Each bamboo stick represents an amount of wealth in pigs, shell, axes, etc., presented with the expectation that they would be repaid in a future ceremony. It was not a loan, as it was hoped that the other party would not be able to equal the presentation in value and thus lose power, with the first party gaining more power or influence. This ceremony is a "moga." The presenter wore the bamboo stick around his neck and it was a matter of great prestige and indicated a "big man." The transactions recorded occurred at the ceremony of Muga (Moka) in the Mt. Hagen area of the Highlands. The piece was not money itself but merely showed the giving away of wealth. Gitlow states that the bamboo slats represent the number of moga ceremonies in which he participated as one of the two principals. Both participants may add a bamboo slat to their omak. Each slat represents that at least 10 kina shells has passed through his hands. (See Gitlow p. 83-85)


OPITZ COLLECTION

ONGANDA
Africa, Congo Kinshasa
A red copper rhomboid bar in a U-shape was used as money, and its value was based on a decimal system of values based on weight. Both the Jonga and Hamba tribes used them in marriage transactions. It was also known as a king or queen manilla. In 1950 this piece was worth 10 Belgian francs. One onganda was worth between two and 10 onglese, depending on its size. (See Ballarini, 2009 p. 290 Fig 5.59)


OPITZ COLLECTION

ONLUA
Africa, Congo Brazzaville

These brass necklaces are made of four sections and look very similar to the Teke necklaces except those consist of one piece. See Ballarini, 2009 p 231 Fig 4.32

OPIUM WEIGHTS - See Weights

OPOSSUM TEETH - See Cuscus Teeth



OPITZ COLLECTION

ORCHID BARK
Papua New Guinea
Strings of orchid bark were used as decorations, necklaces and barter. The strings are yellow and usually are multiple stranded.

O-RINKA - See rhinoceros horn

ORNAMENT
China, Chinese Warring States Period, 476-221 B.C.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

China, Liao Dynasty 907-1125 A.D.
Glass items



OPITZ COLLECTION

China bronze ornament – Warring States Period 475-221 BC



OPITZ COLLECTION

Peru
Gold decoration

OSHELE -See Woshele.



OPITZ COLLECTION

OSTRICH EGG SHELL BEADS
Africa
The disks were used among the Ovambo, Herero, Nama, and Bergdama tribes. The disks, fashioned from the egg shell, were pierced and strung. They are also called “bushmen’s beads” and were used as ornaments and as a medium of exchange. (See Beads - ostrich egg shell).

OSTRICH FEATHERS
South Africa
Nama tribe. Medium of exchange. (See Einzig p. 169)

OTSJ
Asmat, Irian Jaya
The nose pieces were made of pig, human or cassowary bone. There are seven different varieties. The bones were worn through the septum. (See Konrad p. 147)

OTTER - See Sea Otter

OXEN
Ancient times
In the Homeric poems oxen are distinctly and repeatedly mentioned as the commodity in terms of which those to be worth nine oxen, and compared with those of Glaucos, worth one hundred. (See Jevons p. 21)

PAAZONG - See Mandjang



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

PACK SADDLE SYCEE MONEY
China 1875 - 1933
These sycee were issued by many banking houses in China. Virtually all the pack saddle sycee of this type were made in Yunnan Province. Most have a weight of five taels fine silver (175 - 195 grams). The stamp of the banking house was stamped three times on the hump. The inscription of the Government Assay Official was stamped twice on the hump of some pieces issued in the 1920s and have the inscription "Fine silver, (money)exchange house manufactured in the era of the People's State," instead of the standard Banking House inscription. From 1912-1925, packsaddles were minted which cited that they were manufactured in the era of the Republic. There are hundreds of varieties known. (See Mitchiner p. 520-528& LeMay p. 9-11)

PADRE BEADS - See Beads

PAGE
New Britain
Massive tridacna shell rings were used in bride price and on ceremonial occasions. They originally came from New Ireland. One page was worth 20 to 40 coconuts. (See Panoff p.8)

PALAY - See Rice

PALM OIL
Nigeria
Palm oil was the principal standard of value. The kroo was the unit of value, and it varied from village to village. In 1830, the kroo was worth 12 gallons of palm oil in Calabar. This equaled eight to 12 copper bars. In 1886, a case of gin was worth 27.9 gallons of palm oil. (See Johansson p. 48) (Guyer p. 17)

PANDANUS MAT - See mat

PANO
See Cloth money – Africa, Cape Verde Islands

PANTS - See Pu Money

PARAPARA NII'E
Solomons
A nose ornament of dark pearl shell. I have one made of turtle shell. (See Burt p. 94)

PAWN - See Turquoise

PEAS
Quebec, Massachusetts, 1690
Peas were used as currency in 1690. (See Taxay p. 145146)

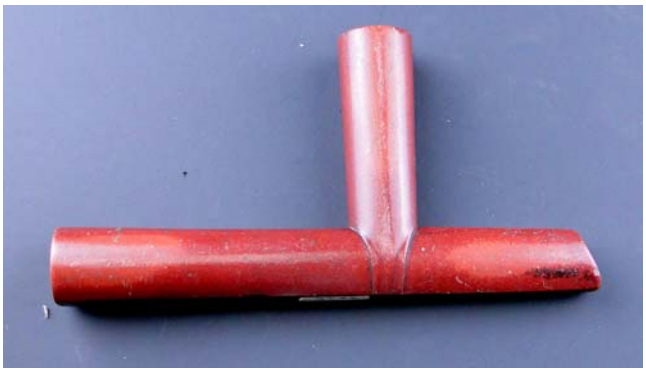
PEARL BUTTON MONEY - See Buttons



OPITZ COLLECTION

PEARL SHELL MONEY
Caroline Islands
They were called Fae, Fai or Fe. This spade-shaped shell was pierced at the end and hung by a thick cord. Larger pieces had a higher value. The piece pictured has a native woven handle. Imitations were made of aragonite (like the Yap stone money). It was also used to make fishhook money. 5-1/2" x 9" (See Quiggin p. 141-142)

New Guinea & Solomons Islands - See kina shell

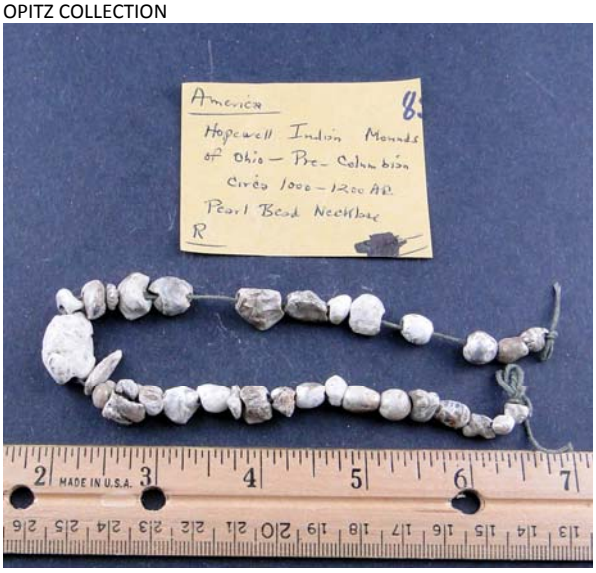


OPITZ COLLECTION

PEACE PIPE
Northern Canada, America, North Manitoba
Indians used peace pipes as gifts with ceremonial significance and as a trade item. The most valued pipes were made of catlinite (pipestone) or steatite (soapstone). (See Quiggin p. 317)



OPITZ COLLECTION



OPITZ COLLECTION

PEARL
United States
American Indians used natural fresh-water pearls as a trade item. The Maidu carried on a trade with the Wintun in which they received pearls and shells that were considered as money. (See Thurnwald p. 252) See Beads - fresh-water pearls.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

PEARL SHELL
New Britain
Gold lip shells in the shape of pendants with nassa shells and other decorations attached were highly valued for ornaments in many places and also served as money. See Kina. (See Lewis p.11 Plate 4)



OPITZ COLLECTION



OPITZ COLLECTION

Lumi people, Torricelli mountains, New Guinea



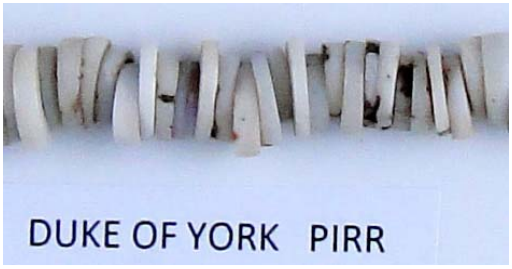
OPITZ COLLECTION

PECTORAL ORNAMENT –
Buang tribe, Papua New Guinea
It is not known how this piece was used.


OPITZ COLLECTION
Humboldt Bay, Papua New Guinea


OPITZ COLLECTION

Sulawesi, Indonesia
Believed to have super national powers, these pendant are only shown on special occasions.



OPITZ COLLECTION
Pele – Pirr – the most important kind

PELE STRINGS
Duke of York Islands
Many different kinds of shells were used to make pele. Orange-red (highly prized), white, light purplish-gray, or dark brown (most common) were some of the valued colors. The shells are rough, thin, or smooth. The strings were made in Mioko in Duke of York Islands. Pele strings were used as money in the trade for diwarra. Diwarra was the real money on Duke of York Islands. The government (German) prohibited the use of pele in 1902. It was also used on the southern part of New Ireland. Pele was the money of the Tolai people on New Britain who made the diwarra to trade for the pele. It was made from the walls of the very common pearl shells. Eleven types of pele were used. The strings varied in length from less than six inches to almost 10 inches. The strings were then bundled into groups of from four to ten strings. Pele strings were measured from one nipple to another nipple, with four or five lengths of pele being enough to purchase from Nakanai the shells that will make two to three fathoms of tambu. The most important variety, called pirr, is made from the top of the shells Cypraea annulus L. and C. moneta L. Another type, mbiu, is made from Modiola plumescens, and mui is made from the thick walls of Strombus luhuanus L. and C. moneta. Munbun is made from Chrysostoma paradoxum Born. A pig was worth from 12,500 to 25,000 disks. (See Quiggin p. 156) (See Lewis)(See TMA April, 1986)
In the Duke of York group the domestic type of money made is pele. The medium of exchange used in this area is tabu, also called diwarra here. Pele is only a valued item. The discs are 4 millimeters in diameter. All discs of similar color are strung together. Violet color strings are called kalakalang. Whitish color strings are called piir or mui. Reddish-orange strings are called biga. The biga have a higher value than the kalakalang and piir which have the same value.
(See Parkinson)


OPITZ COLLECTION

PENDANTS
Mauritania.

Silver pieces like these were considered valuables and served as a limited form of money.


OPITZ COLLECTION


OPITZ COLLECTION

Tibet
Pendants made in different designs and were a form of decoration.

PEPPER MONEY
Baltic Sea Coast, 15th Century
Pepper was used for currency and tax payments at a fixed rate. (See Einzig p. 281)

Italy, 1378
A loan was issued to be paid in pepper or gold. Pepper was a standard of value.

Sumatra, 17th Century
People of Jambi priced items in gold but paid in pepper.

Two taels of gold were worth 100 piculs of pepper. (See Einzig p. 100)

PESTLE - See Mortar and Pestle


OPITZ COLLECTION

PI
New Caledonia
A mace made with a green stone head.


OPITZ COLLECTION

PIG MONEY
Alor Island
The most important currencies on Alor were mokos, with pigs being second in importance. A pig was worth a piki moko, according to Du Bois.

Bougainville
Pigs were valued by their girth. Their average value was 50 to 100 spans of shell money. A pig with a 30-inch girth was worth 10 spans of mauai shell money. Native bred pigs were worth less than European-bred pigs of the same girth, and native pigs normally were also smaller than European pigs.

Buin, Papua New Guinea

Pigs were used as money and bride price. They were worth from 10 to 100 fathoms of shell money called abuta. They were always valued in units of ten, never odd units like 15 or 45. Pigs were also used in magic. (See Thurnwald)

Fiji, 1820s
Twelve to 20 pigs would purchase one common musket.

Irian Jaya, Dani Tribe
Pig feasts were held periodically, and at these feasts debts were paid off in pigs as well as with cowry shell bands and bilum bags. (See Heider p. 132)

New Hebrides (now Vanuatu) until World War II
In some areas the pigs were valued solely as animals, while in other areas they were valued solely for their tusks. They served as a standard of value and as a means of deferred payments. Interest was the growth the tusks would have grown if the pig would had been kept. They were used for bride price, blood money, ransom, fines for infringing taboos, admission into men's clubs and secret societies. The value of the pig was based on the curvature of its tusk more than its size. The bride price was two pigs. Pigs were graded, and the bride price required one of each of two grades. The pigs were given up to 11 different names, depending on the size, curvature, and projection from the month of the tusks. The value of each increase in grade of pig increased by five pigs. The difference in value between the lowest grade and highest grade was 55 pigs.



OPITZ COLLECTION


OPITZ COLLECTION

New Ireland
Shell disks strung end to end were called pig money and were used in making a birok.

Papua New Guinea
Live pigs are a unit of value, store of value, and a trading medium. They form an important part of bride price as well as the main food at most important feasts called pig killings. They were eaten in a Roman style orgy. Pigs were also used in compensation for deaths. In a sense, the bodies of pigs and people were interchangeable, as they represented a negotiated value between the two. The value of the pigs varied by area. The Melpa of Mount Hagen and the Kakoli of Kaugel Valley valued pearl shells greater than pigs, while the Laiapu Enga to the east of Wabag valued them equally, and the Mae Enga to the west valued pigs greater than pearl shell. The pig was a major item in bride price in the Mount Hagen area. A good bride price would be ten pigs and ten kina shells. The pigs were a major wealth item and means of payment for doctors, priests, and workers. The small pigs were treated like human babies. Pigs were killed for many events such as: at big singsings; marriage feasts; building a new house;, when someone dies; naming a baby; payment for rape; theft or wrongs; giving thanks for a good harvest; and before a big hunt. They were also an important part of the kula trade cycle. A full-circle tusk formed in seven years. The entire pig was valued by the size of the tusks. Example of value: 1/4 circle tusk four pounds, 1/2 circle tusk - six pounds, 3/4 circle tusk - 10-15 pounds, full circle tusk - 30 pounds and 1 1/2 circle tusk - 50-60 pounds. The interest on tusks was greater than

normal interest: 100 percent per year in primitive communities due to this growth of the tusks. The pig was worth about one kina shell or one bailer shell. (See Einzig p.48) (See Boar Tusks)



OPITZ COLLECTION

Papua New Guinea, Apelam tribe
Pig tooth arm ornament.

Papua New Guinea Huli tribe
The bride price depended on the status of the woman by the Huli tribe. A spinster was valued at 15 items. Most of the items were pigs. A man of high status would voluntarily pay more than a person of low status. In one area the average bride price was 21 or 22 pigs.

Papua New Guinea Mae tribe
During the period prior to heavy European influence (pre 1940) an average of 9.5 pigs, one half pearl shell, 2.4 axes, and 4.8 other things like money, steel spades, steel knives, or shell decorations would be the bride price. Between 1940 and 1950 the average was seven pigs, .9 pearl shells, 2.3 axes, and 7.1 other things. Between 1950 and 1970 the average bride price consisted of 7.9 pigs, 1.8 pearl shells, 4.1 axes, and 11.2 other things. (See Meggitt p.121) Among the Mae-Enga of PNG highlands gifts are valued from higher to lower as follows: pigs, cassowaries, pearl-shell pendants, pork sides, stone axes, cassowary-plume headdresses, cowry-shell headbands, cowry shell necklaces, bailer-shell pendants, gourds of tree oil, packages of ash salt, net-bags, aprons, birds of paradise plumes, bows, spears, hand drums, fowls, possums etc. (1971) (See Gregory, p. 49)

Papua New Guinea. Garia tribe
In 1949 a pig was worth $5 Australian, while in 1970 a pig was worth $40. They were used in bride price. The initial negotiations and first installment consisted of a pig, taro, clay pots, cooked food, wood plates, bowls, and, after the 1930s, money. Later installments would total about 10 pigs. The main use of pigs was in pig exchanges. They took place from late May to late August. The exchanges were complex due to rules about what pigs a person may eat. A person may not eat any pigs they have raised themselves. It would be considered cannibalism. You were considered the father or mother of the pigs you raised. In their way of thinking, wealth was traded for wealth on the basis of equivalence. Pigs were also used to buy the rights to a particular dance. In 1950 the price was four or five pigs along with $10 cash, 20 clay pots, wood plates, taro, tobacco, and other items. (See Lawrence)



INTERNET

Papua New Guinea
This pig made of wood was said to be valued the same as a real pig. It represented wealth, but is questionable if it was used as money. Schulman said it was. (See Schulman p.63)

Papua New Guinea
Shell beads strung end to end are called pig money. See Birok.

Siassi Islands

Off the coast of Papua New Guinea, the natives of the Siassi Islands traded with the other islands in the area. For example, one pig would be traded for five to 10 packages of sago on Umboi, which would be traded for 50 to 100 pots on Sio-Gitua, which in turn would be traded for five to 10 pigs on New Britain. Other items were also traded with the resulting profit in comparable proportion. They also used the curved pig's tusks in bride price. (See Sahlins p. 283-284)



OPITZ COLLECTION



OPITZ COLLECTION

Vanuatu

In most of the islands except the south ones (of Vanuatu) the pig is the standard of value. Only specially bred pigs that develop large tusks is rated as money. Only in the area where suque is practiced is the pigs given such a high value. In the other areas it is an animal for slaughter. The 4 basic values in transactions are; ½ circle, whole circle, 1 ½ circle and double circle tusk. In 1910 a pig with double tusks was worth 44 pounds in Ambrym. A ½ circle tusk pig was worth 5 to 10 pounds. A full circle was worth 20 pounds. (See Speiser, p. 248)

Vitiaz Strait

Pigs were the supreme object of wealth. They were exchanged for dogs, canoes, wood bowls, pots, and now cash. A one year old pig was worth five pounds, a twoyear- old pig was worth 10 pounds, and a three-year-old pig was worth 15 pounds. Boars with curved tusks were worth more.

Solomon Islands

A live pig was worth 30 to 50 fathoms of shell disk money. Pigs were valued in terms of their girth. They were worth from 10 mauai to 100 mauai. When European breeds were introduced, they were worth more than native pig breeds because they were larger, and the natives found the European breeds of better quality. The tusks of pigs were worn by warriors and elders during ceremonies or during courtship. They were worn through the nose, through the base of the ear, and integrated as part of an elaborate chest hanging. In 1847 a 100-pound pig was worth five pounds of tobacco. In the 1850s one pig was worth 20 steel fish-hooks, five strings of red corals, five strings of green and red glass beads, or five packets of needles, according to Bennett (p. 42.)



OPITZ COLLECTION



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OPITZ COLLECTION

PIG MOUTH MONEY
North of Siam,1615-1871
This disk of cast silver with an arcuate opening below, a hollow interior and a very high domed top was used in the area from Chiang Mai in the east to the Shan states in the west. It was used as money and in bride price. Approximately 2” diameter (See Mitchiner p. 360 & LeMay p. 123) See Tok

PIG TEETH
Africa, Congo
Wild pigs’ teeth were one of the oldest currencies in Africa. (See Einzig p. 163)


OPITZ COLLECTION


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Papua New Guinea
Pig teeth were used in a necklace and were a very limited form of money. Necklaces were also used as decoration. The pigs' teeth formerly were worth a carved bowl but are not used as money presently. These teeth are not to be confused with boar's tusks, which are much larger and longer. 2-1/4"

PIG TUSK - See boar tusks


OPITZ COLLECTION

PILLAR DOLLAR
Spanish Milled Dollar

Eight reales – used in the United States as money until 1857.

PINGA - See pingha.



OPITZ COLLECTION

PINGHA
Azande tribe, Africa
The throwing knife was used by the Zande people where the unmarried men served as royal bodyguards and court attendants. The blade was iron, and the handle was covered with hide. In 1887 a trader told of his difficulty in buying grain because the traders would take nothing but throwing knives in trade. He needed two knives per day to live. The knives are now carried as emblems of authority and used as currency blades with a generally recognized value. See Throwing Knives (See Quiggin p. 68)

PINYON PINE NUTS
Washo, Northern Paiute, and Great Basin Shoshone tribes in the State of Nevada made pinyon nuts, also known as pine-nuts, into beads and classed them as trade items. They were also found in late prehistoric sites.



OPITZ COLLECTION

PIPE MONEY
United States

PLATE MONEY







Japan, 1600-1867
Large flat oval plates (3 3/4" x 6") of gold, called oban, were made from 1600-1837. Most of these have hand- punched stamps and characters written in India ink. There were several sizes and weights. Smaller pieces (1 1/2" x 3") made from 1819-1867, called koban, have only punch marks. Similar gold and silver pieces are provincial coins made before 1867 in various denominations and sizes. (See Krause)
Oban are all very rare. While they are not primitive money, they are included in some collections.



OPITZ COLLECTION
Counterfeit from Schulman auction


Stearns Collection
1720 10 Kopek original plate money – Russia


Smithsonian Museum Collection

Russia. 1725-1727
Russia produced large quantities of copper at its mines at Ekaterinburg. The plates were to use some of the large amounts of copper Russia produced. Peter I passed the law authorizing plate money on February 4, 1726. Some plates were dated 1725. By January 1727, the whole experiment was called off. The experiment lasted only one and a half years. One reason was that the Russians encountered many technical difficulties in making the plates, even with the help of Swedish technicians. The plates were intended to circulate along with copper coins of the same value but with lower intrinsic values. The five kopek (20 grams) coin had only one-fourth as much copper as the five kopek plate money (80 grams). The plates were minted at Ekaterinburg and were intended to circulate mainly in the local area. The plates produced in:
1 ruble 1600 grams
½ rubles 800 grams
¼ rubles 400 grams
10 kopeks 160 grams
5 kopeks 80 grams
1 kopek 16 grams
The one rouble plate was to be the same size as the two daler Swedish plate money. In 1726 the minting was ordered to be halted, but a few pieces dated 1727 were produced. All plates that could be found were withdrawn and destroyed. All pieces are very rare. Many forgeries exist.

SWEDISH PLATE MONEY



OPITZ COLLECTION

½ Daler – Swedish plate money



OPITZ COLLECTION

½ Daler Swedish plate money



OPITZ COLLECTION

½ Daler Swedish plate money



OPITZ COLLECTION

½ Daler Swedish plate money



OPITZ COLLECTION

½ Daler Swedish plate money



OPITZ COLLECTION

1 Daler – Swedish plate money



OPITZ COLLECTION

1 Daler Swedish plate money



OPITZ COLLECTION

1 Daler – Swedish plate money



OPITZ COLLECTION

1 Daler – Swedish plate money



OPITZ COLLECTION

1 Daler – Swedish plate money



OPITZ COLLECTION

2 Daler – Swedish plate money



OPITZ COLLECTION

2 Daler – Swedish plate money



OPITZ COLLECTION

4 Daler Swedish plate money



OPITZ COLLECTION

2 Daler – Swedish plate money



OPITZ COLLECTION

4 Daler Swedish plate money



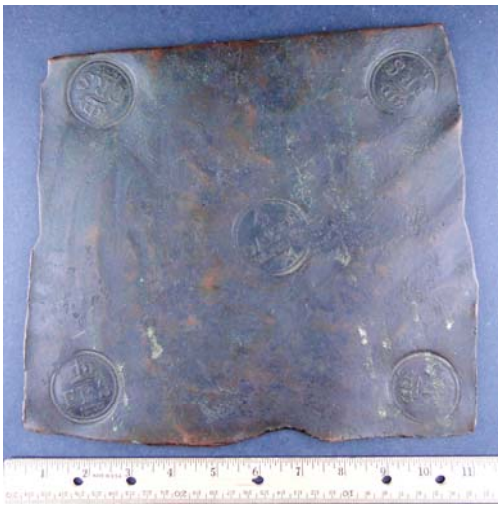
OPITZ COLLECTION

4 Daler – Swedish plate money



OPITZ COLLECTION

4 Daler – Swedish plate money



OPITZ COLLECTION

4 Daler – Swedish plate money



Smithsonian Museum Collection

8 Daler Swedish plate money
Sweden, 1644-1776



STOCKHOLM MUSEUM COLLECTION

10 Daler Swedish Plate money
Until 1974 only 3 pieces were known to exist. In 1974 divers found 5 pieces on an old shipwreck. The pieces were all dated 1644 except one dated 1646.

The plate money was also called kopperplatmynt after the very large copper mine Stora Kopparerget at Falun. The four stamps in corners have a crowned monogram of the ruler and the date. The corner stamps generally give the name of the Sovereign in Latin either completely, partly abbreviated with a monogram, or only with the initial letter followed by R. S. (Rex Sveciae -King of Sweden) and the date. The fifth stamp in the center gives the denomination. The 10 daler denomination, the largest produced, was minted in Avesta. It weighed 48 pounds and was only minted in 1644 and 1645 and thus is very rare. It was 12 inches by 27 1/2 inches. In 1644, 26,539 plates of the 10 daler denomination were struck. In 1645, 235 plates were made. Only seven from 1644 and one from 1645 survive to the present. In 1649 the eight, four, two, and one daler denominations were minted. In 1674 the three and five daler pieces were minted, with the 1/2 daler piece being minted in 1681. In 1666, the Stora Kopparberg Company (the oldest company in existence) was granted permission to strike plate money. Only the copper plate money was made because Sweden had no silver, but it did have large copper mines. In the 17th century the Falu Mine produced about two-thirds of the copper used in Europe. At that time money had to contain the value in metal, and these pieces contained their value in copper. Unusual denominations of three and five were daler made in 1674 (both are exceedingly rare). In 1718 an extra counter stamp was added to the older 1/2, one, and two daler plates to revalue them to 3/4, 1 1/2, and three dalers respectively. This was due to a large increase in the price of copper. To distinguish the plates owned privately from the plates owned by the State, the privately owned plates had an extra stamp of the Lion of Gota on a shield and dated were 1718. At that time all unstamped plates could not be exported. Only 25 percent of the plates owned by the public in 1718 were counter-stamped. A total of 48 million plates were issued.

Over 18,000 plates are known to exist today excluding the "Nicobar" sea salvage pieces. In 1987, 3,000 pieces with varying degrees of sea damage were recovered from the "Nicobar," a cargo ship that sank in 1782. Denominations recovered are 1/2, one, two, and four daler. Plate money was never popular, but the plates were considered a commodity, and owners could profit when the price of copper rose. A government statement made in 1672 said the plates should be regarded as a commodity. From 1714 -1716 plates were also made of cannon metal (bronze) obtained from rejected pieces of artillery and were worth only 2/3 as much as copper. The cannon metal plates only have a Royal crown except for 1718-1719 with a triangular center-stamp and the date in the corner stamp. The center stamp always gives the denomination, date and symbol for the mint or place of origin of the copper. There are several exceptions to the above stamp rules. Tingstrom gives the mint marks by date.

The last regular date was 1759, with one known from 1760 and one each of the 1/2 daler and four daler from 1768. (See Tingstrom, Plate Money) LIST OF DATES AND TYPES KNOWN:

1/2 Daler

Karl XI, (Charles) copper, Mint: Avesta
Corner stamps: Crowned C R S, date
Center Stamp: 1/2 daler, SolffMyt, three stars
1681,1682,1683,1685, 1686, 1687,1689, 1690, 1691

Karl XII, copper, Mint: Avesta
Corner stamps: Crowned C R S, date
Center Stamp: 1/2 daler, SolffMyt, crossed arrows
Copper from Stora Kopparberg & Ljusnarsberg
1710, 1711, 1712, 1713, 1714, 1715

Karl XII, copper, Mint: Avesta
Corner Stamps: Crowned C R S, date
Center Stamp: 1/2 daler, Star, SolffMyt, crossed arrows
Copper from Garpenberg
1710, 1711, 1713, 1714

Karl XII, copper, Mint: Avesta
Corner Stamps: Crowned doubled C superimposed on date
Center Stamp: Diamond reeded outline around 1/2 daler
S.M 1715, 1716, 1717

Karl XII, copper, Mint: Avesta Corner Stamps: three crowns above date Center Stamp: Triangular reeded outline, 1/2 D S in corners with lion in shield in center
1718

Ulrika Elonora, copper, Mint: Avesta Corner Stamps: three crowns in circle above date Center Stamp: Triangular reeded outline, 1/2 D S in corners with lion in shield in center 1719

Ulirika Eleonora, copper, Mint: Avesta Corner Stamps: Crown over V with double E monogram over V, date split by double E Center Stamp: 1/2 daler, Slif:Mynt, crossed arrows 1719, 1720

Fredrik I (Frederick I), copper, Mint: Avesta Corner Stamps: Crowned FRS, date Center Stamp: 1/2 daler, Slif:Mynt, crossed arrows 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750

Fredrik I , copper, Mint: Ljusnedal Corner Stamps: Crowned FRS, date Center Stamp: 1/2 daler, crowned L 1746, 1748

Fredrik I , copper, Mint: Husa Corner Stamps: Crowned FRS, date Center Stamp: 1/2 daler, crowned G 1748

Adolphus Fredrik (Adolphus Frederick), copper, Mint: Avesta Corner Stamps: Crowned AFRS, date Center Stamp: 1/2 daler, Slif:Mynt, crossed arrows 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1768

Adolphus Fredrik, copper, Mint: Ljusnedal Corner Stamps: Crowned AFRS, date Center Stamp: 1/2 daler, Slif:Mynt, monogram L 1753

Adolphus Fredrik, copper, Mint: Semian Corner Stamps: Crowned AFRS, date Center Stamp: 1/2 daler, Slif:Mynt, crowned G Copper from Gustavsberg Mine 1752

Adolphus Fredrik, copper, Mint: Semian Corner Stamps: Crowned AFRS, date Center Stamp: 1/2 daler, Slif:Mynt, crowned G Copper from Carlisberg Mine 1752

3/4 daler
Countermarked 1/2 daler in 1718 Additional stamp: 3/4 daler SM, 1718, in circle Orig. date: 1689 Copper from Stora Kopparberg & Ljusnarsberg, Orig. date: 1710, 1711 (Unique), 1712 Copper from Garpenberg Mine, 1710, 1714 (Unique)

1 daler
Queen Christina, copper, Mint Avesta Corner Stamps: crown over date, legend around crown & date Center Stamp: one daler, Solff:Mint, M.K. 1649, 1650, 1652, 1653, 1654

Carl Gustaf, copper, Mint: Avesta Corner Stamps: crown over date, legend around crown & date Center Stamp: one daler, Solff:Mint, M.K. 1655, 1656, 1657, 1658, 1659, 1660

Carl XI, copper, Mint: Avesta Corner Stamps: crown over date, legend around crown & date Center Stamp: one daler, Solff:Mint, M.K. 1660, 1661, 1662, 1663, 1664, 1667, 1668, 1669, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691,

Carl XI, copper, Mint: Avesta Corner Stamps: crown over date, legend around crown & date Center Stamp: one daler, Solff:Mint, M.K. Copper from Garpenberg 1674

Carl XI, copper, Mint: Kengls Corner Stamps: crown over date, legend around crown & date Center Stamp: one daler, Solff:Mint, AIR monogram 1675

Charles XII, copper, Mint: Kengis Corner Stamps: crown above date, legend around date & crown Center Stamp: one daler, Solff:Myt, AIR 1702

Charles XII, copper, Mint: Avesta
Corner Stamps: crown above date, legend around date & crown Center Stamp: one daler, Solff:Myt, crossed arrows 1710, 1711, 1712, 1713, 1714, 1715

Charles XII, copper, Mint: Avesta
Corner Stamps: crown above date, legend around date & crown
Center Stamp: one daler, Solff:Myt, large star
1710

Charles XII, copper, Mint: Avesta
Corner Stamps: crown above date, legend around date & crown Center Stamp: one daler, Solff:Myt, crowned B between roses
1711

Charles XII, copper, Mint: Avesta
Corner Stamps: crowned mirror C, XII monogram, date Center Stamp: one daler S.M. in diamond reeded outline 1715, 1716, 1717

Charles XII, copper, Mint: Avesta
Corner Stamps: three crowns, date Center Stamp: one daler D S in triangular reeded outline 1718

Charles XII, cannon metal, Mint: Stockholm
Corner Stamps: crown in circle reeded outline
Center Stamp: two daler, Interwoven 3 crowns, date 1715

Ulrika Eleonora, cannon metal, Mint: Avesta
Corner Stamps: three crowns, date Center Stamp: 1 D S in the corners of a reeded outline triangle with a shield in the center
1719

Ulrika Eleonora, cannon metal, Mint: Avesta
Corner Stamps: three crowns, date in circle Center Stamp: one daler, Sllf:Mynt, crossed arrows 1719, 1729

Fredrik I (Fredrick I), cannon metal, Mint: Avesta
Corner Stamps: Crowned FRS, date Center Stamp:

one daler, Sllf:Mynt, crossed arrows 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750

Fredrik I (Fredrick I), cannon metal, Mint: Ljusnedal Corner Stamps: Crowned FRS, date Center Stamp: one daler, Sllf:Mynt, monogrammed L 1746, 1749

Fredrik I (Fredrick I), cannon metal, Mint: Husa Corner Stamps: Crowned FRS, date Center Stamp: one daler, Sllf:Mynt, crowned G 1748

Adolphus Frederick, cannon metal, Mint: Avesta Corner Stamps: Crowned AFRS, date Center Stamp: one daler, Sllf:Mynt, crossed arrows 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1768

Adolphus Frederick, cannon metal, Mint: Ljusnedal Corner Stamps: Crowned AFRS, date Center Stamp: one daler, Sllf:Mynt, mirror L monogram 1753

Adolphus Frederick, cannon metal, Mint: Semian Corner Stamps: Crowned AFRS, date Center Stamp: one daler, Sllf:Mynt, crowned G Copper from Gustavsberg Mine 1752

Adolphus Frederick, cannon metal, Mint: Semian Corner Stamps: Crowned AFRS, date Center Stamp: one daler, Sllf:Mynt, crowned C Copper from Gustavsberg Mine 1752

Adolphus Frederick, cannon metal, Mint: Semian Corner Stamps: Crowned AFRS, date Center Stamp: one daler, Sllf:Mynt, crowned C Copper from Carlisberg Mine 1752

1 1/2 daler
Countermarked one daler in 1718 Additional stamp: 1 1/2 daler SM, 1718, in circle Charles XII, copper, Mint: Avesta Corner Stamps: crown above date, legend around date & crown Center Stamp: one daler, Solff:Myt, crowned B between roses Orig. dates: 1710, 1711, 1712, 1713, 1717

2 daler
Queen Christina, copper, Mint: Avesta Corner Stamps: Crown, date Center Stamp: two daler, Soliff:Mynt, M. K. 1649, 1651, 1652, 1653, 1654

Karl X Gustaf, copper, Mint: Avesta Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt 1658, 1659

Karl XI, copper, Mint: Avesta Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt, shield or rose between stars or lilies or three stars 1660, 1662, 1663, 1664, 1667, 1669, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1689, 1690, 1691

Karl XI, copper, Mint: Avesta
Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt, star between lilies Copper from Garpenberg Mine 1673, 1674

Karl XI, copper, Mint: Kenglis Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt, monogram AIR Copper from Garpenberg Mine 1693

Karl XI, copper, Mint: Kenglis
Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt, monogram AIR Copper from Garpenberg Mine 1700

Karl XI, copper, Mint: Avesta
Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt, three stars Copper from Garpenberg Mine
1702

Karl XI, copper, Mint: Avesta
Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt, crossed arrows Copper from Stora Kopparberg Mine and Ljusnarsberg Mine 1710, 1711, 1712, 1713, 1714, 1715

Karl XI, copper, Mint: Avesta
Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt, crowned E between roses Copper from Basinge Mine 1711, 1712, 1713

Karl XI, copper, Mint: Avesta
Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt, large star Copper from Garpenberg Mine
1710, 1711, 1712, 1713, 1714

Karl XI, copper, Mint: Avesta
Corner Stamps: Crowned mirrored C monogram, date Center Stamp: two daler S.M. in diamond shaped reeded edge outline Copper from Garpenberg Mine 1716, 1717

Karl XI, copper, Mint: Avesta
Corner Stamps: three crowns, date Center Stamp: 2 D S in corners of triangle with reeded outline and shield in the center Copper from Garpenberg Mine 1718

Karl XI, cannon metal, Mint: Stockholm
Corner Stamps: crown, date Center Stamp: 2 D S M, three crowns, date 1714, 1715, 1716

Ulrilka Eleonora, copper, Mint: Avesta
Corner Stamps: 3 crowns, date Center Stamp: 2 D S in corners of triangle with reeded outline and shield in center 1719

Ulrilka Eleonora, copper, Mint: Avesta
Corner Stamps: Crowned V, double E monogram, date Center Stamp: two daler Silf:mint, crossed arrows 1719, 1720

Fredrik I, copper, Mint: Avesta
Corner Stamps: Crowned FRS, date Center Stamp: two daler, Silf:mint, crossed arrows 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750

Fredrik I, copper, Mint: Ljusnedal
Corner Stamps: Crowned FRS, date Center Stamp: two daler, Silf:mint, two L monogram
1746

Fredrik I, copper, Mint: Ljusnedal
Corner Stamps: Crowned AFRS monogram, date Center Stamp: two daler, Silf:mint, two L monogram 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760

3 daler
Countermarked three daler in 1718
Additional stamp: 3 daler SM on two daler, 1718, in circle Karl XI, copper, Mint: Avesta
Corner Stamps: Crown, date, legend around crown & date Center Stamp: two daler, Solff:Mnt, crossed arrows
Copper from Stora Kopparberg Mine and Ljusnarsberg Mine Orig dates: 1710, 1711, 1712, 1713, 1714, 1715

4 Daler
Christina, copper, Mint: Avesta Corner Stamps: crown, date with legend around Center Stamp: four daler, Solff:Mnt, MK
1649, 1652, 1653

Karl Gustaf, copper, Mint: Avesta Corner Stamps: crown, date with legend around Center Stamp: four daler, Solff:Mnt, M K
1656, 1657, 1658

Karl XI, copper, Mint: Avesta
Corner Stamps: crown, date with legend around Center Stamp: four daler, Solff:Mnt, M K
1663

Charles XII, copper, Mint: Avesta
Corner Stamps: crowned mirrored C XII, date Center Stamp: four daler S M in diamond shaped reeded outline
1716, 1717

Charles XII, copper, Mint: Avesta
Corner Stamps: three crowns, date Center Stamp: 4 D S in corners of triangle with shield in center
1718

Ulrika Eleonora, copper, Mint: Avesta
Corner Stamps: three crowns, date Center Stamp: 4 D S in corners of triangle with shield in center
1719

Ulrika Eleonora, copper, Mint: Avesta Corner Stamps: crowned V over double E monogram, date Center Stamp: four daler, Silf:Mynt, crossed arrows
1719, 1720

Fredrik I, copper, Mint: Avesta Corner Stamps: crowned FRS, date Center Stamp: four daler, Silf:Mynt, crossed arrows 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746

Fredrik I, copper, Mint: Avesta
Corner Stamps: crowned AFRS monogram, date Center Stamp: split four in four daler, Silf:mynt, crossed arrows
1753, 1754

Fredrik I, copper, Mint: Avesta
Corner Stamps: crowned AFRS monogram, date Center Stamp: solid four in four daler, Silf:mynt, crossed arrows
1753, 1754, 1755, 1756, 1757, 1758, 1759, 1768 (Unique)

5 daler
Karl XI, copper, Mint: Avesta
Corner Stamps: crown, date with legend around crown & date Center Stamp: five daler, Solff:Myt, three stars
1674

8 daler
Christina, copper, Mint: Avesta
Corner Stamps: crown, date with legend around date & crown
Center Stamp: eight daler, Solff:Mnt, M K
1652, 1653

Karl X Gustaf, copper, Mint: Avesta
Corner Stamps: crown, date with legend around date & crown
Center Stamp: eight daler, Solff:Mnt, shield between roses 1656, 1657, 1658, 1659

Karl XI Gustaf, copper, Mint: Avesta
Corner Stamps: crown, date with legend around date & crown
Center Stamp: eight daler, Solff:Mnt, roses
1660, 1661, 1662, 1663

Karl XI Gustaf, copper, Mint: Avesta
Corner Stamps: crown, date with legend around date & crown Center Stamp: eight daler, Solff:Mnt, 3 stars 1681, 1682

10 daler
Christina, copper, Mint: Avesta
Corner Stamps: crown, date with legend around date & crown
Center Stamp: 10 daler, Solff:Mnt, shield
1644, 1645

PLAYING CARD MONEY



OPITZ COLLECTION
Austria playing card money

Austria, 1920
The City of Steyregg issued money on the backs of playing cards in denominations of 10, 20, 30, 40, 50, 80, and 90 heller. Only four designs were used on the reverses: a castle, a church, a village and a factory.







QUEBEC MUSEUM COLLECTION

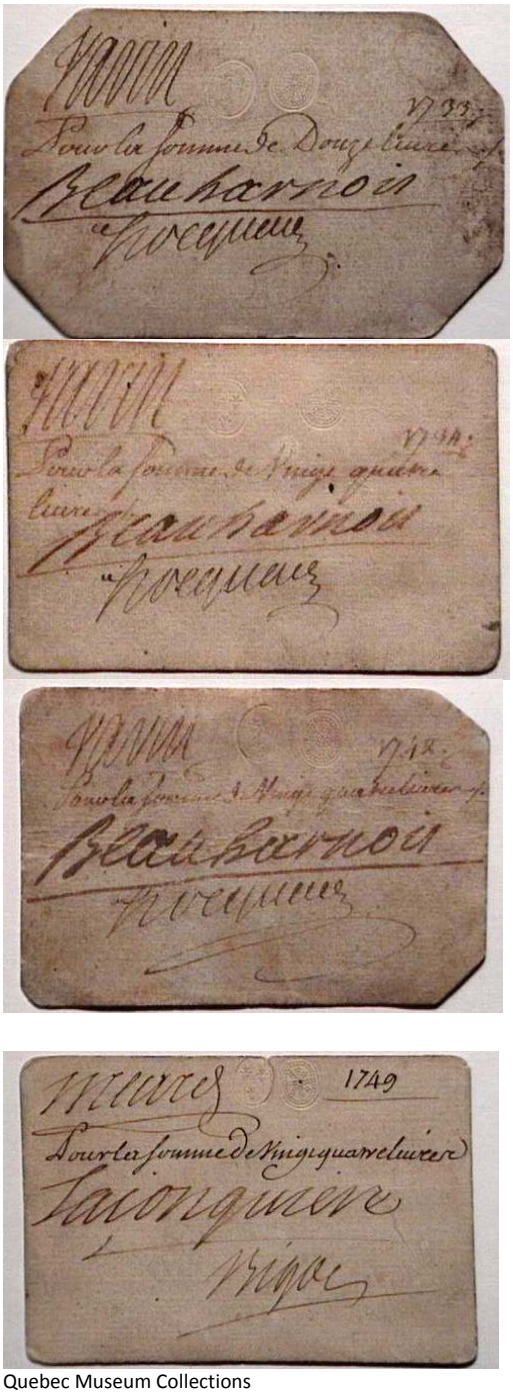








QUEBEC MUSEUM COLLECTION



Quebec Museum Collections

Canada, Nova Scotia, French Louisiana, 1685 - 1763
Prior to 1685 the French government advanced funds six months in advance to meet government and military expenses in Canada. For some reason the practice was changed in 1685, and no funds were received until September 1685, instead of in January, 1685. First the Intendants used their own private funds, but by April the money ran out. In June 1685, the King's Intendant (De Meulles) started to issue money on playing cards because there was no other suitable paper. The cards had the denomination on them as well as the signature of the Intendant, De Meulles, and his own seal with his own wax and the signature of the clerk of the treasury (according to McLachlan). Later issues were also signed by the governor. When the ship arrived in September with the money, all the playing card money was redeemed. It is not known for certain, but it is believed the Intendant was forced to issue more money again in 1686 as well as in 1690 and every year thereafter to 1719. Each year all the cards were redeemed. By 1706, the French financial difficulties did not allow all the cards to be redeemed. In 1709 there were cards from 1703, 1705, 1707, and 1708 still unpaid. After 1708 the cards were paid in French paper money, which the public had already discounted. In 1702 there were only 120,000 livres in card money, but by 1714, because of the lack of French funds, there were more than 2,000,000 livres in cards. A complete set of the 1714 issue consisting of four, six, 12, 20, 40, 50, 100 livres, as well as 10, 15 and 20 sols, has been preserved in the archives of the Department of Marine in Paris, according to McLachlan. This increase in card money with no means of conversion to silver or gold caused inflation to increase prices by fourfold between 1709 and 1712. The playing card money did not, however, depreciate as fast as the French money. The playing card money was finally all redeemed at one-half the face value and burned by 1720. After that time the card money was declared worthless. So complete was the redemption that none of the cards remained, and the country had no currency. In 1728 the merchants in Canada petitioned the colonial authorities to again issue playing card money to increase the supply of money in Canada. In 1729 the King of France issued a royal ordinance to reestablish playing card money. They were written on the plain back of white cardboard. The King authorized an issue of 400,000 livres of card money. Thousands of notes were issued but few survived as most notes were redeemed and burned. The denominations of the cards were seven sols six deniers, 15 and 30 sols, and three, six, 12, and 24 livres. There were 22 issues of card money with the later cards being on plain white cards instead of playing cards. During the period of peace until 1744, the card money was used and

considered as excellent credit and was as good as gold or silver. At this time, 250,000 livres of bills of exchange could be drawn, but 400,000 were actually issued. When the Intendant questioned this practice, he was told this is the same practice the banks have been doing for centuries. In 1741 there were 600,000 livres of card money issued but only 200,000 in circulation. The remainder was being hoarded. In 1742 the total issue was 720,000 livres, and in 1749 it was raised to 1,000,000 livres. The amount of "orders" or "army-made" money constantly increased so that by 1747 there were 55,000 livres of cards and 2,669,000 livres of "orders." From 1755 on, the issues of paper money "orders" and bills of exchange on France increased due to the war between England and France. After peace was declared in 1763, the cards were redeemed at one quarter of their face value in coins. British subjects holding card money were paid in full.

In summary, playing card money circulated in Canada in 1685 and 1686. From 1690 to 1720, blank card money circulated from 1730 to 1763, a total of 65 years. During that period, no less than 22 issues, valued at many millions of dollars were issued. Examples of cards issued under the ordinances of 1729 (issued in 1729 and 1730), 1733 (issued in 1733, 1735, 1738, and 1739), 1742 (issued in 1742 and 1747), and 1749 (issued in 1749, 1752, and 1757) are known to exist, according to McLachlan. They are of seven, 15, and 30 sols and three, six, 12, and 24 livres. The record of playing card money was very good, as it broke down only twice during that period, and both times were during periods of warfare. Because there were stiff penalties for not turning in old cards when a new issue came out, there is not a single specimen of any of the first eight issues known to exist. Each card gave its value and was signed and sealed in wax by the Intendant and countersigned by the Clerk of the Treasury. Later issues also had the governor's signature. Playing card money was also used in the war between France and England. France decided to use the playing card money instead of sending coins to Canada to prevent losing money if the English won. McLachlan believed that the card money was used in most of the western posts controlled by the French at Detroit, Fort Duquesne, and possibly at St. Louis and Louisiana. By 1763 the intendant had issued more than 80,000,000 livres of playing card money worth $14,000,000. Major Sheldon Carroll stated in 1967 that there were only 50 genuine specimens of card money in existence. (See Neufeld, p.9-p.23)(See McLachlan) Very rare

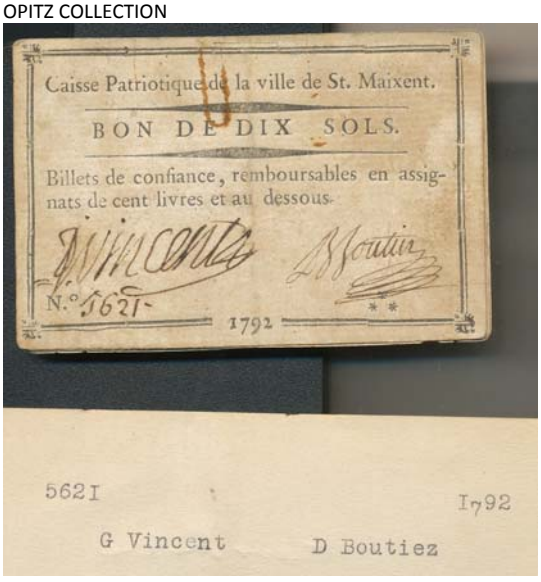
France, 1791 - 1792



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

French playing card money



OPITZ COLLECTION



German States/Hesse-Cassel
N.D., Gold Ducat, Craig N.L.
Portrait: Carl

As Above
1737, Gold Ducat, Craig N.L.

As Above
1725 Gold Ducat, Craig N.L.
Portrait: Carl

Card: Six of Hearts

OPITZ COLLECTION



German States/Char Pfalz
1735, 5 Krevzer, Craig N.L.

German States/Wurttemberg
1735, 30 Kreutzer, Craig N.L.
Portrait: Carol Alexander

Card: Seven of Hearts

OPITZ COLLECTION



German States/Char Pfalz
1735, 5 Krevzer, Craig N.L.

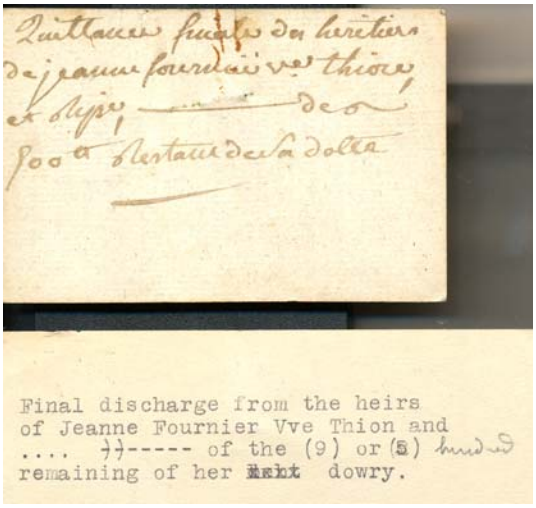
German States/Wurttemberg
1735, 30 Kreutzer, Craig N.L.
Portrait: Carol Alexander

Card: Seven of Hearts

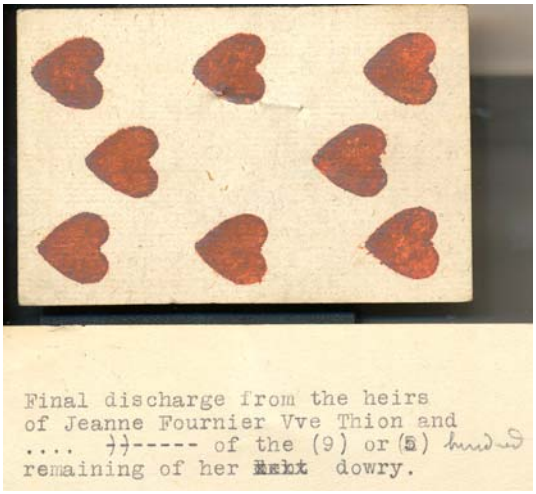
OPITZ COLLECTION

Coin impressions of coins (some not known today)

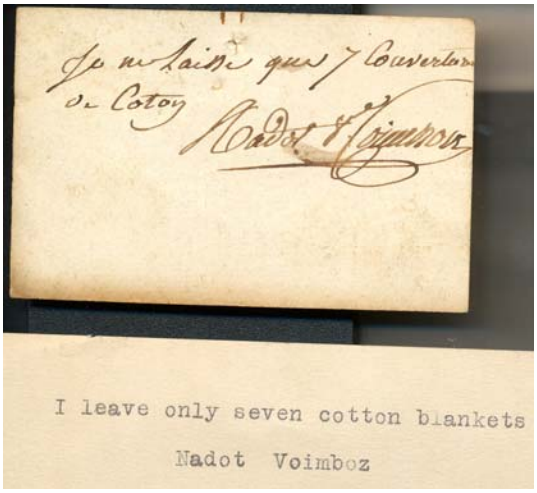
France 1790-1702
Called Billet de Confiance, they were issued by a body called Societe Patriotique which later changed its name to Caisse Patriotique, also known as Association Patriotique. They were issued in denominations of three, five, six, 10, 12, 15, 20, 30 sols and three livres. The printed notes were hand-numbered and hand-signed, and often a counter-signature appeared on the front of the card as a ratification.



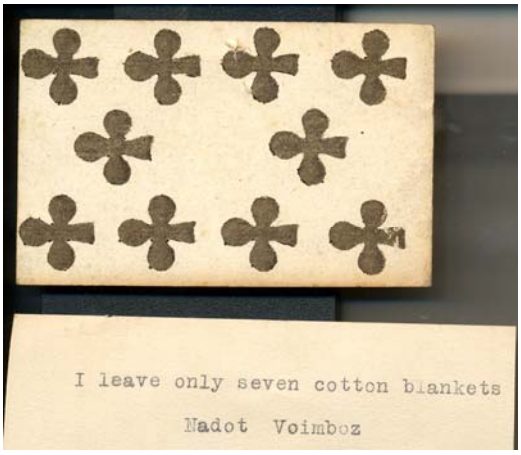
OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



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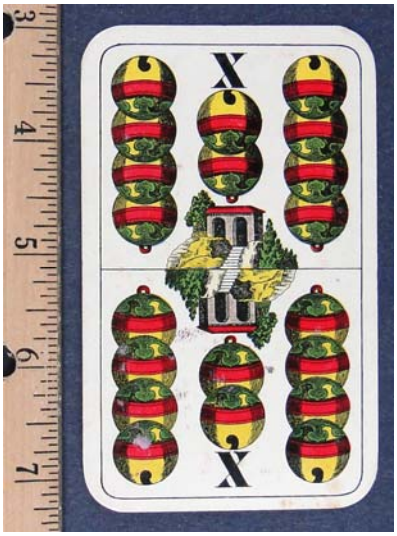
France - Blank playing cards
In the 17th and 18th centuries in France and Germany, the blank backs of playing cards were used to write IOUs and other payments and they served as a form of notification of payment. I have some that are “good for” and some that tell someone to pay the bearer a certain amount or give a certain item. (See Beresiner) - Put pics of these from my collection



Germany, 1922
Gustav Habeck issued money on backs of colored packs of playing cards and always divided the backs into 4 parts. There are four denominations: five, 10, 25, and 50 pfennigs. German playing cards, eight different colored packs are known In 1914, with the outbreak of WW1 playing cards money was issued in Lopischewo, near Ritschenwalde (Posem, now Poland) by the local estate or administration. They were 50 pfennigs and 1, 3, and 5 marks. (See Beresiner)



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Germany, 1921
"Germany Steyregg playing card money. Complete packs were converted into notgeld issues by attaching the denominations on the back of the cards. The castle design had 10 and 50 heller denominations, the church design had 20 and 50 heller denominations, the village had 30 and 80 heller denominations and the factory design had 40 and 90 heller denominations. A second collector series was issued with a total of only 50 sets. They were issued on March 31, 1921 by the Municipality of Reichental." According to Beresiner, Playing Cards.

Germany, 1947
"In 1947 privately issued playing card money was made by Arthur Schulze at Leipzig-Reudnitz. The only known specimens of these cards are in the Munich based Hypo-Bank collection" according to Beresiner, Playing Cards.

Surinam, 1761- 1828
They were issued by the Governor during shortages of small coins. The denomination was recognizable by the size of the government seal embossed on the card. They had a hand-written serial number and signature.


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Andana


OPITZ COLLECTION
Mbakina


OPITZ COLLECTION
Mbarake


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POATA
This shell ring was made from the giant clam, Tridacna gigas. Poata is the generic term for most types of Solomon Islands shell rings. There are three types of poata.

1. Mbakiha - It has a yellow to red streak and has highly lustrous polish. When it was worn as a necklace it was bound and fringed with opossum or flying fox teeth.

2. Poata - A plain white ring well polished. It is a plain white shell ring less well-polished than the mbakiha with a rectangular cross-section and no yellow to red streak along one side often where the ring dips down.

3. Mbarake - The natural contour of the shell distorts the shape of the ring. It is the oldest form of ring and is rough. It generally is larger than the other rings. An extension to a fourth level to this class would be the hokata. It is an associated form. It is a smooth thin ring. It was often called “small change.” Large numbers were given to prostitutes who were brought to the manufacturing centers by their owners.

Other rings are as follows:
Umbu - A poata of large dimension.
Andana - A poata which is notched, but not enough to be a mbarake.
Hinuili - A small ring from a trochus or conus shell.
Pangusia, Mbarava, Porobatuna - Three further forms of clamshell object sometimes based on the ring form, but often carved with a high degree of elaboration.

Poata was used as money in payment to have a man killed, to repay a blood debt, to purchase alliances of nearby villages, to buy canoes and slaves, and to intercede with the ancestors so that they would bring success in future ventures. A good quality ring was worth a life. The older and more valuable poata were worth a head, a very good pig, or a middling youth, according to Quiggin (p. 123). The rings were worn only by chiefs. Some rings have a native fiber wrapped around 1/3 of the ring and fiber to form a necklace from the ends of the wrapping. Many items in the general area were traded for clam shell rings. The ring was then worn as a necklace. One ring was worth 500 - 1000 pounds of sago. The rings were traded for many items, depending on the island. In Choiseul Island it was kesa and slaves; in Isabel it was slaves, turtle and dyed bark cloth; in Simbo it was girls, necklaces, and megapode eggs; in Kusaghe it was shields; in Ghizo it was greenstone; and in most of these islands canoes, armbands, and nali nuts were also traded. After the missions were established and warfare and head-hunting were eradicated, the use of these shell rings stopped. Roviana and Marovo seem to have been the main manufacturing centers for these rings. Originally the fiber from a bush creeper was used to cut the ring, but later metal wire was used, which greatly reduced the time necessary to make a ring. (See Miller p. 289-295) (See Quiggin p. 122-123) Thomas in Entangled Objects p. 47 states, “In the Solomons around 1928 there existed relatively standardized values as follows: 1 pig = 4 to 6 poata, 1 shield = 1 mbakiha = 20 mbumau, 1 canoe = 1 poata per rib, 19 eggs = 1 arm ring, 5 olu of nuts = 1 arm ring, a basket of taro = 1 arm ring, 1 bunch of areca = 1 stick of tobacco, 1 small child in Choiseul = 20 poata, or 1 shield, 2 mbakia & 18 poata, this was considered expensive.”
Not being produced in 1985, a single am fat resulted from a laborious process estimated to require six months to complete. There were only a few shell manufacturers in 1933 and they were commissioned to make am fat. Their patrons supplied then with daily food during the process of

manufacture and presented them a large pig at a feast upon completion of the disc. It was made by roughly trimming a valve of a giant clam (Tridacna gigas) into discoid shape with the aid of a piece of water washed basalt held in the hand. Then the surfaces were flattened by rubbing the shell back and forth across a flat volcanic rock sprinkled with gritty volcanic sand. The finishing was done by rubbing with a hand held piece of basalt. Piercing the shell to create a hole involved rubbing the center of the disc in a circular movement around the top of a conically topped rod of basalt firmly set in the ground. Similar rods of larger size allowed the diameter of the hole to increase. The manufacturer incised grooves (an dodo) with a sharp stone knife (an taltales) around the edge of the disc.

Am fat come in an assortment of sizes and shapes. One type of am fat called am fat mil, consists of tubes of varying length with thin bands incised around the outside. Long tubes with as many as 25 bands are called puk sil. Shorter tubes are called an malmal. Am fat mil are very scarce and are heirlooms. The second type is called tintol. Tintol refers to sinble-grooved disc of varying diameter and breath. Medium sized tintol are the standard tokens of marriage and mortuary exchanges. Smaller verities are called kisi na witi or penis rings. They are not used in exchanges. Larger verities of tintol are rarer and more desirable then medium-sized tintol. White, perfectly formed, large specimens were called am fat tengteng ("am fat cries") They are seldom circulated. The largest variety of tintol, called warantang, never circulate. (See Foster)

In the Duke of York group the domestic type of money made is pele. The medium of exchange used in this area is tabu, also called diwarra here. Pele is only a valued item. The discs are 4 millimeters in diameter. All discs of similar color are strung together. Violet color strings are called kalakalang. Whitish color strings are called piir or mui. Reddish-orange strings are called biga. The biga have a higher value than the kalakalang and piir which have the same value.
(See Parkinson)

POKONO
New Ireland
On New Ireland nassa shells are strung on a strip of rattan and spliced together to form a strip 2,000 feet long. It is called a pokono. It contains 320 shells. A pig was worth 7 to 10 pokono and a canoe up to 50 pokonos. (See Lewis, The Melanesians, P. 149)

POLAR BEAR TEETH - See Bear Teeth



INTERNET

POLI
Papua New Guinea
Very fine woven poli was traditional nassa shells attached to coconut fiber in a design. Used in Kabwum Valley, Morobe Province as money.

POLYCHROME BEADS - See Beads

PONY BEADS - See Beads



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PORCELAIN COINS
Japan, 1945
Clay and feldspar were used to make porcelain coins called toka. The one sen piece was chocolate or red. The five and 10 sen were dark reddish brown. They were never issued for circulation. They were only made during the waning months of World War II due to a shortage of all metals. They are not odd & curious money, but are included in many collections. All white pieces are patterns. “In January 1944, the Mint began thinking about using something other than metal for coins. The color of the 1 sen toka is chocolate, but some red were issued in Artica. The 5 and 10 sen toka are dark reddish brown. Some white, black and different shades of red and brown do exist which were not intended for circulation. At least 51 Japanese toka pieces are known to exist and as many as 92 different have been reported. The coins were baked to 1,250 degrees. Because of technical manufacturing problems and a major air raid on Osaka mass production of toka to be used for circulation was not began until July, 1945. When the war ended on August 15, 1945 the following totals had been produced. Kyoto: 1 and 10 sen (total both) 3,000,000 coins. Seto: 1 and 5 sen (total both) 2,000,000 coins. And Arita: 1 sen 1,000,000 coins. These coins were never released, some 1 sen toka circulated for one day in Osaka. Only a few toka escaped destruction and are now in the hands of collectors.” (See Norris)


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Germany, after World War 1,1920-1924.
Germany issued hundreds of porcelain pieces in varied sizes, thicknesses, colors, and denominations. Most were made at the Meissen porcelain plant. The crossed sword design is the trademark of the Meissen plant.
Some pieces have gold edges and gold or painted designs on them. The Hohr Central Pottery Works near Coblenz also made some pieces. Most of them are rough with large, thick devices and many have a shiny glazed finish. Saxony coins of 1920 and 1921 are the most familiar to collectors. (See Sigler p. 26) They are not odd & curious money, but are included in many collections.



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Siam Porcelain - fakes
Siam (Thailand) 1760 - 1875
Most Siam pieces are white porcelain. There are many shapes, including circular, star, flower, pillow, fan, kite, bird, peach, squid, scroll, diamond, oval, gourd, fish, butterfly, leaf, rectangle, five-sided, six-sided, seven- sided, eight-pointed star, and scalloped. The designs on the tokens include plants as well as tigers, cats, horses, bats, fish, rabbits, frogs, crabs, lizards, shrimp, butterflies, deer, spiders, dragons, elephants, monkeys, chickens, peacocks, birds, and many zodiacal animals. Humans including Queen Victoria, Buddha, a Thai queen, and King Chulalongkorn are also pictured on the tokens. They were made in China for use by the Chinese in private gambling houses in Sia, but were also used in the surrounding area as small change. The gambling houses were “tax farms” where every one year, or some say every three years, the government accepted bids for the right to operate the gambling monopoly for the next period. There were between 500 and 1,000 different firms, called hongs, that issued tokens. In many cases the hongs would issue new counters and give holders of the obsolete counters only 48 hours to exchange the old ones for new ones. A special clay token, made in the 1760s, is believed to be the first token made. In 1875 the government prohibited the circulation of the tokens to facilitate the circulation of the government’s new flat metallic coinage. (See Smith p. 61) In 1907 the government prohibited gambling everywhere except Bangkok, and in 1917 it was prohibited there also. To reduce counterfeiting, issues were recalled frequently, and new pieces were issued to replace them. More than 10,000 different varieties are known. They were issued in the following denominations:
1 solot
1 att
1 py
2 pies
1 upto
1 faung
1 salung
2 salung
The inscriptions were usually in blue or black, while the red inscriptions are uncommon, and most green are rare. It is believed that between 2,000 and 6,000 pieces of each design were minted. The tokens are also known in ivory, gold, silver, and sealing wax. Other series are in brass- bronze, iron, lead, stoneware, and glass. The mother of pearl tokens are not from Siam, as is commonly believed, but are from China for use as gambling chips in America and Europe from as far back as the 1700s. There are many modern fakes. Many of the modern fakes have no glazing on the back of the token. Instead there is incising in various patterns. Some also have dabs of blue on the front under the glazing, but the blue does not follow the outline of the figure like the original tokens do. These tokens are found in Thailand where they are sold to tourists because the original tokens were taken to the United States many years ago. Original tokens have recently been sent from the United States to Thailand, where they are worth more than in the United States. (See Ramsden) (See Mitchiner p.379-382) See Dog Teeth Money - porcelain

PORCUPINE QUILLS
Sioux Indians
The quills were used in barter from tribe to tribe. They were a popular exchange item and used to decorate belts, clothing, etc. (See Quiggin p. 310)


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PORPOISE TEETH

Kwaio of East Central Malaita, Solomon Islands

Porpoise teeth are used throughout the Solomons and are used in bride price as well as in payments to burial parties at mortuary feasts. They were also used as small change before cash became dominant. Dolphin or porpoise teeth are commonly called lifa l'a or fish teeth. The whole community participated in a drive with about 100 dolphins caught on each drive. Each dolphin provides about 120 teeth. There are four types of porpoise teeth in Kwaio. They are lobo, unaburu, nenenene, and rii. The lobo teeth are the rarest. In the Lau Lagoon area to the north of Malaita. great porpoise drives were held to obtain the teeth. The teeth were also exchanged for shell money. The teeth were used in ear ornaments. The Ba'o was made by cutting a thin piece of turtle-shell into a ring with a wide base in which designs were cut and holes were drilled from which to hang the teeth. The kwari 'inari was a more elaborate ear ornament made by inlaying the shell of nari (canarium almond nut) with designs of mother of pearl. About 100-250 porpoise teeth were hung from short strings of white shell beads. One nut shell was attached on the outer side of the ear, and another nut shell was attached on the inner side of the ear. A small stick was inserted through the ear and the two shell nuts to hold them to the ear lobe. Nose pins consisted of rii or nenenene porpoise teeth inserted in the nose with the tip of the tooth pointing out. Six nenenene stuck in the nose in a line are called baru'ilaa. A ring of porpoise teeth is called 'waloi'a. It is used to decorate bows, plaited combs, war clubs, and for protection against sorcery. The biru neck bands and head bands were made by weaving from 200 to 1,000 unaburu teeth into a strip of tatai vine. These were used both as a body ornament and as a type of money. A biru with 1,000 teeth is called to'onilobo or i'a'afu. One porpoise tooth would purchase one bundle, cut rolled, and tied. (See Bundles) Ten teeth would also hire a big overseas canoe. On Sa'a, Solomons, a unit of 200 porpoise teeth was one of 10 monies used for bride price. Another unit was 40 dog teeth. Seven or eight shell monies also was part of the price.

In 1933, 50 porpoise teeth were worth five shillings. The teeth were also used as bride price, for ceremonial payments and in the purchase of pigs. The groom's mother produces one fathom of shell money and combines it with 1,000 porpoise teeth and some bark cloth as a present for the bride's mother. This bundle is called a "bundle of cloth" according to Ivens - 1930. The bride price for a widow was one shell money and 100 porpoise teeth. The bride price was two or three shell monies and 200 or 300 porpoise teeth in 1930. The teeth usually come from Mwanasike. At one time 100 porpoise teeth consisted of a unit. Each porpoise has about 150 teeth. There are three different sizes of teeth used as currency. The small size is called raa, the medium size is called una bubu, and the large size is called robo. The small size is used for body ornamentation. The medium size is used for bride price and as part of blood money. The large size is used to hire canoes, to pay wages, and all other purchases. In the past the porpoise came from the North Mala area. In the 1930s the teeth were imported from some of the Micronesian Islands. In 1968, porpoise teeth were worth one Australian shilling each. A quanaiga was a unit of four porpoise teeth. When visiting the Solomon Islands in 1995 I saw porpoise teeth used in bride price. On that visit our taxi driver explained that bride price was still used to purchase wives. He further explained that the purchase of the wife was to validate the marriage. We purchase a marriage license to get married they pay bride price. They do not have a marriage license to make the union official. With the bride price the two families are united through the marriage. In this case the bride price is not an economic purchase of the wife like in some other societies. It only validates the marriage. (See Ivens - 1930) (See Akin, Traditional Money Association Newsletter. Vol. 2 Number 1.
Malaita, Solomon Islands

The teeth are worth one shilling each and 50 teeth for $6 Australian. The bride price was negotiated in porpoise teeth and shell money. On Asi Island, Solomon Islands porpoise teeth were the most valuable form of currency. All freshly taken porpoise teeth belonged to the chief for distribution as he saw fit for services rendered. The price of a virgin bride in 1875 was 6 shell monies and 1000 porpoise teeth. A big healthy pig was worth 700 porpoise teeth. A well-built canoe was worth 400 porpoise teeth. One shell money was 6 feet string of shell disks. One porpoise would give 200 teeth. See Holthouse

In the April 30, Wall Street Journal Titled "In Solomon Islands Dolphin Teeth Money Favored Over Dollars." I quote the article in full
"Forget the euro and the yen. In this South Pacific archipelago, people are pouring their savings into another appreciating currency: dolphin teeth. Shaped like miniature ivory jalapeños, the teeth of spinner dolphins have facilitated commerce in parts of the Solomon Islands for centuries. This traditional currency is gaining in prominence now after years of ethnic strife that have undermined the country's economy and rekindled attachment to ancient customs.

Over the past year, one spinner tooth has soared in price to about two Solomon Islands dollars (26 U.S. cents), from as little as 50 Solomon Islands cents. The official currency, pegged to a global currency basket dominated by the U.S. dollar, has remained relatively stable in the period.

Even Rick Houenipwela, the governor of the Central Bank of the Solomon Islands, says he is an investor in teeth, having purchased a "huge amount" a few years ago. "Dolphin teeth are like gold," Mr. Houenipwela says. "You keep them as a store of wealth -- just as if you'd put money in a bank."

Few Solomon Islanders share Western humane sensibilities about the dolphins. Hundreds of animals are killed at a time in regular hunts, usually off the large island of Malaita. Dolphin flesh provides protein for the villagers. The teeth are used like cash to buy local produce. Fifty teeth will purchase a pig; a handful are enough for some yams and cassava.

The rising value of dolphin teeth, Mr. Houenipwela says, is explained in part by the need to heal the wounds of the country's ethnic conflict. According to local custom, tribal disputes over lost lives or property can often be settled by paying compensation -- in teeth rather than dollars.

Another reason, Mr. Houenipwela says, is the rapidly growing population of young men who need dolphin teeth for buying brides -- the biggest financial transaction in many Malaita islanders' lives. Teeth are the currency of choice for this payment: one healthy bride costs at least 1,000 teeth. That necessitates the killing of dozens of dolphins. Local spinner dolphins yield more than 20 teeth, each about an inch long.

While originally restricted to Malaita, the tooth frenzy has spread all over this former British protectorate of 500,000 people, Mr. Houenipwela says.

As the demand for dolphin teeth has increased, the supply can't keep up, he laments: "People want more teeth, and it's not that easy to get dolphins. It's a very tiring job."

The tradition has deep roots. Dolphin teeth and other animal products were used as currency in the Solomon Islands and other parts of Melanesia long before European colonizers arrived here in the late 19th century.

An exhibit of traditional money in the central bank's lobby displays the now-worthless garlands of dog teeth. Curled pig tusks have played a similar role in the neighboring nation of Vanuatu and parts of Papua New Guinea. Whale, rather than dolphin, teeth were collected in Fiji. While the use of these traditional currencies is dying off elsewhere in the region, there is no sign of the boom in dolphin teeth abating here. Mr. Houenipwela, the central bank governor, says that some entrepreneurs have recently asked him for permission to establish a bank that would take deposits in teeth.

Guadalcanal

Porpoise teeth and dog teeth plus 40 strings of ndovu shell money was the fine for seducing a single girl. Her bride price was also reduced.

POSTAGE STAMP MONEY - See Stamp Money



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Author's wife, Karen, at Aibom on the Sepik River buying a pot. (Above)

POT MONEY
Papua New Guinea
Pots were used as money in many areas of the area. This pot is from Aibom. The kula ring also had pots as some of its trade items.

POTATO MASHER - See Ensuba

POTLATCH SHIELD - See Shield Money



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Potlatch shield



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Copper potlatch shield pieces

POTLATCH

The potlatch was a fundamentally hostile gift-giving ceremony of the Canadian Northwest Indians. Its primary purpose was the repeated and public reaffirmation and validation of both the horizontal lineage system and the vertical hierarchy of rank. Potlatches were occasions for passing on inheritance and ceremonial wealth to oncoming generations. It was economic to the extent that it transferred material goods, and the recipient was obligated to return the gift at some future date. Most kinds of potlatches, items used, and item values varied by tribe and period of time.

The potlatch existed in the context of a large surplus economy. The surplus food supply was transformed into potlatch goods, and reserves of food were expended in potlatching, marriage gifts, and other ceremonies. The potlatch ceremony consisted of three main parts: (1) the feast, (2) the dances, songs, and theatricals, and (3) the presentation of the ceremonial gifts. The preparations for a potlatch could take many years. They had to compose songs, teach them to the singers, rehearse dances, commission carvings, plan speeches, and obtain the gifts to be given

away at the ceremony. A person's rank determined the order of everything from the distribution of the gifts to the seating of the guests. When the position of chief is passed to a successor, the potlatch serves to validate the successor as the legitimate heir. The lineage chief, therefore, invited other lineage chiefs with their linear relatives to a feast which lasted several days and where the guests were assigned seats strictly in accordance with their social positions. A potlatch has been described as a congregation of people, ceremoniously and often individually invited to witness a demonstration of family proration. Normally the entire kin or local group acts as host to the visitors.

A father or matrilineal uncle would hold potlatches at regular intervals during a childhood to confirm the legitimacy of the child's future rank. The naming of a child, the acquisition of a traditional family name, a girl's first menses, marriage, the redemption of the bridal payment, and the completion of house building were all points in a life when a potlatch would be held by some of the tribes. Also, death with the raising of a memorial pole and the assumption by a relative of the name and position of the deceased was a time for a potlatch. Sometimes potlatches were given just because the local clan felt rich enough to do so. All people other than slaves could participate. Women and children freely participated. By strict custom the potlatch lasted four days. The first day was for speech-making by both sides, feasting and dancing. The feast started with large bowls of water being passed around for the people to wash their hands. Then dried salmon was served, with the highest-ranking visitor receiving the first dish. Then various kinds of seaweed were served, followed by boiled clams, sea urchins, mussels, salmonberry stalks, and berries. The whole meal took three to five hours. The food was always cooked, never raw. The second day was used for the visitors to perform dances for the hosts. The third day was for theatricals and contests, such as eating. The main contest was fish-oil eating. The fourth day was for making presentations of goods. At this time the coppers, slaves, blankets, and money were given. Some tribes had potlatches at more frequent intervals than other tribes. The Kwakiiutl and the Bella Colla held frequent potlatches. Native tradition says that the Quinault held their first potlatch around 1800. The Haida had five principal forms of potlatch: house- building, totem pole, funeral, vengeance, and face- saving. The house-building was the most important type. The totem pole potlatch was used to raise a totem pole and tattoo the children. The amount of property given away depended on the type of potlatch. For example, the totem potlatch requires only one half as much property as the house-building potlatch. The vengeance potlatch was given by a high-ranking person who had been insulted or whose honor had been injured. The injured party then destroyed property such as killing a slave or cutting up a copper. The party causing the injury then must destroy the same amount of property. If he did, the matter was settled. The Haida had two main types of potlatches: the house-building potlatch and the funeral potlatch. The Nootka had their potlatches mainly to honor children and individuals. The Tsimshian had potlatches to honor one's father's lineage.

At a time before access to European goods, one recorded potlatch distributed 50 seals, 10 sea otter blankets, 25 martin blankets, 20 black bear blankets, and some slaves. At another later potlatch a chief gave away 100 muskets, 400 yards of cloth, 20 casks of powder, 100 looking glasses, and many other items. Much of the goods given at a potlatch were valued as wealth rather than for their usefulness. Blankets came into popularity as potlatch goods when the sea otter and bearskin robes formerly used were traded to ships. In 1895, silver bracelets, brass bracelets, calico, kettles, abalone shells, and wash basins were given away. The interest rates on potlatch loans could vary. For under six months it normally ran 20 percent. For six months it was 40 percent. The normal rate for one year was 100 percent, but could go as high as 233 percent for a borrower with poor credit. The majority of the goods distributed were treasure items for the most part and were mainly used to confer prestige rather than for consumption. Even the practical items were given in quantities out of proportion to their practical use. Some anthropologists feel that the loan and its high interest was not a part of the actual potlatch but

was preliminary to it to accumulate the amounts necessary for the actual potlatch. The goal was to publicly dispose of wealth and not to merely acquire and accumulate items. Men, women and children could freely participate in the potlatch. Only slaves were excluded. The giving of a potlatch was merely to establish position; it did not validate position. Position could only be validated by other members of society. It depended on the good-will the claimant was able to establish among other members of society. The Kwakiiutl potlatch was based on credit. There never were enough potlatch items in the Kwakiiutl tribe area to cover all the transactions in the potlatch.

Coppers played a prominent part in the potlatches of the Southern Kwakiiutl, while the Lekwiltok Kwakiiutl primarily used canoes and only later changed to coppers. A major potlatch was one involving guests from another tribe as well as the home tribe. A minor potlatch was one involving only guests from the local tribe. A major potlatch called the Khatashi (to raise the dead) was only given by very wealthy chiefs, and one has not been given since 1828. When invitations were given they did not specify the persons, but it was understood that the invitation included wives and children. A potlatch canceled old debts and created new credits. Only the potlatches given by one's parents determined one's position; a potlatch given by you would only affect the status of your children. One writer has said the potlatch is an example of conspicuous consumption.

Some of the tribes that participated in the potlatch were: Kwakiiutl, Niska, Haida, Tlingit, Bella Coola, Salish, Chinook, Tsimshian, Stikine, Tongass, Nuuchahnulthaht, Quinault, and Upper Skagit.

Potlatch Articles

Coppers, blankets, canoes, slaves, and abalone shell ornaments were the most important articles in the potlatch. The Tlingit also used moose and caribou hide shirts, trousers and moccasins. Modern potlatches use money and other items as discussed later.

Changes in Potlatch

The Kwakiiutl had their first contact with Europeans in 1792. A change came to the potlatch when the flow of European goods increased, and the goods did not go primarily to the established chiefs and other heads. Then a social upheaval occurred when small-pox and measles reduced the Indian population in some villages to as little as 10 percent of the original population. Because there was a lack of appropriate heirs, conflicts arose over the assumption of hereditary rights. The newly wealthy men then tried to show their new found wealth, and the traditional way of doing this was with the potlatch. At this time the competition started to take the form of destroying property such as slaves, coppers, canoes, and blankets. This was a so-called rivalry potlatch. Prior to 1849, potlatches were not the big ceremony they were later. The Canadian government used the rivalry potlatch as a reason to outlaw all potlatches. The great wealth from the fur trade made possible larger and more frequent potlatches. Until 1849 the Kwakiiutl used native blankets, but these were replaced by the Hudson's Bay Company's woolen ones. Now, Pendleton Company woolens are used. Once a trading post came to an area, the frequency and size of the potlatch increased.

After whiskey was introduced to the Indians, some potlatches often deteriorated into drunken orgies with the whole affair ending in a fight.

One chief thought he was insulted by another tribe. Rather than raid the other village and have trouble with the Canadian government, he told his tribe to have a potlatch with the other tribe and destroy them with property. They killed a large number of sea otters and at the potlatch slashed the skins and threw the pelts overboard. When the other side did the same and ran out of hides before the first chief did, the first chief avenged the insult.

Most potlatches were planned for and preparations started many years before the actual potlatch was held. One chief started to prepare for the announcement of his daughter's puberty, and therefore her readiness for marriage, shortly after her birth.

Among the Kwakiiutl the rank of "eagle," which was a position belonging to some head chiefs, was also allowed for some whose wealth and liberality gave them a status that was inappropriate with their heredity.

At later potlatches, blankets and cloth were torn instead of killing slaves. Also, slaves were freed from their slavery in some instances. This was really the destruction of wealth, as the slaves were considered wealth. By making them free, the slave owner lost wealth that was not in turn given to another potlatch recipient. To acquire the goods needed for the potlatch, many women turned to prostitution to earn enough money for a large potlatch. In 1906 a number of girls were sold for $300 to $1,200 each. In some cases they were used as prostitutes. The Indians stated that the potlatch was a "method that we have of showing our good-will toward one another, and we believe that it is our just right as much as it is the right of our white brethren to make presents to each other." The Kwakiiutl thought of the potlatch as a way to fight with property instead of weapons. Potlatches were a planned campaign against
the enemy. The Kwakiiutl were encouraged by the cheap goods from the traders. The Indians' own people could not produce the quantity of goods the later potlatches required. The size of the potlatch increased over the years from 1849 to 1936. Prior to 1849 the largest potlatch was valued at 320 blankets. By 1890 that number was 18,000 blankets, and in 1936 the number was 33,000 blankets. It is true, however, that the early potlatches were valued in mountain goat hair blankets, while later ones were valued in modern woolen blankets. Trade took the form of exchanging food for wealth, such as slaves, canoes, and blankets, which were then given away at the potlatch for prestige.

Canadian Government Laws

In 1885 the Canadian government outlawed the potlatch because it felt the ruinous gift-giving ceremony was destroying too many of the goods that the Indians needed to prosper. It was also said that at some ceremonies of initiation, "dog-eating" rites and the taking of bites from arms and chests of witnesses and a corpse was done. There is no conclusive evidence of the flesh actually being ingested, however. The conflict of the natives and the Canadian government was a clash of values. The natives considered their potlatch a time-honored and beneficial institution that did no harm. The banning of the potlatch tore away most of the traditional social fabric of the Northwest Coast Indians. The government had difficulty enforcing the potlatch laws and as early as 1886 there were complaints about lack of enforcement. Many tribes decided to continue the potlatch even if it was against the law. The 1895 amendment instructed the agents to use "great circumspection, exhausting every means of bringing the Indians to abandon the custom, through moral session, before instituting prosecution." The Indians did not stop the potlatch with the passing of the Canadian law. The potlatches were primarily done in secret, and in the early 1920s the potlatches were greatly reduced and to a large extent faded away. In 1951 the Canadian government changed the law to again allow potlatches. They did that simply by omitting the Potlatch Law from new legislation. Since that time, potlatches have grown larger and more elaborate as the years go by.

One of the Largest Potlatches

In 1922 at Village Island, Emma Cranmer held a "repurchase" followed by a distribution by Dan Cranmer of the goods received from his wife and her family as well as some of his own items. He first repaid earlier loans with a copper changing hands several times. He then paid out 24 canoes, three pool tables, four gas boats, dresses, shawls, bracelets, sweaters, shirts, blankets, gas lights, violins, guitars, basins, glasses, washtubs, teapots, boxes, 300 oak trunks, sewing machines, gramophones, bedsteads, bureaus, and between 400 and 1,000 sacks of flour. The government arrested the Indians and threatened to put them in jail. Some did go to jail. As a result the Indians once more signed an agreement not to hold any more potlatches. They also reluctantly agreed to finally turn in their coppers and dancing gear. The material turned in consisted of over 450 items, including 20 coppers, along with masks and hamatsa whistles. This was the last large potlatch that the government was aware of.

Modern Potlatches

Since 1951, potlatches now use store-bought blankets from Hudson's Bay Company or Pendleton Company. They also use bedding, china, glassware,

T-shirts, flour, silk scarves, brass bracelets, kettles, sewing machines, dishes, pails, zinc wash boilers, shotgun shells, coins, fish knives and some native art. The modern potlatch is again an important part of the Indians' lives. It appears that, except for substituting modern goods, no great changes have occurred between modern potlatches and the old ones. In 1950 in the Alert Bay area, a potlatch occurred in which $15,000 changed hands. In 1933, it was stated that a 33,000-blanket potlatch took place.

Bride Price

Among the Kwakiiutl, marriage must be considered a purchase. However, the object bought was not only the woman but also the right of membership in her clan for future children of the couple. The bride groom's family paid from $500 to $1,000 to the bride's family, mostly in blankets. Repayment by the bride's family was required. The Tlingit did not return gifts as the other tribes did. Part of the payment was made at the time of the marriage and the remainder later. When the bride price was repaid, the marriage was ended. Often after the completing of the marriage, the girl was married to another man, and the bride price was again paid and repaid. This increased the prestige of the family. Some girls 13 years old and younger were reported to be sold without their consent. Some marriages were sham marriages and were done only for the exchanging of privileges. An individual was worth the amount of the bride gift of his mother.

Abalone Shell

Earrings and nose rings of abalone shell were used as important potlatch gifts.

Blankets

Chilkat blankets were of highest value in the potlatch.

They had a crest of the owner on them. The blankets were produced by the Tlingit tribe and were the most original ceremonial robe. They were made of the wool of the mountain goat. The weaving of this type of blanket was originated by the Tsimshian and taken to the Tlingit. The men provided the mountain goat wool as well as the cedar bark, frame, and painted pattern board. The women did the weaving. Three goat skins were used to make one blanket. Cedar bark was gathered in long strips in the spring-time of the year. Only the inner bark was used. It was first dried, and when actually used to make the blanket, it was boiled in water for up to two days to remove the sap. Then it was washed and left soaking in the water until it was pliable. Then it was shredded to separate the fibers which were made into a continuous strand and covered with loose wool. It was again twisted so that the cedar bark core was covered in a layer of wool. The various parts of the wool were dyed different colors by the use of natural dyes. The black dye came from a long process of heating the bark in various combinations of old strong urine and copper. The yellow dye came from tree moss. Greenish-blue and yellow green were obtained from a complicated process using urine, copper, and tree moss. By the late 19th century, commercial dyes from trade stores were used instead of the natural dyes. When the blanket was woven, the design was taken exactly as it appeared on a painted pattern board. The color scheme on all the blankets was the same even though the pattern changed. The field was a natural white of the goat, and the figure was outlined in black bands with the parts filled in with yellow and blue. An experienced weaver could produce a blanket in five or six months. The blankets were used in ceremonies and dances, and the wealthy used them as ceremonial robes. They were given to the most honored guests at a potlatch, and in some cases they were cut into two or three strips and given away. These strips were especially valuable as they could later be combined and made into dance aprons or caps or leggings. The strips were always divided evenly at a potlatch, while the whole blankets were given to the recipients as the host designated. Some blankets had strips of fur such as mink or otter attached to the upper border. Some older blankets were rectangular and did not have the cedar bark mixed with the wool. Some authorities think the classic Chilkat robe was a 19th century development from 18th century blankets. A Chilkat blanket was worth two black fox furs. Four blankets would also purchase a slave.

Hudson's Bay blanket

Woolen blankets were used by the Indians as a store of wealth and also as a unit of value and form of money after the Indians came in contact with Europeans. One report in 1859 announced the conversion from furs to blankets. Some tribes like the Kwakiiutl may have made the conversion even earlier. White wool blankets with blue bars at the ends which were originally obtained from the Hudson's Bay Company at a cost of $7.50 per pair were used as money. The blanket steadily declined in value until a single blanket was valued at 50 cents each. A double blanket was worth three single ones. Taxay writes that between 1849 and 1850, Hudson's Bay Company purchased 200 square miles of land for 950 blankets. Two blankets would purchase a gun, and 12 blankets would purchase a sea-otter skin. The Hudson's Bay trade blanket at one time was priced at 50 cents for a single blanket and $1.50 for a double blanket. In 1888 a new blanket had a price of $2.50 for a double but was worth only $1.50 in trade. Therefore, no new blankets were entering the trade because of this difference in value. Money gradually took the place of the blanket. Blankets were used extensively in the potlatch. Some were covered with large pearl buttons. In the modern potlatch, Pendleton Company blankets are used. The blankets used for potlatching were never used for economic purposes or to keep warm. In 1859 a bear or land otter fur was worth one blanket. A beaver fur was worth two blankets. Lynx and fox furs were three blankets each, and a mink was 30 blankets.

Canoes

Large and small canoes were often used in trade and in potlatches. A large canoe was worth $150 or 10 to 15 slaves. For some tribes the canoe was the second most important potlatch gift.

Shield Money

Northwest Coast Indians, particularly the Kwakiiutl and Haida tribes, used the copper shield, also called tinneh, tinneh or "Chief's coppers." They were a form of wealth equivalent to high-denomination paper money. They were more the property of the family than that of an individual. Shields were the supremely valuable item used in the potlatch, where they were given to a rival tribe with the understanding that at some later date the value of the shield would be returned with 100 percent or more interest. Failure to accept the shield was an admission of being poor, as it showed the entire rival tribe did not have sufficient wealth to return the value of the shield and 100 percent interest at a later date. If a shield was broken into sections, a prescribed sequence was followed. The upper right corner was always broken first, then the lower corner diagonally opposite from it, then the upper left corner and finally the lower right corner. The T-shaped center which was left was worth two-thirds of the total value. The design on the copper usually represented the crest animal of the owner. Other shields did not have any design on them. The shields were made of pure copper. Many were painted or engraved with symbolic or totemic devices. Black lead was painted on the front side of the whole shield, and often a design was incised by scraping away the black lead to show the design. Some said that the Indians covered the copper with spruce gum and heated it, leaving a black enamel. Coppers were used as late as the 1930s. They were first outlawed in 1898. The value of a copper depended entirely on the amount of property that was paid for it and then given away in a potlatch. Some coppers were valued as high as 7,500 blankets, worth $3,750, and weighed 90 pounds. One copper was valued at $20,000. In 1866 one sold for 15 slaves and 200 blankets. Another copper was worth 10 slaves. In 1936 one copper sold for 25,000 blankets and another sold for 33,000 blankets. The copper was also used in the dowry of an Indian bride to give to the groom's family. The bride's family would also "buy back" the bride with a copper and other wealth items. It was also a store of wealth. Small coppers three or four inches long were used by the Kwakiiutl tribe for decoration on ceremonial costumes and ornaments. Larger ones five to seven inches long were worn on a headdress of fur. A copper shield increased in value every time it was given away, but if it were spent it was discounted by fifty percent in value. Shields were normally valued in blankets. The shields were valued at very high

values, but the amount could vary considerably. One copper went for 14,500 blankets. A wealthy chief might own as many as 24 to 36 shields at one time. The only time the value of a copper decreased was when the copper was totally destroyed. Then it had no value. This was a surpassing feat that the rival could only match by destroying a copper of equal or greater value. If he couldn't, he was beaten and disgraced. They were considered property above all else. Shields made by Europeans were discounted by 95 percent or more over the value of shields made by the Indians out of native copper. The ring of the shield when struck was different. The native copper originally used in a shield to a large extent came from the Copper River valley and the White River valley. It was exchanged for cedar bark baskets, oil, iron, fish, and shell ornaments. It was said that the many coppers were made from native copper, but in all the museums there is currently not one example of a copper shield made from native copper. There are reported to be 135 coppers in museums at present. One expert has said that it appears that no present coppers seem to have been made before commercial copper was available to be used. See Shield money

Slaves

Many tribes of the Canadian Northwest had slaves as property before the Europeans came to the area. The slaves had neither rank nor rights and received no legacy. Most were taken as booty in raids or were the descendants of such slaves. A high-ranking person captured as a slave could be ransomed for a high price. Kirk states, "There are accounts of 140 feet of strung dentalium shells, 10 sea otter skins, or 100 or more wool blankets being exchanged for a healthy slave." One chief stated that in his grandfather's time, a slave was usually purchased for 600 to 700 blankets and that previously canoes, house planks and various other goods were used. Kirk also states, "Slaves could be used or given away, discarded or destroyed just like any other property; most were treated fairly well, and their lot was not sharply different from that of low-ranking commoners." There was a close relationship between predatory warfare for the acquisition of slaves and the maintenance or enhancement of high social status. Much of the warfare among the Indians was for the main purpose of obtaining slaves for trade or to potlatch. In a potlatch the Tongass gave 20 slaves to the Stikine. One report states that slaves formed the principal article of trade on the whole coast and constituted the greater part of their riches. Wars were waged more to profit from the sale of slaves than to avenge aggressions. The Tsimshian and Haida tribes bartered for slaves with the Kwakiiutl, who got their slaves by raiding the villages of Puget Sound and from the mouth of the Fraser River. Slaves also served as trade goods between the various Tlingit villages. They were a medium of exchange. The Tlingit purchased most of their slaves from the Haida. Others were taken in warfare. In some cases they also enslaved other Tlingit. The slaves were children and women of other Tlingit tribes with whom they had been at war. The children of slaves were also slaves. The hardest thing about slavery was that slaves were the absolute property of the owner, and therefore the owner was able to kill the slave at a potlatch. Many times when a slave owner died, his slaves were killed so they could attend to him in the spirit world. Slaves were valued at different amounts by different tribes at different times. A man was valued at 20 pounds of copper or six prime sea otter pelts. A woman was valued at 10 pounds of copper or five normal sea otter pelts. In another area a man was worth one Chilkat blanket, 30 fox skins, 10 moose skins or two martin skin blankets. In 1860 a man was worth $200 or 40 blankets. Twenty slaves would pay for a medium copper. A large copper was worth 40 slaves. In the 1880s a slave was worth 30 to as much as 60 blankets, and most chiefs owned 50 to 100 slaves. In the 1840s it was estimated that one third of the Indians in one area were slaves. Slaves to be used in a potlatch were always purchased just before the ceremony and were not the slaves kept in the houses for labor. According to Mitchell, a single slave had the following values among the various tribes:

Tribe Value Stikine 18-20 skins Tsimshian 15 elk skins Haida 150-200 blankets

Bella Coola 10-20 blankets Kwakiiutl 100 blankets Quinault 80 blankets Chinook 20-100 blankets

There are many instances of trading slaves for furs by many of the tribes. Some of the tribes- the Bella Coola, for instance- varied the value of a slave based on the general supply, age, sex, ability, and industriousness. Slaves were some of the highest-valued items the Indians possessed.

POTS

Pottery was widely traded. Pottery played an important part in 3 major maritime trading systems. The hiri, the kula and its extensions and the complex system of the Vitaz Straits. (See May, p. 23)

Pots are important in bride price' transactions in fact bride price in the Aiga language is dorobu, a compound od dora, wealth in the form of ornaments and obu, pots. p. 119 While pottery is still traded and given in bride price payments in some areas it is also sold outright, especially to expatriates, boosting the cash economy. Pottery also figures strongly in the ritual and customs of the Azera. p. 136 (See May)



OPITZ COLLECTION

Amphlett Islands

Women manufacture cooking pots which measure as large as three to four feet in diameter. They are generally acknowledged to be the best in the area. The Amphletts occasionally trade pottery to Goodenough Island in the west for pigs. The majority of pots of non-European origin in many of the Trobriand Islands come from the Amphlett Islands.

Bougainville

Surplus pots were produced to exchange for shell money, pigs, and taro. They were also used to give a renowned spring feast. All valuables, such as pots, were called manunu.

Kiriwina Island, Trobriand Islands

Clay pots, along with stone axe blades, are the major source of wealth for internal exchanges. (See Inalienable Possessions P.139)

New Britain

A dog or a pig were each worth 10 pots in the old days. More recently, only two pots would purchase a piglet. Over the years the prices and values have changed substantially. A boar's tusk pendant was worth three or more bowls. While some of the pots were actually used for cooking, most of the pots were wealth objects and used in trading. Ten pots were worth a block of obsidian. The items went in a series of trades from island to island, and the trading profit made was substantial.

Papua New Guinea

Pots come in a variety of sizes and shapes. Cooking and storage pots were made for trade. All of the different villages and areas make different styles and types of pottery with different quality and durability because of techniques and varying clay deposits. Many villages specialize in pottery. Pots were traded for lower-ranked mwali and bagi, food items. The pots were considered a trade good. They were also given in bride price payments and figure strongly in many rituals and customs. The raw clay itself is now traded or sold in many areas. In the past, pots were the stock-in-trade of fleets of lakatoi. The Siassi people obtained pots from the Sio people which they traded to the West New Britain coast, where they were used for bride price, and in return they obtained pigs. They considered pigs to be the most valuable item. Of lesser importance were wooden bowls and dogs. Pots were considered wealth objects and played an important part in bride price transactions. Ten Sio pots were worth one dog, one pig or one boar's tusk. A Sio pot was also worth two to four coconuts. These values varied from area to area. Pottery was used in the hiri, kula and the complex

system of the Vitiaz Straits as a form of money in trade. In the hiri, thousands of pots were transported on large sailing canoes in exchange for sago. The coastal dwellers traded pottery, fish, shells, and shell jewelry for betel nut, bird feathers, taro, yams, dogs, and dog teeth to the mountain dwellers. The strongest and best pottery came from the Amphlett Islands. Tubetube Island was the dominant pot- producing island in the kula ring. In 1935, Wari pottery
was traded to the mainland and also Tubetube, Wagawaga, Suau, Samarai, and Normanby. Rawa pots were traded to the Benabena people and then across the Ramu River into the Eastern Highlands. The Benabena people gave dogs, dog's teeth, small pigs, bows, arrows, bilum bags, salt, stone axes, and lime for the pottery. Madang pots were traded into Goroka and Chimbu on a small scale. The Wanitzir and Biampitzir people supply pots to the Tangu people in trade for bilum bags, tobacco, betel nut, pandanus, and sago. The Tangu people then trade the pots to many others, some from as far away as Manam Island. The Jitibu people traded pots from many villages, including Nodabu. They gave a canoe for 20 pots, a large bundle of bark for five to 10 pots, and a large fish for four pots. The Kwoma people trade their pots for mussel shells to the Mayo villagers. The villages of Koiwat and Kamanggaui produce cooking pots and sago storage vessels for trade to northern villages for dogs, tobacco, and tubers. Aibom pottery has always been a valuable item of trade. They trade it along the Sepik River, and, with the help of middlemen, they obtain sago. Formerly, Yaul pots were traded to villages on the Keram in exchange for bows, arrows, bilum bags, and dogs. Pottery is made in the villages of Terebu, Samap, and Kapak 1 & 2, traded to the Wewak area for wooden plates or cash sale, and exchanged with the Murik Lakes people for pearl shells, fish, and baskets. A small pot was worth 50 pounds of taro. A medium size pot was 100 pounds, and a large pot was 150 pounds of taro. A large pot was worth four bilum bags or three mats. A canoe was worth 24 to 30 pots.

Panaeati Islands

Their pottery was traded in the kula for betel nut, food, and sago prior to the larger transactions of kula. Panaeati was known as the source of pots.

Vitiaz Strait

Large canoes were used to carry 200 to 300 clay pots or two tons of taro. The communities of Siboma, Lababia, Laukanu, and Buso on the south coast of Huon Gulf as well as Sio, Nambariwa, Gitua, and Sialum on the north coast of Huon Peninsula and also Bilibili and Jabob in Astrolabe Bay supply the people of the Vitiaz Strait. The pots were treated as bride price payments on Umboi Island and in western New Britain.
Wooden bowls were also manufactured in the Tami Islands and traded to eastern Vitiaz Strait. The bowls were made of hardwood and expertly carved with excellent designs. Large Tami Islands bowls were worth 5 to 10 pounds. The Tami style bowl has come to be known as the Siassi bowl because they now supply many of that style bowl. Four pots and eight coconuts were worth two bilums of taro and three packets of tobacco. One pot was also worth one packet of tobacco or two to four coconuts and a small pot was worth three to six shillings.

Tubetube Island

A pot was worth six yams, a bunch of bananas or a bunch of areca nuts.

Umboi Island

Pots are wealth items in some areas and play an important part in bride transactions. In the inland villages of Umboi Island great quantities of hoarded pots from Sio and Gitua can be found. (See May, p. 155)

Wanigela area

These people made pots for trade with the inland people for reptile skins, tapa cloth, and feathers. They also traded with the people along Collingwood Bay for shells, canoes, and obsidian. (See Tuckson) (See Rogers p.88, Newton p. 14, Cranstone p. 23)

POTUMA - See Bosu

POUND BEADS - See Beads

PRAKAB
Siam, About 1744
Baked clay coins were used in place of cowries during a shortage of the shells. (See Gear p.30)



OPITZ COLLECTION
Two left – prayer book money, right – silver coin made from same die.

PRAYER BOOK MONEY
Netherlands, May - October 1574
For a five month period, two provinces of the Netherlands, Holland and Zeeland, were under siege. When metal became scarce, five Stiver and 20 Stiver coins were made out of pages of Church books glued together or the covers of religious books. Disks were cut out and stamped with dies from coins. If the piece is split you can see the wording from the pages of the book. The coins are also known in silver. (See Sigler p. 24)

Metallic siege money of Leyden, struck in 1574 from a round coin die onto a silver planchet. As the supply of silver available for coinage dried up during the siege, Leyden continued to mint coins made from paper torn from prayer books. These cardboard "notes" became the first paper money to appear in the Western world. Prior to this only the Chinese used paper money.

A cardboard coin struck during the Spanish siege of Leyden in 1574 may be seen. The arms consist of a rampant lion with shield and sword. Note the counter stamp located at six o'clock. By order of Prince William of Orange, provincial counter stamps were added to all coins in excess of 1/10 daalder. This act increased the value of the coinage in circulation by one eighth, which was then used as a war contribution.

There are eight known types of Leyden cardboard money made from coinage dies. They range in value from 5 to 30 stivers. All are dated 1574. Some bear countermarks while others do not. A listing of these pieces follows:

- 5 stiver 1574 30mm Crowned lion with shield and sword, Legend: "Pugno Pro Patria", With and without countermark.
- 14 stiver 1574 Description not available.
- 16 stiver 1574 Description not available.
- 18 stiver 1574 Description not available.
- 20 stiver 1574 37mm Crowned lion with liberty cap on pole. Obverse legend: "Haec Libertatis Ergo", Reverse legend: "Godt behoedeLeyden"
- 20 stiver 1574 37mm Crowned lion with standard, legends as above. With and without countermark.
- 28 stiver 1574 43mm Crowned lion with sword and shield Legends as above.
- 30 stiver 1574 48mm With and without countermark.



internet
Pressed cardboard coins
Austria, 1914

PRINCE MANILLA - See Manilla - Prince


Shanghai Museum Collection

Han State Bu



Shanghai Museum Collection

Wang Mang Reform Bu Money



Shanghai Museum Collection

Chu State Bu Money





Shanghai Museum Collection

Zhao State Bu Money

PU MONEY (now BU)
China, 350 B.C - 23 A.D.
Cast bronze pieces, also called shirt, pants, spade, or cloth money. Pu now means “cloth” or “silk.” Many
have rounded or angular shoulders, feet or heads. Various inscriptions. Imitations were made by Emperor Wang Mang in 9-23 A.D. See Spade Money

PUMTEK - See Beads, Burma



OPITZ COLLECTION



OPITZ COLLECTION

PURR-PURR
Nigeria, as Late as 1939

They were used in the area around Gwosa. They were considered a currency bar and valued at 3d. In the last few years a hoard has come on the market. In 1967, when Johansson his research, it was extremely rare and only a few specimens were known. (See Johansson p. 41) Now it is common and not very valuable.



PWOMONDAP
Rossel Island
This item is a piece of spondylus shell, triangular in shape with rounded edges and a hole in the corner. Two hundred of this value Ndap exist on the island. It is the most common value of Ndap. (See Quiggin p. 184)

QUARTZ BALLS
Gold Coast
The balls are from the Stone Age, and it is believed they were used as currency. 2” - 2-1/2” diameter
(See Quiggin p. 60)



OPITZ COLLECTION



OPITZ COLLECTION

QUARTZ DISK
Ghana, Togo and Sierra Leone, as early as 1600 A.D. Accans, Baoula, and Ashanti tribes used these donut shaped quartz disks as money. They have a high value and are thought to have medicinal healing powers. The natives believed the disks had fallen from heaven to bring good luck. 2” diameter. Also called Togo Stone.

QUACHTLI
Mexico
A large cotton mantle that would purchase a canoe. Thirty were the cost of an ordinary slave.
(See Taxay p. 29)

QUEEN MANILLA - See Manilla - Queen



OPITZ COLLECTION



OPITZ COLLECTION
From the Gibbs collection

QUETZAL FEATHER MONEY
Mexico, Guatemala
Among the Aztecs, the quetzal feather was the most valuable trade article. Green feathers from the tail of the Quetzal bird (Trogon Resplendens) were used. The feathers were very rare. Mayans also used these plumes as money. “The only legal way to capture a bird was to stun it with a clay pellet shot from a blow gun. It was a capital offense to kill the bird” said Taxay, p. 30

QUILL MONEY
Mexico

Goose and other quills filled with gold were a circulating medium of exchange. (See Gibbs p. 34)
See Gold Dust Money

QUIRANDA - See Bubi currency.

RACCOON SKIN MONEY
Tennessee and surrounding area, 18th &19th century During pioneer days the raccoon skin was a unit of value, store of wealth, and medium of exchange. In 1789 in the State of Franklin, which is now known as Tennessee, The General Assembly set the salary of the Clerk of the House of Commons at 200 raccoon skins per annum. (See Dillingham)

RAFFIA CLOTH - See Cloth - Zaire



OPITZ COLLECTION

RAGA
Solomons
The big-shell disk was worn singly as a neck pendant or at the side of the head. Most have the frigate bird design and have a hole at the top. The big shell disks were important and valuable heirlooms. Also called sa'ela'o'doe. See Burt p. 98

RAI -See Stone Money - Yap

RAIN DRUM - See Kyee Zee



OPITZ COLLECTION

RANGASAKE
Solomons
A type of pendant from north Malaita made of tridacna in a triangular form with a comb effect on the bottom and a elongated hole near the top. It was worn as a pendant and apparently traded to Malaita in former times.

RAPHIA CLOTH - See Cloth - Zaire

RAT MONEY
Easter Island
Edible rats were a delicacy and were eaten raw. They were a favorite medium of barter and exchange. (See Einzig p. 45)

RAWHIDE TOKEN
See Leather

RAY - Yap Island
Monet that is 12 feet high and 12 feet wide. (See Ashby p. 46.)

RAZOR - See Knife Money

REINDEER
Siberia
The entire economy is based on the reindeer. The reindeer was a store of value, and each reindeer was worth five rubles. They were used in bride price and for payment of taxes. (See Einzig p. 116)

REKI
See Flying fox teeth



OPITZ COLLECTION



OPITZ COLLECTION

RENG
Yap Island
These curcuma powder containers were from Lamotrek Atoll, Central Caroline Islands was used as a dye used for body painting for dancing feasts and as primitive money. It is also the main component of the Indian curry powder.



OPITZ COLLECTION
Rhinoceros club (O-Rinka)



OPITZ COLLECTION
Rhinoceros horn – long horn is 31 inches

RHINOCEROS HORN
Africa
Some Africans thought that water drunk from rhinoceros horn cups would not kill you even if the water contained poison. Powdered rhinoceros horn was thought to cure disease and was used for medicinal purposes. The horn was a valuable item and was used in barter. The o-rinka is a stick with a knob at one end, all in one piece, carved from a rhinoceros horn and used by the Maasai. The o-rinka is very rare and could be owned only by the most outstanding leaders. There are many imitations. The rhinoceros is an endangered species. (See Turle)

China, 180 B.C.
Rhinoceros horns were used to pay tribute to the emperor. They are also a valuable item even to the present time, as the horn is still used in many Chinese medicines. Recently, steps have been taken to remove it from most medicines in China because the rhinoceros is an endangered animal. (See Wicks p. 28.)

RI
Solomons
The smallest dolphin teeth

RICE
Burma, 1797
Useless, broken rice was used as money (See Temple p.111) Unhusked rice, called paddy, was commonly used as a measure of value and a medium of exchange in 1000 A.D. (See Wicks p. 154)

Cambodia
The size of the transaction determined which medium of exchange was acceptable. For small transactions cereals in the form of rice were frequently used. (See Wicks p.206)

Japan, 16th century - World War II
Rice was the principal means of payment in many areas. In towns metallic money replaced rice by the 18th century but not in the villages. As early as the 17th century, the national wealth of Japan was calculated at 28,000,000 koku of rice. A koku of rice was equal to 5.12 bushels. Until prohibited in 1760 because of abuses, notes were issued by the landowners with rice as the unit of account. These notes were to represent rice held by the landowners. (See Einzig p. 313-315)

Java
In early Java rice probably served as a medium of exchange and in a very limited sense as a measure of value. (See Wicks p. 308)

Naga
Rice was used as money and wealth as well as in bride price. (See Quiggin p. 203)

Philippines, Early as 1775
Unthreshed rice, called palay, was used to pay taxes and was the principal currency. Igorot and Tinguian used palay in fixed denominations from one to 1000 handfuls. Cleaned rice was measured in units of one coconut shell-ful. Rice was used as a standard of value. In 1919 a bundle of rice was worth from 2 1/2 cents in one area to five cents in another. (See Einzig p. 93-95, Barton p. 428-429)

United States, South Carolina, 1719
The Assembly of South Carolina made rice receivable for taxes. Rice orders were issued to public creditors, and rice was receivable for all purposes. (See Angell p. 97).

RING MONEY -See Mutaga
Africa
Various sizes and shapes of metal rings were used for decoration and as money by many tribes. The Arab traveler Al Bakri noted that rings of copper functioned as currency at Silla in Takrur in 1068 A.D., according to Herbert p. 113. The H-shaped copper ingots were believed to have been mined as early as 9th-12th century A.D. in the Katanga area. It is believed that heavy bracelets and beads first appeared in about the 8th century. From early on the bracelets served as a medium of exchange and also as an ornament. In the West we differentiate between money and ornament. Many areas of the world do not. In Takkeda, Herbert (p.195), says thick copper rings were used to buy slaves, wheat, ghee, and millet, while thin copper rings were used to buy meat and firewood. In most cases the bracelets were not worn and were 2" - 4 1/2" in diameter. There were two principal methods of manufacturing rings or bracelets. They were: (1) drawing wire to form bracelets and (2) casting. The Dan tribe and their neighbors used the lost wax technique to cast heavy bronze anklets, which became part of the woman's dowry. The Ibo tribe women also used anklets. The copper trade with Africa was large, and during the 1700s 16,000 tons of brass and copper were traded to Africa by the English alone. In 1698, a male slave was worth 38 copper bars, and a female slave was worth 36 or 37 copper bars. One iron bar was at that time worth four copper bars. Copper rings were also used during this time, but they were worth so little that one iron bar was worth 40 copper rings. (See Jones p. 44) Manillas were also a form of copper ring. Ballarini (p 127) talks about many different styles and shapes made by the lost-wax process used as currency for bride price.

Africa
Rings of brass covered with decoration and twisted with overlapping ends were used as money. Many parts of Africa used them.


OPITZ COLLECTION

Africa
Iron rings with sharp points were used as weapons. It is also believed they were used as money.



OPITZ COLLECTION

Africa, Abyssinia
Gold ring used as money.



OPITZ COLLECTION

Africa, Ashanti
The bell brass bracelet was probably made in Europe. Some bell bracelets were used in other areas of Africa. (See Semans p. 7-8)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Baoule
The anklet was traditionally part of the woman's dowry. It was made by the lost wax method and was hollow.



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Benin
Large bicone shaped bronze bracelets were used as a form of money. (See Semans p. 5)



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Benin
The twisted plain cast brass manilla has a mock twist at the top. (See Semans p. 6)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Berber tribe
Completely decorated hollow silver bracelets and rings were made and used by the Berber people in dowry and as a form of money.

Africa, Congo
Conus shell disk cut from the thicker end of the shell served as money.



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Congo, Welle Tribe
Iron rings with two large or three small hollow enlargements were possibly used as money. (See Semans
p. 12)



OPITZ COLLECTION

Africa, Congo
Rough cast copper semi-circle crescents open at one end with grooves along the outer side over one half of the ring were used as money. They had no other use than as money.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Congo Kinshasa, Mbole
Larfe thick copper rings which are spherical were used as money. They were also worn as anklets by Mbole women. They came in five sizes: small size 15-16 cm (Diako), medium size 20-22 cm (Ambi), large size 24 cm (Ehuke), extra large 28 cm

(Batakataka) , gigantic size 30 cm (Batakataka). See Ballarini, 2009 p. 288-289 Fig 5.58



OPITZ COLLECTION

Africa, Congo Kinshasa
Heavy copper rings were a money item among the Genga in the Congo. See Ballarini, 2009 p 324 Fig 5.104



OPITZ COLLECTION

Africa, Congo Kinshasa
Open copper bracelets with lines and ridges running the length of the bracelet were used as exchange money. See Ballarini, 2009 p 329 Fig 5.109



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Ethiopia
Ornate silver wedding rings were worn on a cotton cord around the neck. The rings were never worn on the finger as we do; the hole was too small for any finger. It was considered a valuable, and some say it was used as money.

Africa, Ethiopia, beginning of 20th century
Gold rings were used in the Walaga and Beni Sshagul areas and southwest area of Ethiopia. The gold rings were worth from one dollar to 32 dollars each. No gold was mined in Ethiopia, so all of the gold came from trading with other areas. The rings were finger-ring size. (See Gill, p.12) (See Quiggin p. 94)



OPITZ COLLECTION

Africa, Fulani
Brass currency rings were individually cast by the Fulani, a nomadic people in Mali and Nigeria.



OPITZ COLLECTION

Africa, Hausa
Fancy white brass small bracelets with complex cast designs were used to purchase brides and cattle. The Fulani women wore them. (See Semans p. 9)



Africa, Ivory Coast
Originally called Tolo kajin, they were used by wealthy women who wore them during ritual dances. See Ballarini 2009 p. 125 Fig 1.9



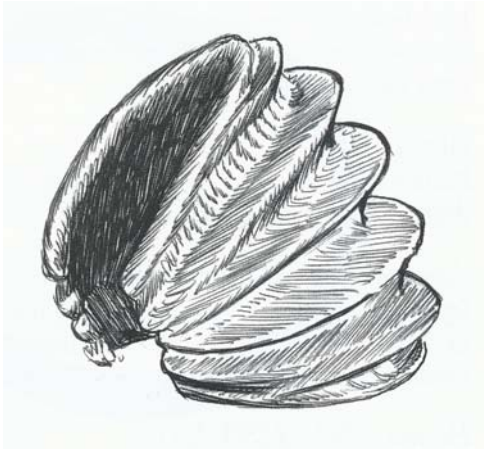
OPITZ COLLECTION

Africa, Mali
Anklet made of copper and zinc See Ballarini, 2009 p. 125 Fig 1.8



OPITZ COLLECTION

Africa, Marka of Dafing
The ornamental double bracelet is a broad, fancy brass with interior and exterior lengthwise grooves and raised cuffs. (See Semans p. 7)



Africa, Mbede tribe, Congo Brazzaville and Gabon
This bronze or copper anklet was used by the Mbede / Kota people and was used as an important currency and during marriage transactions. They were cast in flat earth molds and bent to form an anklet. They have three to six ribs. (See Borel p. 73) (See Schaedler p. 290-291)

Africa, Mbole tribe (Jonga, Nkutshu, Mongo)
Large copper spherical-shaped split rings were used as money and in matrimonial transactions by the Jonga. They were worn by both the men and

women of the Mbole tribe. They vary from 18 to 35 cm in diameter. Their names were based on their size: Diako, (small) valued at two onglese; Ambi, (medium) valued at three onglese; Ehuke, (large) valued at four to eight onglese; Hatakataka, (very large) valued at nine onglese; and Batataka, (gigantic) valued at 10 onglese. (See Schaeder p. 292), (Ballarini p. 115)



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Mongo tribe

Copper and zinc were poured in a horizontal press molded in the earth from a wood mold. While the ingot was still hot, it was wrapped a round a log to form a ring. The Mongo and Konda rich women wore these leg bands, and using large rolls of vegetable fiber to protect their legs and help support the weight over a larger area of the leg. (See Ballarini P. 116). (See Schaedler p. 293.)



OPITZ COLLECTION

Africa, Namibia

Namibia was known as German Southwest Africa from the 1880s until World War 1. Nmamibia is on Africa's southwest coast bounded by Angola on the north, Botswana on the east, and the Republic of South Africa on the east and south. Rings from that area seem to be made of thinly drawn silver wire, twisted first into a double strand, then bent into a tiny circle. The ends are joined and appear to have been soldered. They are said to have been used as bride price in German Southwest Africa prior to World War 1. (See Crawford)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Nigeria, Bidda tribe
The wide crescent with flared ends was a well-cast, fancy, manilla-like brass bracelet was used as currency. (See Semans p. 6)

Africa, Nigeria
In the early 1600s, 120 brass rings would purchase a slave. 3” diameter. (See Johansson p.45)

Africa, Nigeria
The bracelet was designed to imitate a stack of wire bracelets. It was used by the Hausa who used rod currencies. (See Semans p. 5)



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Nigeria, Igbo
Decorated copper anklets were used as money. (See Eyo p.66)

Africa, Nigeria, Yoruba tribe
The entire outer surface of this copper or brass bracelet was covered with etched and punched designs. The broad-faced, squared body has curled-back ends. It was used as money. (See Semans p. 7)



OPITZ COLLECTION

Africa, Nigeria, River Taraba
Iron ring which is open with the extremities worked to form a zoomorphic shape. Used as money. There are many different shapes with some rings twisted and others flattened. See Ballarini, 2009 p. 153, 154 Fig 2.32 2.33 2.34 2.35

Africa, Nigeria, Nupe type
Spatulate-ends with heavy yellow brass ring. (See Semans p. 8)

Africa, Pahouin
Decorated brass rings were used as a medium of exchange. (See Farr p. 46)



OPITZ COLLECTION



OPITZ COLLECTION

OPITZ COLLECTION

Rashaida silver ring
Africa , Rashaida
Ornate silver rings were used in bride price and as jewelry. This wide ring is given to the bride by the groom.



OPITZ COLLECTION

Africa, Senufo tribe
The boat anklet has pointed ends and was used as a form of money. (See Semans p. 6)



OPITZ COLLECTION

Africa, Senufo tribe
This rounded boat anklet was used as a form of money. (See Semans p. 6)

Africa, Yoruba tribe
This bronze ring was used as a part of dowry. (See Schaedler p. 241)

Africa, Zaire
This chief's neck ring was made of bronze. The number of notches denotes the number of villages under his jurisdiction and therefore his prestige. There is some doubt about the use of this item as currency. (See Quiggin p. 76)

Africa, Zaire
Inter linked clusters of small red-copper rings were used as money in Zaire. Both hammered and drawn-wire rings were used.

Africa, Zaire
Bullion bronze fancy bracelets with many different designs were used as money.

Zulu Kingdom
"The Zulu rulers used and wore neck rings. Two types of neck rings were used. One type called ubedu were worn by chiefs were bands or flat rings of solid brass. The second type was umnaka worn by high-ranking men and women made up of one or more brass rings. Rings called amasongo were worn by the elite on the arms. A broad band worn on the forearm had a raised, notched surface and was worn on the forearm and called ingxotha and was used only by the king, certain advisors and notable warriors. Royal wives wore solid brass balls called izindondo with a hole pierced through the center and worn around the neck. " according to Kennedy.

Armenia, 800 B.C. and earlier
Smooth-surfaced, coarsely hammered rings are thought to have served as money. The bronze rings were considered a store of wealth. (See Saryan)

Britain
Ring money similar to those identified as money were in use in Britain on Bronze Age sites prior to 1000 B.C. Large bronze rings are known from the Iron Age and they are sometimes described as ring money. (P. 2) Gold rings were also used in early Britain. Twisted wire rings were used in 1200-100 B.C.. A plain type gold ring was also used (like my gold ring small) used 1200-100 B.C. Iron currency bars were used in 200-50 B.C. (p. 61) (See Sigler)



OPITZ COLLECTION
Celtic rings



OPITZ COLLECTION

Britain - Celtic



OPITZ COLLECTION

Burma, 750 - 1253 A.D.
Kingdom of Nanchao. Crescent-shaped silver rings were used as money until Kubla Khan conquered Nanchao in 1253. The flat bracelet had two cuts on the upper surface and five symbolic stamps. 2 inch diameter. (See Mitchiner p.329)



OPITZ COLLECTION

Egypt ancient glass rings

Indonesia, Sumba Island
Bronze and cast-iron rings were worn by women of high rank. Even to this day they are sometimes worn during wedding processions. Some of the designs are almost identical to Dongson bronze ware. I found bronze rings in several villages on Sumba in 1996.



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OPITZ COLLECTION

Timor

Silver bracelets were used as money and bride price



OPITZ COLLECTION

Irian Jaya, Sentani Tribe
Transparent glass rings of Javanese origin that are more than 1,500 years old were used in bride price. They have also become traditional valuables for the people of the Vanimo region, who continue to obtain them from Jayapura. In 1980 a glass bracelet was worth 400 - 700 kina. Similar rings were made before 1656 at Biak. Dutch traders had green glass bracelets made in the Netherlands in the 18th century. They are highly valued and have been copied from shortly after they were first introduced to present times. The glass is transparent green. The modern rings are of light green glass with flat sides and rounded apex. (See Traditional Money Association Newsletter Vol. 10 Number 1, April, 1989) Bracelet of glass called "mamakur"Information on these rings was published as early as 1702. The inside of the rings is flat and the outside of the rings are round while some have a triangular outside. There are basically three types.

1. The best of the rings are really green glass with a round back. Against the light the rings show small clouds.
2. These rings are intense blue and sometimes show some violet and sometimes show clouds and grains of sand. They have a round back and are more valuable with more clouds and streaks.
3. This type of ring is much simpler and have a triangular back and are green, brown and blue glass showing pockets with yellow and red lacquer.

The rings are the most important valuable and are valued at 5, 10 or more slaves for an inferior ring. The Alfurs of Ceram do not normally allow ordinary people to own the rings. The rings are wrapped with cotton or linen and hung high in the rafters of a house. The people believe the rings are made of natural rock. The real grass green mamakur rings and not found any more. If they come out they are purchased by the Javanese or Malays and covered with gold. Rodgers (1985) page 284 shows one covered with silver from Central Sulawesi.

The best ring is green and semi translucent with small clouds and streaks or tiny waves showing against light. The most valuable rings were worth between 20 and 30 slaves each. There are many fakes and the native people can distinguish the originals from the fakes while others cannot distinguish them apart.

Many researchers believe the rings found in Indonesia and New Guinea originally came from China. During excavations in the Philippines glass rings dated from the end of the 14th to beginning of the 16th century. It is possible the rings originally came from China then going to the Moluccas via Taiwan, the Philippines and North Borneo. Later copies were brought from Portuguese and Dutch traders. It was reported in 1904 that the rings were used as money for ransom and fines at Humboldt Bay. They were very old green or blue glass bracelets. In the 1920s in the Lake Sentani area the rings were extremely valuable and the possession of just one ring gave the owner great esteem and power. De Beauclair mentioned a 1977 letter which stated that blue (most valuable) and green glass rings were still an important part of bride price and thought they were identical with the mamakur rings excavated in Borneo and in the Philippines. Davidson stated that in the 1980s old glass rings in the western Sepik area were worth up to $500.

The above information on glass rings comes from "Glass rings from Southeast Asia and Irian Jaya by R. Denk.



OPITZ COLLECTION
Gold ring

Ireland, ancient times, Celtic, Anglo-Irish, 1st Millennium B.C.
Gold and bronze rings were used for bride-price. Wealthy ladies used them to reward poets, musicians, and story-tellers. The bronze Celtic ring circulated as a form of token currency.


OPITZ COLLECTION

Indonesia, Flores Island ?
Ivory rings were used as decoration and as a form of wealth. They were also used in bride price.


OPITZ COLLECTION


OPITZ COLLECTION

Indonesia, Sumba Island
Copper ring used in bride price.


OPITZ COLLECTION



OPITZ COLLECTION

Japan, 2500 years ago
Copper rings were covered with silver or gold. The silver rings are called Gin, and the gold rings are called Kin.

Malay 1511 - 1556
Silver open bracelets in a quadrilateral cross-section with a cut at the apex were used as money. The sides of the bracelet have a formalized number "4," two issue marks, and the Sultan's formula on them. The piece became obsolete in 1556 when the Burmese occupied Chiengmai. (See Mitchiner p. 398).

Melanesia
Clam shell ring. See Am fat

Nepal, Tharu Tribe
Cast white metal necklace was made in the early 20th century.



OPITZ COLLECTION



OPITZ COLLECTION

Papua New Guinea
Tribes on the Sepik River used glass rings in trade and as money. The rings were made of white glass, and many were in imitation of shell rings. (See Meyer Fig. 15.)



OPITZ COLLECTION

TRIDACNA SHELL RING
Papua New Guinea



OPITZ COLLECTION

Philippines Igorot tribe, As early as 500 B.C. probably 200 AD - 600 AD
Hammered interrupted gold rings of various sizes dating from before the arrival of the Spaniards served as barter items. They were used for payment of the bride's dowry. (See Alexander, The Philippines A Multi-cultured Numismatic Mosaic)



OPITZ COLLECTION



OPITZ COLLECTION

Thailand



OPITZ COLLECTION

Rounded bracelet
Lahu, Akha & Lisu hill tribes
Silver tapered or flattened ends with a thick body with fancy designs along the entire length of the bracelet. The decoration includes double beaded ridges, pinches and smooth ring areas. (See Semans p. 5)

Faceted bracelet
Lahu, Akha & Lisu hill tribes
Six facets with slightly tapering ends. Most are plain and small. (See Semans p. 5)

Squared bracelet
Lahu, Akha and Lisu hill tribes
Most are plain with squared body with even ends and chased design. (See Semans p. 5)

Squared/flared bracelet
Hmong & Mien hill tribes



OPITZ COLLECTION

Squared sides with flared, flat ends. (See Semans p. 5)



OPITZ COLLECTION

Pointed end bracelet
Lawa hill tribe
The six -facet body with enlarged pointed ends has chased designs on more than half of the bracelet. (See Semans p. 5)



OPITZ COLLECTION



OPITZ COLLECTION

Hollow bracelet
Lahu & Akha hill tribes
Silver sheet was formed into a bracelet with all areas covered with silver. It was made by the Chinese or Shan and was most likely a later type. Many have decoration on the surface. Some have knob ends and ridges. (See Semans p. 5)



OPITZ COLLECTION

Twisted wire bracelet
Akha hill tribe
Coils of tightly twisted silver wire was coiled around an imaginary bracelet to form a flexible body tapering to solid ends. They were made in Yunnan. (See Semans p. 5)

Twisted bracelet
Lawa hill tribe
Tightly twisted silver wire was formed into an overlapping ring and had smooth flat squared ends. (See Semans p. 5)

Clasped ends bracelet
Lawa hill tribe
Rounded or faceted silver bracelets have coiled or crossed silver wire wound around the tapered silver bracelet ends. (See Semans p. 5)



OPITZ COLLECTION

Flat spiral bracelet
Lawa hill tribe
Flattened silver wire was made into 3 to 4 coils with some having chased designs. (See Semans p. 5)


OPITZ COLLECTION


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OPITZ COLLECTION

Solid neck ring
Hmong (Meo), Mien (Yao) & Lahu hill tribes
Plain solid silver torque with flattened back-turned ends. Some ends have a chased design on them. (See Semans p. 5)


OPITZ COLLECTION


OPITZ COLLECTION

Multi-tiered neck ring
Hmong (Yeo) & Mien hill tribes
Five attached solid silver neck rings in increasing size held together at the ends. Some have etched designs on the neck rings. It is a very impressive piece. (See Semans p. 5)

Hammered neck ring
Hmong (Meo), Mien (Yao) & Lahu hill tribes
A solid neck ring faceted by hammer blows. Similar to the solid neck ring. (See Semans p. 5)

Hmong and Mien bracelet Round silver wire with bulb ends and minor decoration near the ends were used as money. (See Lewis 41.)

Hmong and Mien bracelet Twisted round silver wire with smooth ends in the form of a bracelet were used as money. See Lewis p. 41.

Twisted neck ring
Hmong (Meo) hill tribe
A solid neck ring that has been twisted most of its entire length. Some have decorated chased grooves. (See Semans p. 5)

Hollow neck ring
Hmong (Meo) & Mien hill tribes
It looks much like the solid neck ring although most are thicker in the diameter of the silver. (See Semans p. 5)


OPITZ COLLECTION

Shan bracelet with wire embellishment The bracelets have a smooth flat interior with simulated wire on the top and decoration on the sides. See Lewis p. 40


OPITZ COLLECTION
Modern fake


OPITZ COLLECTION

Thailand, The Kingdom of Dvaravati: circa 550 1050 A.D.
Mon coinage was made from lead. It is a roughly shaped tapered broken ring, some with rough dumbbell expansions of the open ends. It was used as money. (See Mitchiner p. 665)

Thailand, Kingdom of Lavapura, circa 1050 - 1350
Various shapes of lead rings with a cut through the ring were called dumbbell rings. (Mitchiner #2610-11). Another style was called a serrated broken ring. (Mitchiner #2609). There were several similar rings, including a thin plain ring.

Kingdom of Lannathai, 1300 - 1350 (see Burma)
A flat silver bracelet with two deep cuts and three pairs of stamps on the upper surface was valued at one tamlung.


OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Papua New Guinea, Abelam and Arapesh Tribe
Mussel rings made from the Tridacna Gigas were called Yua. There are two basic types: the smooth ring without projections from the outer edge, and a ring with projections from the outer edge, part of the projection being smooth and part granular. The smaller rings were used as money while the large rings with a pedigree were not because they could only be inherited within the family. Several factors determined the value of the ring besides its size, age, texture, whiteness, and regularity of shape. Warped rings that were not ground smooth were especially valuable, while the translucent ring without flaws in the shell was even more valuable. The Arapesh manufactured the rings and used them as money to purchase pigs from the Abelam. A pig was worth six rings. The rings were used in bride price, adultery, at the birth of of a child and at a death. Rings that were smaller than four cm were not money and were only worn as jewelry.



OPITZ COLLECTION

Papua New Guinea
Conus shell rings were used in necklaces and served as decoration as well as a form of money by many tribes through out Papua New Guinea.



OPITZ COLLECTION



OPITZ COLLECTION

Papua New Guinea
Tribes on the Sepik River used glass rings in trade and as money. The rings were made by the Germans of white glass, porcelain and plastic and many were in imitation of shell rings. The rings were worn as an adornment or used as a unit of traditional currency. (See Meyer Fig. 15)


OPITZ COLLECTION

Papua New Guinea
Plastic rings were used for decoration and wealth.

Sumba, Indonesia
"In West Sumba cast metal ankle rings were worn by women of high rank to emphasize their freedom from heavy field labor. Mine is bronze while cast iron is also known. Even today such anklets are sometimes worn in wedding processions, but the designs are almost identical to authentic Dongson bronze ware. " (See Taylor, P. 65)

Syria, 3500-3000 B.C.
Shell rings were made from a cone-shaped shell during the time of the Sumerian settlements of Kish, Larsa and Ur. It is not known with certainty that the rings were actually used as a medium of exchange.

Timor
Silver bracelets were used as money and in bride price.

Trobriand Islands
Thin shell rings were used as money on many of the Trobriand Islands. Some of the rings had black cut lines on the outer edge. The rings are still being made and are now used for decoration.


OPITZ COLLECTION


OPITZ COLLECTION

United States
Hokham clam shell ring

Vietnam
Dong Son Bronze 800-200 B.C. Excavated in 1980 near Hue.


OPITZ COLLECTION

Yap Island
Turtle shell rings were used as traditional money.

Yunnan, Burma, Thailand trade route, 13641555
This silver bracelet with a single cut and three pairs of stamps was worth one tamlung. (61.2 grams) Mitchiner p. 340.


OPITZ COLLECTION

Zhenlifu Kingdom, ca. 1200
This small non-Thai kingdom on the Gulf of Thailand used lead rings as money. (See Semans p. 2).

See Leg band, Limestone Ring, Litlatla, Manilla, Mbakiha, Mbarake, Minkata, Mitako, Navela, Neck Ring Money, Nsambu, Poata, Shell Money, Tridacna Arm Ring, Unus

ROANOKE
Virginia, Colonial times
A cheap kind of wampum made from oyster shells. (See wampum)

ROBO
Solomons
The most valuable dolphin teeth (lifa kirio)


OPITZ COLLECTION

ROD MONEY
Africa, Calabar
In the 1660s copper rods were used as currency. The rods weighed 1 1/4 pounds and were red and smooth. Fourteen or 15 would buy a slave. Local smiths would beat them to form long thin wire, which was then braided with two other pieces and made into bracelets and necklaces which served as money.

Africa, Calabar
Nineteenth century Imported rods were split into a number of wires about 18 to 24 inches long and bent like a hairpin. These pieces were money and were called “black copper.” (See Herbert p.197)

Africa, Congo
Among the Mboshi in 1885 two brass rods would buy a sleeping mat, a chicken or a bunch of bananas. (See Harms p. 60) In 1991 in the middle Ubangi a tusk weighing 25 to 40 kilos was worth 300 to 400 brass rods, it had to include at least one slave worth 300 rods. (See Harms, p. 87) In 1885 European traders paid 1 brass rod at Iboko for 10 pounds of ivory and 5 brass rods at the Pool. An average canoe arriving at the Pool carried 200 kilo of ivory. A canoe was worth 1000 rods and a crew of 10 slaves was worth 5,000 rods. (See Harms, p. 104) When Stanley in 1877 visited Tchumbiri he notes the chief’s wives etc. wore brass collars weighing 13 kilos each. Altogether the weight was 633 kilos of brass. A 10 kilo collar was worth 1,000 brass rods. The lengths of the brass rods varied by area and time. As time went on the length shortened as did the value.
(See Harms, p. 191)

Africa, Frafra
A brass rod was worth from eight pence to one shilling, depending on the area. In one area, two would buy a sheep.

Africa, Tiv tribe, Nigeria
Brass rods were used as money and as a unit of account by the Tiv. Five brass rods were worth a bull. The rods were also used to purchase a wife. The rods were imported from Europe and were 1/4 inch in diameter and about three feet long. By 1910 the Europeans replaced the rods with pounds and shillings because they knew the rods were currency. Because they felt they could not control the rods but wanted to control the currency, they eliminated the rods. (See Hammond p. 138-141)

Africa, Upper Congo, latter part of 19th century
The length of the rods got shorter through time. In 1890 the rod was 15 inches long, but by 1905 it was only 11 inches long. One egg was worth a rod, while a female slave was worth 2,500 brass rods. Two yards of cloth were worth 20 rods, and a male slave would have cost 600 rods at one time. The brass got its value originally because it could be melted down to make the brass arm rings, leg rings, and necklaces they valued. (See Havemeyer p.61) See Lerale, Mitako, Ngiele

Africa, Central Zaire Basin
In 1885 a 30-kilogram elephant tusk was worth 350 brass rods. At that same time, a glass bottle was worth 10 brass rods, a small mirror was worth three brass rods, and 10 cowry shells were worth one brass rod. The brass rod traded in different lengths at different places. At times the lengths were up to one-third less. In 1888 the chiefs of all the component villages of Bolobo held a meeting and set the price for an upriver slave at 1,000 brass rods and 500 for a down-river slave. Two yards of blue cloth was worth 15 rods, 2 yards of white cotton was 8 rods, 1 empty glass bottle was 10 rods, a bell was 7 rods, a small mirror was 3 rods, 300 cowry shells was 20 rods, a string of pink beads was 1 rod, a string of white beads was 1 rod (See Harms p. 86-87)



OPITZ COLLECTION

ROMU
Solomons
A brighter red bead made from tomu, a type of clam found many fathoms down on the face of the reef. (Chama pacifica) It is very valuable because of its color and scarcity and difficulty to obtain. The men dive for the shells. Since WW2 safi has replaced romu. Fira'l is the first-grade type of romu. See Burt p. 37

RONGEI NA GAUNI
Papua New Guinea
A string of 30 dog teeth in a necklace was called rongei na gauni and was used as money. It was also used as bride price. (See Quiggin p. 127)


OPITZ COLLECTION

ROOSTER MONEY.
Malay Peninsula, Kedah, during reign of Sultan Muhammad Jiwa Abidin Muazzam Shah (1710-1773)
A tin rooster perched on a number of rings was money. The fighting cock was worth five cents of the Spanish dollar. Each ring attached to the rooster was worth one cent. They circulated as late

as the 1850s. There were one to six rings on each piece. (See Singh p. 329 - 333).



OPITZ COLLECTION

ROPE
Papua New Guinea
Tulip tree bark twine
The twine was handmade by girls who first stripped bark and soaked it in water and then set out to dry, then rolled into two strands on the legs of the girls. It produces a very good twine.



OPITZ COLLECTION

ROTL
Bornu, Nigeria
In pre-colonial times it was a unit of measure worth one pound of copper. Later the value of the rotl fluctuated from 45-100 rotls to a dollar. In Bornu at one time 100 rotl were worth 1 Maria Theresa dollar. A large shirt was worth 50 to 60 rotls. The values fluctuated from as low as 45 to as high as 100 rotls. The rotl consisted of a string of 32 interwoven cowries. (See Quiggin p. 33) (See Johansson Fig 8)

RUBBER
Amazon River
A ball of rubber was a medium of exchange and was used for tithes and fines. (See Quiggin p. 314)

RUG MONEY
Kazakstan
Kazak nomads made wool felt mats from goat and sheep hair. Some had silver and gold threads and were well made with intricate designs. They were used as a medium of exchange and store of wealth. A large embroidered mat was worth one camel. (old oriental rug) (See Siebert)

RUM MONEY
Australia, early period of British colonization
Rum was a universal medium of exchange. (See Einzig p. 298)

RUSSIAN TRADE BEADS - See Beads

RYE - See Grain Currency

SABAGORAR
Torris Strait, Papua New Guinea
Turtle-shell ornaments shaped to resemble a canoe shield were used in bride price and as a form of money. (See Meyer Fig. 513)

SABER MONEY - See knife money

SABLE
Poland, 1471
A Polish king imposed a tribute in fur and required the "plaintiff in courts of justice to deposit with the judge three sable or martin skins," which were returned if the action were won. (See Einzig p. 281)

SADDLE SYCEE MONEY - See Pack Saddle Money

SA'ELA'O
See la'oniasi

SA'ELA'O KINI
Solomons
(sa'ela'o kini) cross-design women's shell-disk is a small shell-disk with an incised star (fa'ibulububu) design work with a hole in the center and worn by the women on a string around the neck. There are many different designs of the cross. Most have a design around the border. In north Malaita the big disk is called dala.


OPITZ COLLECTION

SAFI
Solomons
Brown-red bead made from ke, a type of mussel found in pockets in the rock on the reef. The shell is grey and they are turned red by placing them on a heated river pebble. Used in single strings and four- and ten strings units for 'Are'are, Sa'a and the 'Are'are people of Marau on Guadalcanal (See Burt p. 37)

SAK - See Sek


OPITZ COLLECTION

SAKANIA
Lake Chad area, Africa
This hoe was currency. 5" across From the Sara district in Chad. Believed to come from the small hoes of Korodofan and Darfur. (See Quiggin p. 95) Until recently this piece was worth 5 pieces of cotton cloth. The price of adultery was 5 or 6 to the husband. See Ballarini, 2009 p. 194 Fig 3.10

SAMAKUPA - See Kula.


OPITZ COLLECTION



OPITZ COLLECTION

Lani people Highlands Papua



INTERNET



INTERNET

SALT MONEY

Salt has been used in many parts of world for money. Roman soldiers were paid “salt money” in addition to their regular pay when sent to foreign provinces. In Latin, salt is called salarium. By the third century, “salary” was used to mean “payment of money at specific intervals.” In the 13th century Marco Polo, observed the importance of salt in Asia. Salt cakes were officially stamped with the head of the Great Khan and then used as currency. In Papua New Guinea, sodium salts as well as potassium salts were used as money. The potassium salts were from plant material. Sometimes plant material was soaked in salt water and then burned to retrieve the sodium and potassium salts.

Africa, Lomami tribe

Two or three pots of salt were worth a good slave. Salt was an important factor in the slave trade in much of Africa. (See Quiggin p. 54)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Africa, Abyssinia, Ethiopia, 525 A.D. to 1940s

Long rectangular bars of salt were called amole. The name was derived from the name of the Amole tribe in the Danakil territory where the salt was quarried. The salt comes from Lake Karum, which is 400 feet below sea level and contains salt to a depth of more than three miles. The salt was cut into slabs and then finished into rectangular bricks with reed or thin wooden strips at the edges to reduce breakage. The slabs are cut into a brick called a ganfur, which is eight inches wide, 10 inches long and about two inches in thickness. The ganfur are then processed into amole in one of the salt markets at Makalle or Aguela. The amole is 1/4 the breath of the ganfur and the same length and thickness. In other parts of Ethiopia, smaller bricks called bage are also used as money. The bricks are eight to 10 inches long and about two inches in thickness. The entire journey from Makalle to Arho

takes about four days with stops at Dessa, Berahle, Saba River and finally Arho, according to Giday. The salt caravan consisted of 4,000 to 6,000 pack animals. A camel carried 18 to 24 ganfur, a mule carried 16 to 20 ganfur, and a donkey carried 9 to 12 ganfur. The annual mining season lasts from September to May. The amole varied in value depending on the distance from the lake because portaging costs and taxes were added to its value. Broken pieces were not considered as money. They were only valued as salt. Beginning in the 19th century the Maria Theresa thaler was also used as money in Ethiopia, and the natives producing the salt bars were paid one thaler for each 300 bars produced. In the 1840s a Maria Theresa thaler was worth from 10 to 12 salt bars in Enarea and from 100 to 110 salt bars in Atsbi, the difference being due to the distance from the mines. In 1869, Munzinger, a Swiss merchant, calculated that the salt trade was about 30 million amoles per year. In the early 20th century a mule load of amoles was worth $14 and included at least $11 in tax and transportation. During this same period the value of amoles continued to fall. In Illubabor, Wallega, Kiffa and Mecha, the salt bar was called bage, and it was about one third the size of the amole and worth only one twelfth of a dollar. An amole was also worth 30 beads. The bars had four different values equivalent to 1 1/2, 1, 1/2, and 1/4 dollars. The salt is still mined and used as in olden days. (See Gill, p.5) (See Giday) (Quiggin p. 55) The weight of whole salt slabs averaged 25 to 30 kg. The salt slabs were often covered with a coat of mud to protect them in transit. Many times they were cut into smaller pieces for transport inland. (See Sundstrom, p. 130)
In 1940 salt is cut out of stratified beds of salt into tomb-like slabs weighing over 50 pounds each. Nine or ten bars a day could be taken out. At the mine each was worth 25 cents. In Timbuctoo each was worth 50 francs. The cost to transport the bars from the mine to Timbuctoo was 80% of the bars. P. 74 (See Miner, Horace) “The use of slaves in the production was very important in the 1800s and continued until as late as 1941. By that time they were referred to as ex-slaves.” According to Lovejoy, P. 133.

Africa, Angola
Salt was used as money during the 1600s in Angola. (See Quiggin p. 54)

Africa, Babunda tribe.
Salt was wrapped in banana leaves and used as money to pay for a murder or preparations for war. (See Quiggin p. 53-54)

Africa, Bambala tribe
The Bambala dealt in livestock, which was exchanged for rubber, which was exchanged to the Europeans for salt, which was subsequently traded for slaves, which were then traded for djimbu (shells), which were used as money.

Africa, Benin
The natives liked the local salt better than European salt. It was obtained by burning the young branches of the salt bush which grows near salt water. Some salt is also made by evaporating seawater in large brass pans called neptunes. (See Roth p. 142)

Africa, Cameroons
Cakes of salt were used as currency and in bride price. 5” diameter, 9” height. (See Quiggin p. 84)

Africa, Congo
A salt bar called a dibanda weighing 6 1/2 pounds was used as money. (See Herskovits 214)

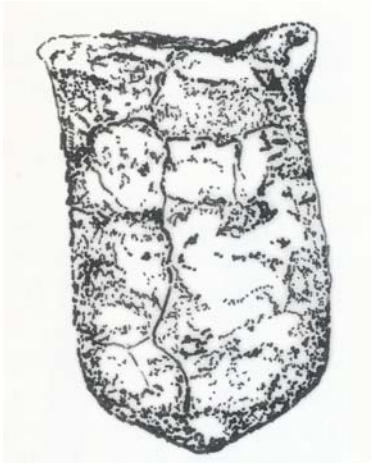
Africa, Ethiopia
The salt was dug out of mountains and traded in sizes from five pounds to about 80 pounds. A piece weighing 20 pounds was worth one shilling sterling. (See Quiggin p. 55)

Africa, Gambia River area
In 1620 a poor grade of salt was collected near the mouth of the river and traded into the interior for slaves. (See Bohannan p. 32)


OPITZ COLLECTION
From the Detroit Money Museum

Africa, Katanga, Congo
A6 1/2 pound bar of salt, called a dibanda, was the standard unit of measure. It would purchase an axe, string of beads, hoe, or a calabash of palm oil. Salt bars were also used to purchase slaves and guns. (See Herskovits p.214)

Africa, Liberia
In Liberia a slave was worth 100 salt sticks OR 10 BASKETS OF SALT. In Yaunde slaves sold for 10 to 15 pounds of salt. (See Lars, P. 133)



Africa, Nigeria
Salt was boiled in earthenware pots until hard, and the earthen pots were then broken away. The salt was used to purchase slaves. Ten to 20 bags of salt were worth one slave.

Africa, Nigeria
Cones of different sizes were molded from salt produced from brine and used in exchange transactions and bride price. (See Guyer p. 136-137) (See Quiggin p. 54)

Africa, Sahara, 6th century A.D. to present
Salt was traded to the Sudan in the Middle Ages for its weight in gold. The salt was mined in bars of 140 pounds each. At Taoudeni the bars were 65 pounds each. (See Briggs p. 30)


OPITZ COLLECTION

Africa, Sierra Leone
Cylindrical split bamboo baskets filled with salt were used as money. Ten baskets of salt purchased a wife. 3" diameter, 25" length

Africa, Sudan
Slaves were purchased with salt. In peacetime a slave was worth his weight in salt. In wartime a slave was worth less due to the availability of prisoners of war. A Sudanese slave was at one time worth 3 bars of salt. In Timbuctoo a camel load of salt was worth 80 ducats. One slab as worth 6,000 cowries. In another area one black of salt was worth 15 grams of gold. In another area one slab of salt was worth 20,000 cowries. In another area one bar was worth one slave. Still another area valued one salt bar as worth two slaves. (See Sundstrom, p. 131)

China
Salt was used in the ninth century by the Khmers to purchase horses and weapons. During Marco Polo's time, salt cakes weighing about a half-pound, flat on one side and mounded on the other, were traded for gold. Some had a seal of the issuing authority on them. (See Wicks p. 52 & 307)

Irian Jaya, Dani tribe
A salt block was covered in rattan and pandanus leaves and was worth seven pigs. The Dani use the Iluekaima brine pool which is an hour's walk from their territory. They soak banana tree strips in salt brine, let the strips dry in the sun for a few days and then burn the strips to ash. The ashes are then mixed with a little water and made into cakes which are wrapped in banana bark and left to harden. (Heider p. 46) The Fore tribe also produce trade salt by burning indigenous tall grass (Coix gigantea) after it has been soaked in salt brine.

Sometimes other plants such as stag horns, creepers, ferns, herbs, or barks are used if they want to change the taste. After the introduction of Western commercial salt in the 1950s, the native salt was reduced in importance, and by 1959 it was eliminated.
"Sodium chloride salt was a luxury and was highly valued as a trade commodity. Salt cakes in the form of salt blocks wrapped with banana leaves and tied tightly with strips of rattan were used as money. Salt balls were also used. There are many different shapes of salt packets and different styles of rattan wrapping." (See Hampton, P. 280)

Mexico, Maya
Salt was an important ingredient in Mayan trade and was produced in limited areas largely on the northern and western coasts of the Yucatan Peninsula. (See Hedges P.500)

New Britain
The bush people made loaves of salt each one worth a piglet or at times an adult pig. (See Panoff p.9)

Papua New Guinea, Enga tribe
Salt was made by burning salt-impregnated wood. The wood was soaked in the salt water pools for two-four months and then dried and burned. A thin package, 1"x15"x18", covered with banana leaves and thin cane net, weighing about five pounds. It was called eip by the Melpa. It was worth one pig, one pearl shell or one good stone axe. Now trade salt has replaced the traditionally made salt, but some Enga still make it and sell it in the Mt. Hagen market for about 10 cents per teaspoon.

Papua New Guinea, Etoro tribe
In pre-contact times the Etoro exported mature pigs for a fist-sized bundle of salt from the Huli, who obtained it from the Ipili, according to Kelly (p. 111).

Papua New Guinea, Lake Kutubu
Packages of a squashed spherical shape neatly bound with strips of pandanus leaf weighing about five pounds were used as money. They were obtained from Augu or the Wage for cowry shells. The salt is gray and powdery.


OPITZ COLLECTION


OPITZ COLLECTION

Papua New Guinea, Baruya, part of Kukukuku people.
The Baruya people numbered about 1,500 and were the last area of the Eastern Highlands of New Guinea to be brought under control by the Australian administration in 1960. The salt was produced from ashes of coix grass. The grass was cut every year during the dry period and left to dry for a week or two. It was then put on a pile of special wood and burned for one or two days. The ashes were left there under a thatched roof for several months. They then built a filter of small gourds with a special plant at the bottom to catch the impurities. Pure water was then passed through the ashes in the gourds and into bamboo tubes. A specialist who was the master of the salt magic would heat the salt water in a special oven made of fireproof flat stones cemented together. There were 15 molds made of waterproof banana leaves in the oven. The salt solution was poured into the molds when the oven had reached the correct temperature. The oven was kept at the same temperature for five days and nights. This was the necessary time to evaporate the water to

crystallize the salt. During that time he stirred the surface of the solution to prevent the formation of a film and he took out any impurities. The bars were 60 to 72 cm long and 10 to 13 cm wide. The bars had their edges scraped until they were perfectly shaped and then they were wrapped in dry banana leaves and long strips of wet bark that was carefully sewn together and allowed to harden. The 15 bars weighed a total of 25 to 30 kilograms. Out of a batch of 15 there were three groups of bars according to size. Each had its own name and value. There were four or five small bars, four or five medium bars and six large bars. The 15 bars took a total of 21 days to produce or an average of 1 1/2 days per bar. The bars were used for trade and for ceremonies. A stone adze was worth one to two large salt bars, a pig's tooth necklace was worth 1/2 large salt bar and a bow, and 20 to 30 barbed arrows was worth 1/2 large salt bar. A male pig was worth two to three large bars, a female pig was worth four to six large bars, a male dog was worth one medium bar, and a female dog was worth one large and one medium bar. The salt specialist was given two large bars for producing the batch. The Baruya did not have good stone to produce axes, so they traded salt to obtain the stones to make axes and clubs. A salt bar was worth a round pierced stone for a stone club. The Wantekia people gave five large capes and five bark loin cloths for one salt bar, which is equal to seven capes. A cape took 3/4 of a day to make. (See Godelier)

Papua New Guinea, Wahgi Valley, to the mid 1960s
Grasses were soaked in a salt water spring and then were dried and burned. Water was passed through the ashes and evaporated. Tablets were packaged in special wicker containers which were then called murukakali. The containers were sometimes decorated with a variety of fibers and weaving patterns which would indicate it was classed as a valuable. They weighed about 4 1/2 pounds. One man working full time could produce 25 cakes of salt per year. In the 1940s the salt tablets were traded over a large area and a tablet was worth a pig or a bird- of-paradise plume. In the mid-1960s a man paid bride wealth of one pig and one cake of salt. By the time it reached the upper Chimbu Valley, the salt was in a small piece of bamboo or gourd and was still worth a pig. The middle Wahgi people traded it for stone axes, pigs, or pearl shell. Used in bride price. (See Barron p. 12)

Papua New Guinea, Kapauku tribe
The people thought of salt as mainly a commodity. They had cowries as money.

Papua New Guinea, Yandapu tribe
The package was called tili, weighed about five pounds, it was wrapped in banana leaves which were enclosed in an open net of thin cane with part of the cane forming a carrying handle. The package was worth a pig, a good stone axe or pearl shell and is now worth $10.

South America, late as 1949
Many parts of South America, Ecuador, and Andes used salt as money in the past. (See Taxay p. 58)

Tibet, 14th century
Marco Polo described the use of salt as money. It was traded for gold. (See Wicks p. 53)

United States, Ononodaga Indians, 1788
The Ononodaga Indians ceded most of their land for a peck of salt apiece, some yards of calico and an annuity of $4 each.


OPITZ COLLECTION

SAMAKUPA SHELL MONEY
Papua New Guinea
At Wagawage the blood price for a man killed in a brawl was quoted as a pair of really good shell arm-rings, one shell nose-stud and one samakupa necklace of Sapi- Sapi. It was an associated Kula article. It was called kuwekuwa in Kiriwina and was also called katudababile. (See Quiggin p. 174)

SALT WATER SOAP CAKES - See Soap Cakes

SANDALWOOD
Hawaii, 19th century
This hard, sweet-smelling heart wood was used as currency in transactions with traders. The unit of account was the picul, and traders purchased it for trade. It was burned as incense and used in making cabinets. (See Einzig p. 45-46)

SANTA CRUZ FEATHER COIL - See Feather Coil - Santa Cruz



OPITZ COLLECTION

SAPI-SAPI
Papua New Guinea
Red shell disks from red spondylus shells were used for ornaments and in making the bagi (soulava). Strings of sapi-sapi were used as money with a string worth five to 10 dollars. In 1913 the red-rimmed sapi-sapi shells retailed for 25 pounds per sack. The “pyramid shell”, the brown and white speckled Conus used to make kula arm shells sold for 12 pounds per sack. Necklaces of pink shell money were much valued by the Trobrianders. Sapi-sapi shells were bought for one pound sterling for 100 shells in 1933 on Rossel Island where the shells were gotten from the sea and made into shell beads for bagi. These bagi (soulava) were then traded to Sudest Island and used in the Kula Ring. As late as 1940 there were still 20 men working on making bagi on Rossel Island. A string of sapi-sapi was called wakisowa, and a belt was called kaipwesi. The shells are the same shells used in the samakupa. (See Lewis p. 11) See Bagi Shell Money, Samakupa Shell Money



SAUAD
Torres Straits
Artificially deformed boar’s tusks were worn with two pigs’ tails as an ornament and at the conclusion of initiation ceremonies by important men. They were highly valued objects. Most were imported from New Guinea. I believe they were from the kula. Imitation pieces were made from the giant clam (Tridacna). (See Haddon Vol. 4 p/50-51)

SAVI
Auki Island, Solomon Islands

A single string, six feet long, of off-white shell disks was made from Kae shell. The strings are made on Auki Island for sale to the natives on Guadalcanal and worth about one pound each. See shell money. (Opitz, Solomon Islands)

SAWEI
Yap Island
Sawei is the popular term for the formal bicultural exchange system that existed between the resource-rich high island of Yap and its neighboring low coral islands. At the height of the system, 15 coral island communities extending over approximately 1,300 km belonged to what has been called the "Yapese Empire" Coral islands in the Yapese sphere of exchange and influence included Ngulu, Ulithi, Fais, Woleai, Eauripik, Sorol, Ifalik, Faraulep, Lamotrek, Elato, Satawal, Polowat, Pollap, Pulusuk and Namonuito. "Sawei" referred to a single gift component of the three-part exchange system. (See Descantes P.3)
It was the "Yapese Alliance System" and it was headed by Gachpar Village with Ulithi as its intermediary to the other coral island communities. The coral island communities made tributary visits to Gachpar every two or three years and received many materials during their stay in return. Sawei was gift exchange and reciprocal hospitality between the people of Gagil Municipality and the Outer Islanders. The Outer Islanders received more from the exchanges than Gagil. (See Descantes P. 3)
Some of the many items Yap gave to the Outer Islands were: ceramic pots, coconut shell graters, iron pots, ochre, tridacna shells, turmeric powder bundles, weapons and whet stones. The Outer Islanders gave to Yap: bird feathers, cloth (lavalava), coconut-husk rope, coconut shell jewelry, conus shells, decorative ornaments, fais tobacco, leg ornaments, mother-of-pearl shells, pandanus lion mats, shell belts, spondylus shells and tortoise shell bands and rings. (See Descantes P. 3)
The Outer Islanders were considered a low social position and were prohibited from chewing betel nut, speaking Yapese, marrying Yapese women, eating certain foods, and wearing combs, ornaments, red loin cloths and turmeric powder while on Yap. (See Descantes P. 3)


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

SCARAB
Egypt, 1400-900 B.C.
Personal seals in the shape of a beetle were made of faience (glazed and fired clay) or carved bone, crystal, stone, or semi-precious gems. It is highly unlikely that these were ever used as money, but are included in many odd & curious money collections. $60 and higher

SCHNAPPS
Nigeria

Bottles of schnapps were used extensively as a trade currency until the 1930s. They were also used as a part of bride price. (See Guyer p. 149)

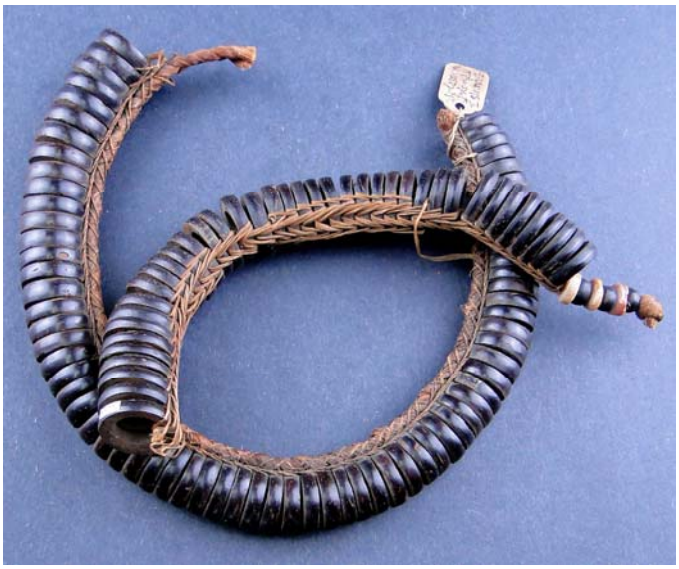
SEA OTTER
Alaska, Tlingit tribe, 1830
The otter skin was used for currency. A sea otter pelt was worth a set number of chisels or sheets of copper. At one time six small copper pots were worth 30 sea otter pelts. Later, caribou skin was substituted for the otter. (See Taxay p. 92)

SEAL SKIN NOTE - See Walrus Skin Money

SEALING WAX - See Wax

SEDABALA
Trobriand Islands
A headband (usually the prerogative of rank) is no longer worn and has become extremely rare.

SEEDS - See Abrus precatorius, Banana Seeds, Evodia Seed Money, Tamarind Seeds

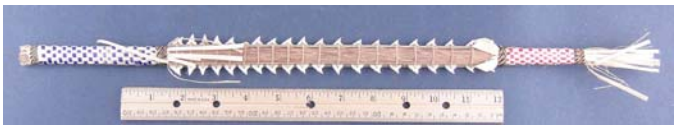

OPITZ COLLECTION

SEK
Central Caroline Islands, Yap Islands
Black coconut disks, which provide the black in the black and white Tekaroro strings, are used as a currency of their own. They are called Sek or Sak and were made from a special coconut called Losil. Sek was traded to Yap Island and took part in the inter-insular trade with the Pelews. 1/4" diameter. (See Quiggin p. 140)

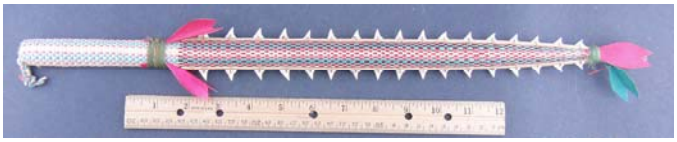

OPITZ COLLECTION

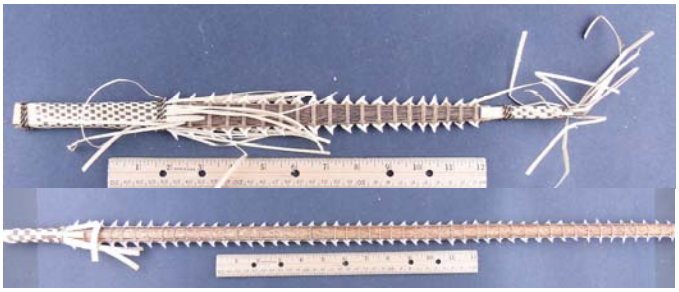
SEN BAR MONEY
Siam, 1556-1595
The typical C'ieng Sen inscriptions on these base silver cast bars are attributed to Lannathai 1545-56 by Mitchiner (p. 354). They were issued during the Burmese occupation period and all bear the name of Chiang Sen city. The denominations are: four Baht (one tamlung) 61.2 gm, three Baht (3/4 tamlung) 45.9 gm, two Baht (1/2 tamlung) 30.6 gm, one Baht (1/4 tamlung) 15.3 gm, and 1/2 Baht (1/8 tamlung) 7.7 gm. (See Mitchiner p.354) Some experts, according to Semans, might have introduced them to compete with the finer silver C'ieng, and the pieces are not actually indigenous Thai currency.

SHAN SYCEE - See Sycee - Burma


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

SHARK TOOTH SWORD
Gilbert & Ellis Island


OPITZ COLLECTION

SHARK VERTEBRAE
Melanesia, Polynesia
Shark vertebrae were used as money. (See Mosher p. 55)

SHEEP
Russia
The Kirghiz used sheep as a subsidiary currency, along with horses, well into the 1900s according to Davies (p. 42).

SHEEP SKIN TOKENS
Cocos Keeling Islands, 1887 - 1888
George Sydney Cluinies Ross issued tokens made of sheep skin in the following denominations: 1/4, 1/2, one, two, three, and five Rupees. (See Singh p. 330)

SHELL RINGS
There are three different kinds of shell rings: erenge, poata, tinete. They were used as money, had relatively fixed values and are used in marriage payments and land purchase. The shells were made from Conus, Trochus, or Tridacna in eastern and central Marovo, Solomon Islands. (See Hviding p. 93)
"In the Berlin Harbor region large shell arm rings were manufactured from Tridacna shell and bored with a bamboo drill with a hole large enough for the finished size. It was too large for a pump drill so a piece of bamboo about three feet long and the right diameter are used. First a shell was knocked into shape and ground flat on each side. To keep it from turning it was wrapped with rattan and set in a rough hollow in a piece of wood.
In the Solomons another method was used in which a small hole was pecked into the shell and a small piece of rattan was inserted and attached to form a bow. This was then sawed to remove the center core. Angel Island specialized in large shell arm rings, Seleo Island specialized in arm rings and smaller shell ornaments, Ali Island made canoes and Tumleo Island made earthen pottery." (See Lewis, The Melanesians, P. 123) See Poata

Abelam, Papua New Guinea
The mussel rings were made from the tridacna gigas shell. The rings have a high value and are large, ground, flat rings. The rings are very large, ground flat rings known as Yua and are made of tridacna gigas. There are two basic types: the smooth ring without projections from the outer edge, and the ring with an outer edge projection. The large rings with a pedigree of previous owners back to the spirits who made the ring cannot be used as money and can only be inherited within the family. The other rings, not having a pedigree, were used as money. Rings having a greater inner diameter have a
higher value because of the greater labor used to make them. Translucent rings without flaws in the shell have a high value. Warped rings that are not ground smooth have a high value also. All rings over 4 cm in diameter are used as money, smaller ones are only jewelry. The largest are 25 cm. in diameter. The ring is made by drilling a flat dish-like piece of a tridacna mussel with a bamboo pole with splintered bamboo at one end. This is turned while on the shell disk with sand and water until a hole is

ground through. The Arapesh use the rings to buy pigs from the Abelam, and the Abelam measure their wealth in rings and use them for bride price. The price of a wife varied from one to six rings. For killing a man the price was 20 rings, less for a woman or a child. Some of the names of kinds of rings are: pal yua, magna yua, mbia yua, and mbandi yua. (See Rabus)

Papua New Guinea
Conus shell rings were used in necklaces and served as decoration as well as a form of money by many tribes throughout Papua New Guinea. In Seleo and Angel the chief industry is making shell armbands from Tridacna shell. One large band worth 30 bundles of sago, each 20-30 pounds. Center bored out with a bamboo drill and sand. Small rings made from base of Conus shell. (See Lewis, An American,p.104)

Mailu Island, Papua New Guinea
The Mailu people purchase shell arm rings made by the Southern Massim and regrind and re-polish them for trade. Only one arm ring can be made from one shell so that there may be a complete circle inside formed by the joining of the spiral to the side near the base. When the ring is smooth, three small holes are drilled near the end of the remaining portion of the lip. The decorations, which are black wild banana seeds and thin, small discs of shell lip, are attached to these holes. Red glass beads are also used. (See Saville p. 153)

Motu tribe
The bride price is 10 white shell arm rings, two shell necklaces, a pig, and an axe.

Walis and Tarawai tribes
They made the rings from Tridacna shells and used a solid piece of bamboo to drill the hole. The rings were used as money and also in bride price along with pigs.



Melawei village on Sepik River, Papua New Guinea during 1973 trip by author

Sepik River, Papua New Guinea
On the Sepik River in the village of Melawei, shell rings were used as personal ornaments and as money. They were too small to wear on the wrist, so they were worn on necklaces by the women. 3" diameter. See Ring money



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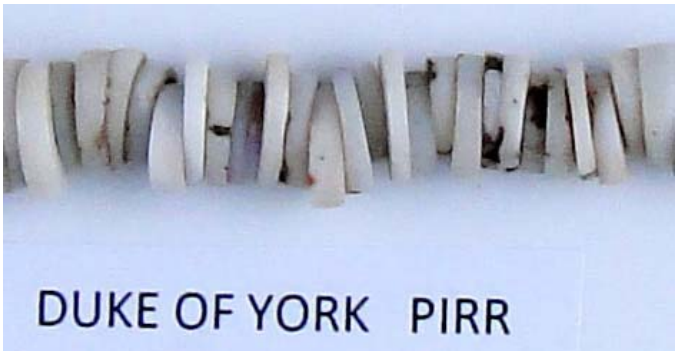
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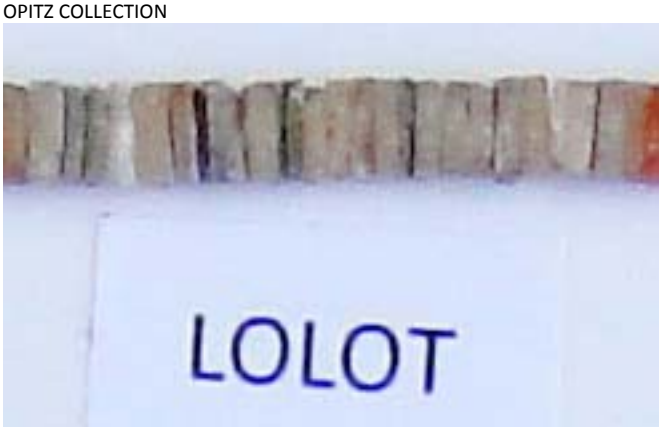
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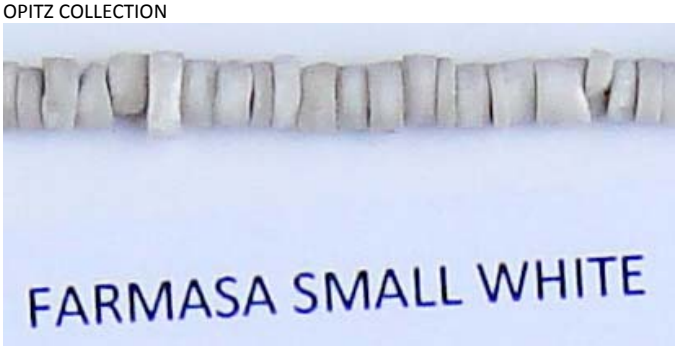
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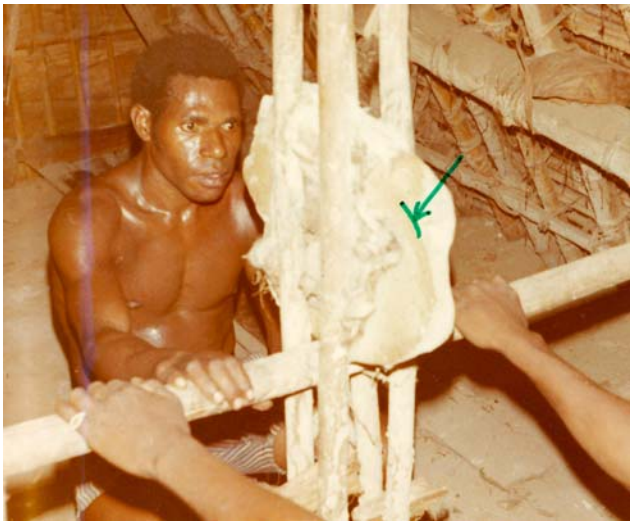


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SHELL MONEY

Africa

Conus disks or whorls were used as currency in East Africa, now called Malawi and Zimbabwe. They were destroyed by the British in the late 1800s and Czech porcelain copies were made in 1892 to replace the conus whorls. The first porcelain copies had serial numbers. Other copies were made in wood, metal, ivory, glass, and plastic. (See Liu p. 29)

Naga

Chank shell beads were made from segments of chank shell, which is Turbinella. They were decorated with small indentations in the shell and carnelian beads. (See Liu p. 76)

New Caledonia

There are at least three kinds of shell money on this island. The most valuable is made from the smallest shell disks. It is called ter mawon and was used only by the chiefs as money. The second type is called weni, and it has shell disks that are two mm in diameter, which is about twice the diameter of ter mawon. The disks are a light gray in color. The third type was used by the traders in dealing with the natives and was worth about six cents per foot in 1911. These disks varied from 1 1/2 mm to 3 mm in diameter. (See Lewis p.33-34)

Papua New Guinea

Only seven types of shells were commonly used as money in Papua New Guinea: 1) Large pearl oyster shell (Pinctada maxima) which had nine different names. 2) Large volutes (baler shell)(Melo aethiopicus L.), which had eight different names. 3) Giant green turban shell (commercial green snail) (Turbo marmoratus L.). 4) Dog whelks (Nassa sp.). 5) Money cowry (Cypraea moneta L.) and ring cowry (C. annulus). 6) Leopard cone (Conus leopardus Rod.) 7) Large white egg cowry (Ovula ovum L.). The olive shell (Oliva sp.) and tiger cowry (Cypraea tigris L.) were also used to some extent.

Buin, Bougainville, Papua New Guinea

The shell money is called abuta. It is used to purchase pigs, with a pig worth 10 to 100 fathoms of abuta. They always valued the pig in units of 10 fathoms of shell money. They were never valued at 15 or 25 fathoms, for example. A fathom of abuta was worth one shilling. The woman's money called bum or tombu is worth twice as much as abuta. One fathom of red onu was worth 20 fathoms of abuta. One fathom of white onu was worth 10 fathoms of abuta. Abuta is arranged in a bundle 10 fathoms long arranged in six strings with one quarter of a string overhanging with an inland snail shell at the end. Abuta was also kept in net bags containing 100 fathoms. (See Thurnwald)

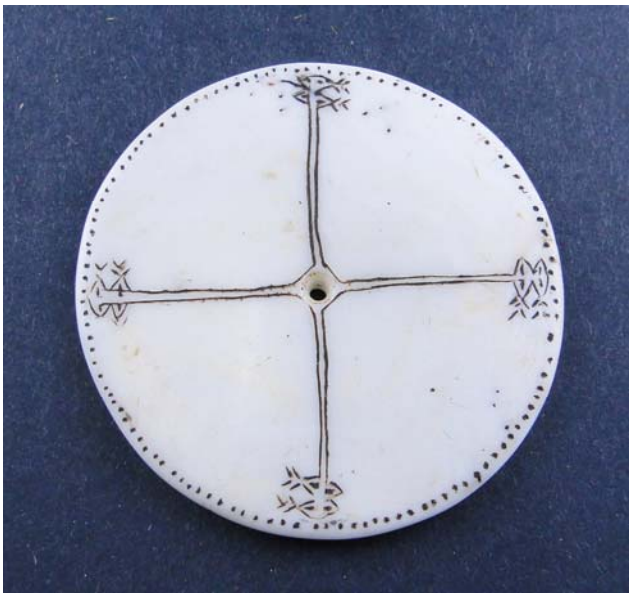
Rossel Island

See ndap and nko



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Modern shell necklace



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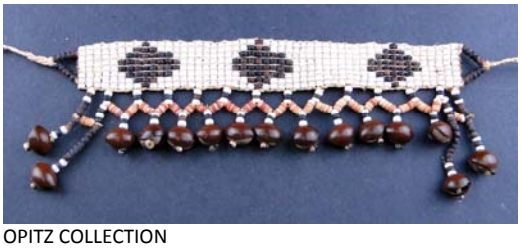
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Native breaking shells to bead shape



Native drilling hole with a drill



Native smoothing outer edge of beads



Native shell beads being shaped



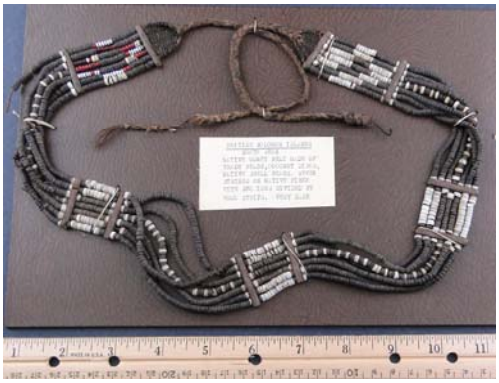
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Pump drill used for drilling hole in bead



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Equipment to flatten shell beads



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Formerly from the Gibbs collection



Native grinding a shell ring



Woman making shell ring

Solomon Islands

Shell money was traded from Malaita to the islands of Guadalcanal, Santa Isabel, Nggela (Florida), Makira (San Cristobal), Russel, Choiseul, Shortland Islands, New Ireland, West New Britain, and Bougainville. Bougainville, in particular, did considerable trade with Malaita. The three production centers were 1) Hounihu, on the southwest coast of San Cristobal, 2) Marau Sound, toward the southern end of Guadalcanal, 3) the artificial islands off the southwest coast of Malaita. The island of Malaita and the surrounding area today produce most of the shell money in the area. This area includes Langa Langa Lagoon and Laulasi Island which is an artificial island in the lagoon. The three kinds of shells used are: a white mollusk called Kakadu, a black mussel called Kurila, and a red lipped spondylus called Romu. The red is the most valuable, probably due to the difficult collection process of this shell. The Langa Langa men make all three kinds of shell money called bata. The small shell disks are red and white with black vegetable seeds interspersed. The shells to make the disks are obtained by the men diving for the shells in the Langa Langa Lagoon, or, for the highly valued red romu shells, arrangements must be made to either buy baskets of the shells from other areas or mount a diving expedition to Lau Lagoon in northeastern Malaita or to Florida Island, Gizo, or Choiseul Island in the Western Solomons and dive for the shells after paying the local people to allow them to dive in their area. The shells are obtained from distant reefs, where they are sold for as much as four shells for 10 cents or $25 for a basket of about 100 shells. Sometimes canoes can be rented for $8 per day. The red shells called Romu are about two inches in diameter and are found at a depth of 60 feet. The Kakadu shells are found at any depth on the reef. The black Kurila shells are about one foot in diameter and are found in shallow water. The black shell money is not used on Bougainville. The black shells can be turned to red if they are briefly heated on a stone. The diving is done by the men, and much religion is a part of the diving operation. Pigs are sacrificed, and the spirits are consulted before any diving starts. Shell beads are made in great quantity as money. Shells are hammered into small pieces and perforated

with a twist drill and strings of shells are rubbed on stones to smooth the edges. The shell money is used for bride price, to compensate for injuries, as part payment for carvings, the teaching of magic, buried with the dead, or worn at feasts. Disks are made into strings, belts, necklaces or arm bands.
The making of the shell money is normally done by the girls and women. They first break the shells into small circular pieces about twice the size of the finished piece with a black stone hammer called a falbura. Now solid metal cylinders are used to make the process faster. The Romu shell is then heated by placing the shell on very hot stones which turn the normally pink shells deeper red in color. The circular shells are then placed on a piece of wood called ma-ai which has about 50 shallow circular depressions and which is used to flatten the shell disks and make them smooth. The flat rectangular grinding stone used is called fou-sava. They then shape them and drill the holes with a pump drill called futa. This drill had a flint or chalcedony tip, but now modern drills with steel drills are used. After both sides of the shell are rubbed, the shell is the proper thickness. Then a hole is drilled in the center, and they are strung. They are on a strong bush fiber called lili in lengths of four to five feet. They are smoothed by the men with the use of sand and water on a flat board with a grooved stone until they are the correct size and have the proper smoothness.
The smoothing was formerly done by rubbing them with a grooved stone called a faoliara using sand and water. Now Chinese grinding blocks are used. Some of the smoothing of the shell edges is also done now in Honiara. At present, Malaita puts so much of its time into producing shell money that it no longer does deep-sea fishing and does little gardening.
The shell disks are made into strings, belts, tafuliae, necklaces, or arm bands. Some of the names of different groupings are Talina, Talina Bariono, and Tafuliae (see tafuliae). On Sa'a and Ulawa red shell beads are made called Romo. The full unit of measure for the beads is a fathom. The most valuable shell money was called kali awala, and it consisted of 10 strings of shells each a fathom long. The natives of Buka, New Ireland, New Britain, and Nissan islands regularly traded shell money with each other. Malaita traded shell money to the islands of Guadalcanal, Russell Islands, Choiseul, Santa Isabel, Ngela (Florida), and San Cristobal. In the 1890s shell money was traded from Malaita to New Guinea, where it was used to purchase gold dust. The value of the shell money increased from one shilling per fathom on Malaita to 25 shillings in New Guinea. A particularly well-made span of spondylus was worth 50 to 100 times as much of the cruder mauai. Later, the government prohibited the use of shell money in trade with Europeans because of trouble with the valuation. The government then forbade the use of shell money in all business transactions.
The shell strings were used in purchasing canoes, buying pigs, compensation for injuries, part payment for carvings, teaching magic, purchasing food, as blood money, in bride price, and obtaining advancement in various social societies. Currently the shell strings are used mainly in bride price. At present, Malaita produces most of its shell money for trade to Bougainville.
Currently there is a $2 duty per string of shell money between Papua New Guinea and the Solomon Islands. In 1964 and 1965, shell money was valued at $10 to $12 per string. The price was then raised to $30 to $35 per string, and they were able to sell it for that amount. Some strings went for a maximum price of $40 per string. At that time the government on Siwai tried unsuccessfully to lower the price of shell money and tried to have the maximum price be $16. In 1975 the Malaita Council did state that they felt there should be a fixed price for red shell money (L-safi) of $25 and white shell money (L-galia) and black shell money (dafi) of $20. In Malaita L-tafuliae is used because a tafuliae is usually included in bride price. The natives use cash in daily life but continue to save in shell money. Shell money is now restricted to the significant exchanges that maintain social systems and not to run the wheels of business.
Bougainvilleans purchase about 3,000 strings of shell money per year. This is more than three-quarters of the total production; two-thirds of that goes to Siwai, and the remainder goes to Nagovisi. Traders take the shell money from Malaita to Bougainville, making the trip for less than $200 and selling at least 100 strings in about one week for

about $9,000 with a profit of $2,000 for the trip. In the 1960s shell money production went down, but by the 1980s the production reached its highest level ever. This has changed the family roles with the women now making shell money instead of working in the gardens. The men now increasingly work in the gardens. In 1967 one tafuli'ae valued at $10 could be produced by one woman working full time for one month. At present, with the modern methods of making the shell money, a good household can produce four or five strings per month. Each is now valued at $130 US.

Langa Langa shell money was valued at $1 for one fathom of large smooth red shells called a Galia Bata and $.50 for one fathom of large un-smoothed white shells called a Galia. A Safi was one fathom of small smooth red shells valued at $2. A Isae Bata was four strings each one fathom long of smooth white shells with black shells in the middle string, and was worth $4. The white shell money was called forososo and, in the Gela language, turumbuto. The red shell money was also strung in a length of two fathoms called vinda. Two strings joined at each end and tied in the center are called kongana. Three strings are called sautolu, four strings are matambala, five strings are rapakava, and six strings are talina. An isa is 10 strings of red shell money. An isa is also worth a talina, 100 porpoise teeth (randi), and four turumbuto. The tafuli'ae consisted of 10 strings of one fathom each consisting primarily of red shells but interspersed with white and black shells. One tafuli'ae was worth 2,000 taro or one pig. The shell money was also used in bride price with the Kwara'ae establishing the price at five tafuli'ae and the Langa Langa at 30 Isae Bata.



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On Malaita the shell money is known as Rongo. The white shell money is called Rongo pura, and the red shell money is called Rongo sisi. There is also a kind of shell money which is pinkish-white and the beads are much smaller. It is called mamalakwai and it is made only on Kwa, which is between Onepusu and Bina.

Eastern Solomon Islands shell money belts were made from shell disks traditionally made in the coastal villages of Langa Langa, Auki and Alite in the Langa Langa Lagoon on the south coast of Malaita. The belt consisted of four sections of eight black and white shell disks strung on coconut fiber and interspersed with three shorter bands of predominately orange disks with each section separated by a thin strip of turtle shell or wood, according to Waite. Some belts contain from seven to 10 strings.

On Auki Island, only a single three-foot length of rough white shell disks called a galia is used in bride price. One string was worth one shilling, and four strings tied together were called a fura. When 10 fura were tied together they were called a Isagalia, which had a value of two pounds. The highest value of all is the firae which consists of 10 strings of special red shell disks that are of a larger diameter than normal. This item is quite rare. Each of the individual strings is an individual monetary

unit by itself and was worth two pounds, with the firae worth 20 pounds. On Guadalcanal a unit called a galiabata which is valued at five shillings is used and consists of a single string of white shell disks, about six feet long that has only been roughly chipped, drilled and unpolished. A batauliuli is a money unit that consists of four galiabata tied together and worth about one pound.

Another unit of money used mainly on Guadalcanal is the savi, which is a single string of slightly off-white shell disks made from the Kae shell, six feet in length and worth one pound. All these items were made on Auki Island.

Shell disk arm bands, called abagwaro, were made in the Malaita area from red, white and black shell disks. They are examples of the finest shell workmanship with the beads being small and uniform and set in intricate designs with the beads at 45-degree angles. This pattern was also used for bracelets, anklets, belts, and necklaces, according to Dubin p. 240. (See Bartle p. 379) (See Davidson, Traditional Money Association Newsletter Vol. 1 Number 1.) (See Cranstone p. 38) (See Lewis) (See Connell) (See Waite)

Shell money manufactured in Kwaio is called kofu and consists of gray cone shell beads 3 mm in dia. 1-2 mm thick. Kofu is extremely liquid. There are dozens of denominations from 1 inch to 20 feet. There are standard prices for most items like taro, betel nut, lime etc. It is not worn as jewelry. The shell money is locally made from local shells. (See Akin, p 105)



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There are also fake arms rings made of glazed ceramic, triangular in cross section and imported. This trading started in the 1880s. Chinese bangles were given to men and women by labor recruiters in the 1910s. (See Burt p. 140)

Roviana Island, Solomons

“The demand for Roviana shell rings was so great that some of the traders introduced white porcelain armlets made from porcelain instead of the shell. The New Georgians spurned these although some of their island neighbors accepted them because their price was lower than the genuine. “ according to Bennett, P. 85.

Siwai, Bougainville

There are two major types of shell money in this area. The first major type is S-pesi. The most common variety is mauai, which is a coarse, unpolished cone shell from Shortland island of Alu. The second variety is kuriri, which is more fine broken cone shells. The second major type is S-koso. It mainly comes from Malaita, where it is more finely ground, polished shell. There are nine varieties of this type. One variety is the tomo, which includes five strips of red shell beads. It can also have alternating white beads or be all red beads. The mauai variety was used for general commercial transactions. The more highly valued kinds were used for bride price. During World War II when the war came to the Bougainville area, the people moved to the north and the low valued mauai was destroyed, abandoned or hidden. After the war it was not revived as money, and the higher-valued varieties replaced it as money. Australian money was used instead of mauai. At present, shell money is used primarily in transactions of social importance but not as true money. Shell money is used to purchase wives, pigs, land, court fines and as compensation for the services of sorcerers and curers.



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Solomon Islands

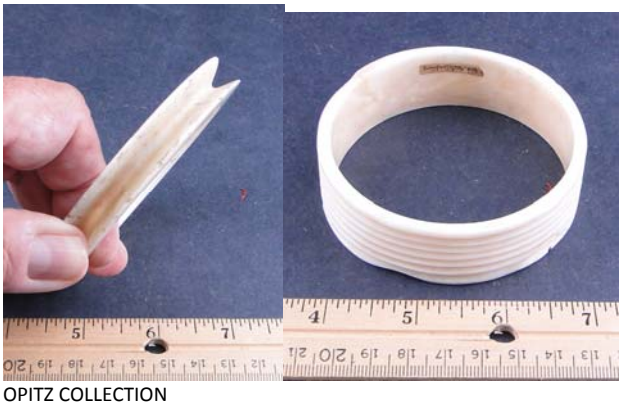
The Solomons had another kind of money that consisted of a polished clamshell incised with a design and the incised area filled with a black substance. Many of the pieces come from Malaita, Ulawa and Arosi further south. The incised figures were mostly birds, fish, and sea-ghosts. They were also important in Bougainville and Buka. (See Reichard p.111) Shell armbands were partially replaced by ceramics imitations made in Germany and England.



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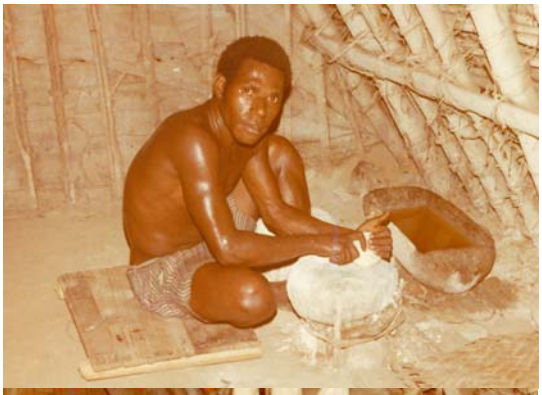
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Tanga

Tanga is a small group of islands on the north-east coast of New Ireland. Grooved shell rings called am fat are the major shell wealth on the island. They were made by roughly trimming the valve of a large clam (Tridacna gigas) into a discoid shape with the aid of water-washed basalt. Then the surfaces were flattened by rubbing the clam on a flat volcanic rock. Then it was finished by making it in a perfect circular shape and smoothing all the edges. Next, the center was created by making a hole in the center and rubbing with progressively larger rods as the diameter of the hole increased. The last step was to make the grooves around the outer edge with a sharp stone knife called a sun kutkute. In 1933 a person who wanted an am fat, which required about six months to make, would supply food daily to the maker during its manufacture and upon completion give him a large pig at a feast. There are two basic types of am fat. The first type consists of tubes of varying length with thin incised bands around the outside of the ring. Long tubes with up to 25 bands are called puk sil, and shorter tubes are called an malmal. The second type is called tintol. They are single grooved disks and are used in marriage and mortuary exchanges. The larger rings called tintol dok are more rare than the medium-sized tintol. They are 118 mm. instead of the ordinary 95 mm. The rings without damage like chips or cracks are most valued. The largest tintol rings, called warantang, never circulate and are kept as heirlooms. Am fat are preferred to other kinds of money because they can be kept for long periods instead of being used up like cash or eaten like pigs. “The only material used to make amfat is fossil shells of the giant clam. They are dug up in the bush while clearing a patch for a garden. They have a deep yellow color which tends to lower their value, although they are still highly valued. The disks are called molo. Disks made from clam shell proper are called molo na kasup (disk belonging to the sea) and molo n amok (disk belonging to the bush).” (See Bell, P. 101) Its value depended on many factors including the amount of time spent, color, degree of whiteness, shape, lack of cracks and blemishes and size. There might be a third type of am fat called an simpendalu. This type is thinner or flatter and has a larger diameter than ordinary tintol with the groove around the outer edge less deeply cut. A small variety of this is called an tu am fat. See the following: Beads, Dentalium, Impande Shells, Giragira, Hokata, Jom, Kandangei Shell Money, Kofu, Kuriri, Leaf money, Mauwai, Mbakiha, Mbarake, Mis, Navoi, Ndap, Nko, Nzimbu shells, Olive Shells, Ostrich Egg Shell Money, Pele,

Poata, Pwomondap, Ring Money, Samakupa Shell Money, Sapi-Sapi, Snail Shell, Som, Spondylus Shells, Tafuliae, Talina', Talina Bariono, Tapsoka, Tekaroro, Tetiti Shell Belt, To-Uba, Tridacna Shell Money, Ulawa, Wampum, Wauri



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SHELL MONEY
Thailand
The piece is solid silver shaped like a shell without a hole a the top. In many ways it is similar to the leaf money. Very rare.



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SHELL PLAQUE



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From the Gibbs collection

Papua New Guinea
Solomon Islands

SHIELD MONEY
Aboriginal Australia
Wooden shields were manufactured at Roxburgh and along the Upper Georgina for trade and barter. It is doubtful that they were true money.



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Africa

Many kinds of shields made of many different materials in many styles were used in trade by the natives. They also were used for defense.



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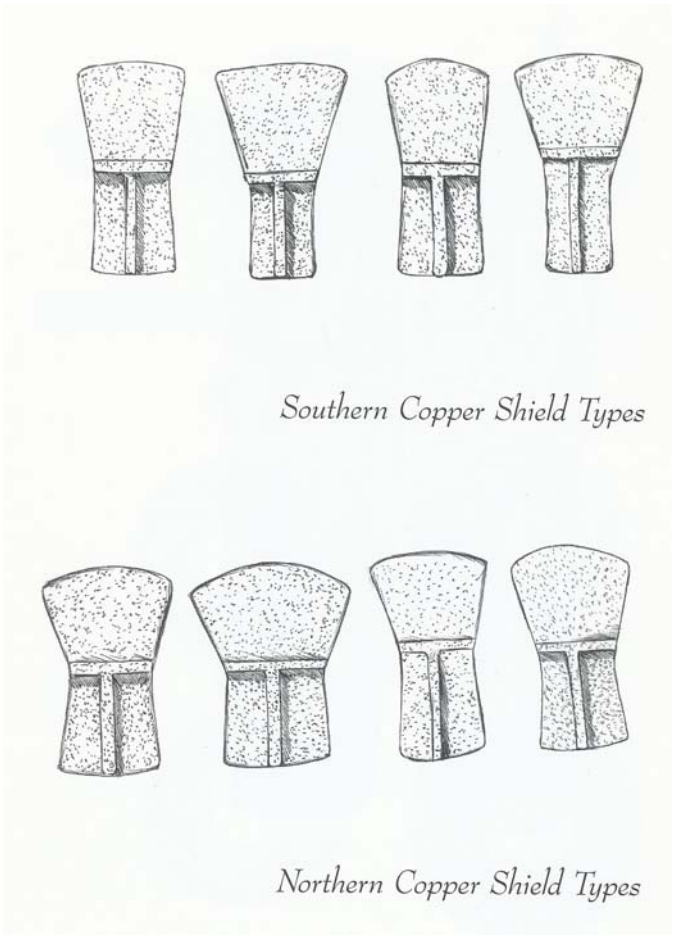


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From Detroit Money Museum



Canada

Since the abolition of slavery in the 19th and 20th centuries coppers, copper plates and copper shield articles were the most valuable possessions of the upper classes of five ethnic groups of Northwest coast Indians. They are called tinneh or taus. They were used in the potlatch where shields were given to a rival tribe with the understanding that at some later date the value of the shield would be returned with 100% interest. Failure to accept the shield was an admission of being poor, as it showed that the entire rival tribe did not have sufficient wealth to return the value of the shield and 100% interest at a later date. They were made with imported copper sheet metal and many times decorated through engraving or painting with stylized faces by the Indians. Some have no decorations on them. A copper's value was that of the property distributed at the potlatch in which it had last changed hands, and it could be bought only at double that amount, a fact that so inflated the cost of the coppers that by the 1920s they could not be used. An even more costly gesture than breaking a copper was to destroy it in a fire or

throw it into the sea. When the copper was broken, the "t" element was valued at 2/3 of the whole copper. If a shield was broken into sections a prescribed sequence was followed. The upper right corner was always broken first, then the lower corner diagonally opposite from it, then the upper left corner and finally the lower right corner. Shields came in three sizes, with the smallest called a "baby copper." It reached from the fingertips to the wrist. The second size reached from the fingertips to the inside bend of the elbow or the armpit. The largest reached from the fingertips of the outstretched arm to the averted chin and was worth eight or 10 slaves, according to Laguna p. 353. A fourth size exists which is for ornamental shields that are two to three inches long. They were worn as personal adornment on clothing or as earrings by rich people and were not used in the potlatch. (Jopling p. 7)

The differences between the shields of the Tlingit, Tsimshian and Haida and between those of the Kwakiutl and Bella Colla are hard to discern. The differences between northern and southern shields are more visible. The Kwakiutl and Bella Colla shields are decorated with crude designs of animal or human-like figures. The Haida shields have the centers bulging from the borders, and the majority have decorations of the eagle, bear, raven or killer whale. The Tsimshian shields had representations of the wolf, bear, eagle or killer whale. The majority of the Kwakiutl shields are made of multiple pieces of thin sheets of copper riveted together, although some are made of a single sheet of copper. (Jopling p. 7-10) Some tribes incised the metal, while others favored a very thick coating of paint and pitch into which they scraped through to the metal to form the design. Some shields had no decoration made in the black coating. Most shields in existence are different from all others, as styles, methods and materials varied. (Jopling p. 10) Only the Haida, Tlingit, Tsimshian, Bella Colla and Kwakiutl used shields. Copper shields were also used as "blood money" after a killing to prevent further killing and loss of property. They also seem to have been substituted as a guarantee or a bond of peace between Tlingit and Tsimshian groups when the human hostages, who had fulfilled this objective, returned home. (See Jopling p. 37)

Coppers also served as replacements for slaves in the Kwakiutl hamatsa ceremony. (See Jopling p. 38) Almost all observers noted the existence of "spurious" coppers that were exchanged and used. In 1788, 10 otter skins were worth one six- inch square of copper. In a short time one otter skin would be valued at one large copper sheet. This trade copper became an item of exchange, but the actual copper shields did not seem to have any monetary function. . (See Jopling p. 56) (See Quiggin p. 300-302) (See Potlatch)



OPITZ COLLECTION

Guadalcanal newer style shield 1920s



OPITZ COLLECTION

Guadalcanal old style shield 1880s



INTERNET BRITISH MUSEUM


INTERNET VIENNA MUSEUM

Guadalcanal, Santa Isabel Island, New Georgia Islands, and Nggela (formerly Florida Island)

The two general shapes of shield are the elliptical shape and the rectangular shape. The long elliptically-shaped shields, called tako-were made of woven wicker and rattan, and some were covered with clay and inlaid with nautilus shell decoration. The wicker shields were produced on Guadalcanal and on Ysabel (Santa Isabel), but the inlaid shields were only produced on Isabel and not after 1860. To make them, the wicker shields were covered with a black resinous substance with small square pieces of mother-of-pearl inlaid in intricate linear patterns. Only about 20 inlaid shields are known to exist in the world today and only five shell inlaid bark shields. On Ysabel the natives also made curved rectangular inlaid shields from thin wood or bark. The plait work shield was used as money and in barter. It was worth a wife or from one to 30 pounds. Waite said the shield pictured with almost parallel vertical sides was collected between 1850 and 1880 and was made with Lawyer cane for the coiling and Lygodium fern (asa) for the horizontal wrapping. She also said it was worth one Bakhia. (7” x 25 1/2” and larger) Lieutenant Boyle Somerville, a British navel officer, was in Marovo Lagoon, Roviana Issland from 1893 to 1894 said the shields, called lave lave, were only made in one village, Pondokona. Later Somerville said the shields were made in one or two villages. Modern wicker shields with a point in the center of both the upper and lower rounded ends were made until as late as 1980. These shields are numerous and valued in the lower price range. The shield pictured was made about 1910. (See Quiggin p. 133) (See Waite)
Shields are not made in Vella Laella, but bought from the natives of Rubiana and other islands. They pay for them with a large package of mashed taro and nuts called neni. (3 feet by 1 foot diameter). worth 1 pound. (my Guadalcanal shield modern type. (See Lewis, An American. 360)


OPITZ COLLECTION

Irian Jaya – Asmat shields
Michael Rockefeller felt that wooden shields could occasionally be trade pieces. It is not known to what extent they were used and if they actually served as a limited form of money.


OPITZ COLLECTION

Papua New Guinea
Wood shields made from the trunk of a tree, carved in relief and decorated with paint were used as a form of wealth and limited form of money.


OPITZ COLLECTION

Western Province, Solomons
Woven rattan shield covered with parinarium paste were used during headhunting days in the early 1900s.

SHIRT -See Pu Money


OPITZ COLLECTION


OPITZ COLLECTION

SHOKA
Africa, Northern Zaire, Mangbetu people
Ten to 25 shoka were worth one liganda. European- made (Birmingham, England) shoka were originally welcome, but later were rejected when it was discovered the commercial sheet iron used was impure compared with the native made blade. The name shoka means axe in Swahili. In the Stanley Falls district, the blacksmiths used shokas as the raw material to make axes, knives, spears and arrowheads. Three bundles of plantain were worth one shoka. (See Kriger p. 100-101) (See Quiggin p. 64) (See Blackmun p. 44)
The Yakusu spearhead known as shoka came in various sizes, such as double shoka, “5 times” shoka and the ngbele, shaped like a spearhead, but 6 feet long. (Liganda?) The Kango had money spears and knives the latter were exported to the Ngbetu who used them as bridal payments. The Mbuti paid fines and bridal money in dzangu, .3 cm. long spikes with a square head 3 by 3 cm. and lumps of iron of 1 dm. Babua knife money was used in both internal and external exchange. Some types were highly impractical as knives and were meant as bridal money. The spade-hoe money of

the Nilotic area was generally known as molote or melote. The bongo had a rough spade shape called logo kulluti and for bridal payments spearheads and iron plates of 2 lb. (See Sundstrom, p. 207) "The spearhead-shaped shoka was worth 10 mitako. The liganda was worth 100 mitako. The liganda was worth 20 to 30 for a male slave and 50 to 100 for a female slave in the Congo. The Kundja was worth 10 for a boloko or 10 for a male slave. A double bell was worth one female slave or two male slaves. Copper rings called nsambu were worth 400 for a male slave or 800 for a female slave. A boloko was worth 2 for a male slave or 3 for a female slave. A mitako was a red copper cylinder 1cm diameter and 2 to 3 cm in length was worth 30 for one franc. Longele copper wire 10 to 12 inches long also called mitako. A lokolo leg bracelet was worth 3 to 4 kilo in weight worth 400 to 1000 mitako. Minkata was a wrist or ankle copper made of copper string of 4 to 5 cm diameter and wound 5 to 18 turns." P.38 (See Mambu ma Khenzu)

SHONGO - See Woshele



OPITZ COLLECTION

SIAM (BRASS OR COPPER) GAMBLING TOKENS
Siam, (Ayuthia)
These copper pieces were struck before the Burmese occupation (1350 A.D. - 1564 A.D.). The early pieces are solid, while later pieces are cut out sections so both sides having the same design. Some thought these pieces were used along with the porcelain tokens in the Chinese gambling houses during the late 18th and 19th centuries, but most now feel these pieces became obsolete in the 16th century. (See Mitchiner p. 344-345)



OPITZ COLLECTION



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SIAM (LEAD) GAMBLING TOKENS
Siam,

Lead floral pattern tokens are thought to be gambling chips or counters. Most are reproductions.

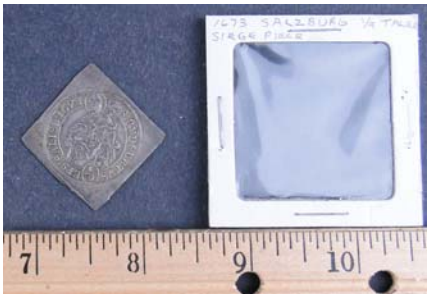
SIAM (PORCELAIN) GAMBLING TOKENS
See Porcelain coins

SIARE
Solomons
Siare or trochus (Trochus niloticus, also called ‘imae or low’tide) was also used for arm rings, cut from a narrow cross-section of the conical shell. It is pearly white on the outer edge only, sometimes with flecks of red from the shell’s surface, giving it a different look from tridacna.


OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

SIEGE MONEY
Mostly Europe, 1574 to after 1800
During the 16th and 17th centuries the low countries (region bordering the North Sea and now part of
Belgium, Luxembourg and Netherlands) were in a struggle for independence from Spain. The siege pieces were issued by authorities in more than 30 towns and cities surrounded by hostile forces. They were usually made of silver but also were made of paper and other materials.
In 1574 in Leyden, prayer book pages were stamped with dies and were used as money. (See Prayer Book Money).

Landau, 1702 – 1713
Landau was besieged first in 1702 when the French were forced to surrender the city to Magrae LLudwig of Baden. The first siege coins were issued during that period. In 1713 the second siege coin series was issued during the time the French again captured Landau from Prince Charles Alexander of Wurtemburg. There were a total of four sieges. Most of the pieces are rectangular in shape and are very irregular with some having clipped corners. They wee issued in three denominations. A few gold siege were also made. They are very rare.

SILW'AE
Auki Islands, Solomon Islands
The piece is identical to the tafuliae except there are only nine strings of shells instead of ten. It was worth four pounds and was never actually made on Auki Island. (See Bartle p. 382)

SILK MONEY
China, 24 - 402 A.D.
Raw silk and rolls of woven silk were used as money in ancient China and were reintroduced as money in 24 A.D. and 402 A.D. due to prevalent counterfeiting of metallic currency. It was a medium of exchange between the Chinese and neighboring Mongol tribes to the West. It was one of the few currencies in Marco Polo's time. As late as the 13th century the Chinese Imperial Treasury received silk for taxes and tribute. Up to 1260 A.D, silk was used as a reserve for many issues of paper money. (See Quiggin p. 221) (See Wicks p. 47)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Germany, 1919 - 1922 inflation period following World War I
Part of the Notgeld series of unusual forms of money for collectors or for limited use in various cities. Many silk pieces have fancy woven or lace borders.

SILVER
Mesopotamia
Pieces of silver were weighed in terms of shekels (one shekel equaled one-third of an ounce) which was the standard measure. The pieces of silver were used as a form of money. A slave, for example, was worth from 10 to 20 shekels of barley. (See Pringle p. 60) Pringle also states that in the city of Eshnunna around 2000 B.C., a man who slapped another had to pay 10 shekels. Pringle says that in Mesopotamia, silver in the form of rings or coils, was called har and was used by the rich as a form of money. The average and poor person used copper, tin, lead and barley as money, as silver was too valuable.

SILVER BAR - See Mint Bars

SIMBOS OR SIMBU SHELLS -See Olive Shells

SINNET
Solomon Islands
Rolls were used on Santa Cruz Island and made by diagonally winding 3 ply plaited coconut fiber into a solid block, 7" square and 4" thick. (See Quiggin p. 134) A roll was 30 to 120 feet long and was only made by men. It was made in their leisure time and took five to six weeks. The rolls were used for ceremonial exchange with the more valuable, heavier sinnet used for shark fishing. Old sinnet as well as new sinnet could be used in exchange. (See Quiggin p. 134) (See Firth p. 252)

Tikopia, Solomon Islands
A coil of sinnet cord is 10 to 20 fathoms long, and a man takes at least five to six weeks working part time to make one coil. They are used for ceremonial exchange. (See Firth p. 252)

SIRIPIYA
Bena-Bena Tribe, Eastern Highlands, Papua New Guinea
The fiber ornament was held in the teeth as a battle ornament by Big Men, was also worn in marriage transactions and served as a bride price item. (See Meyer Fig. 344.)

SITIM
Nigeria
Among the Efiks of old Calabar, copper wire was used as money (See Akanbiemu p.25)

SKIN - See Martin Skin Money, Moose Skin, Raccoon Skin Money, Sable Skin, Sea Otter, Squirrel Skin, Walrus Skin Money


OPITZ COLLECTION



SKIRTS – Trobriands in 1995 trip by author
Trobriand Islands
Women's skirts are objects of wealth. They are made from banana leaves that are cut into long narrow fringe- like fibers and dried. They are then colored with dyes purchased from the trade stores. Traditionally the dyes were made from special roots. The completed leaves are then threaded through three thick fiber cords to make the waistband. Women of rank have tiny white cowry shells woven into the band. The skirts are more valuable than bundles and can be reused. The young girls wear the short red miniskirts, and the older women wear the longer skirts. They were also called takulakola. (See Weiner.)



OPITZ COLLECTION

SKULL HOUSE
Solomons

SLAVES
Most parts of the world at some time in history had slaves. In a number of cases these slaves were considered as a unit of value. In virtually all cases they were considered a store of wealth.

Africa
Most areas of Africa had slaves for their own use and also sold slaves to other areas such as the United States and Europe. In the Congo area a slave was worth 100 iron bells at one time. It took two or three slaves to equal one elephant tail in the Congo. Among the Bambala a slave was worth 10,000 Nzimbu shells. In Ethiopia, eight to 12 iron bars was the price of a slave. The Slave Coast of Africa contained the majority of slaves, which later were sold in the United States. According to Lars page 77, "In Koranko a horse was worth 5 slaves or $75. The first slave was worth 8 oxen, the second 7 oxen and etc. In the 17th & 18th centuries there was a standard slace unit which was a male slave in the prime of life, in good health and robust in appearance. All slaves were measured according to this unit and valued at a fraction of this value." In 1699, a slave was worth two manillas. The areas of Ashanti, Kenya, Uganda and Rhodesia also used slaves as a unit of wealth and store of wealth. As late as 1905 a male slave was worth 10 he-goats. The Tuareg included a slave girl as a part of the bride price. The Bantu people paid the price of two male and two female slaves when a free man married a free woman. No other trade items could be substituted. Among the Kpelle a slave was worth one head of cattle. A male slave was worth 300 packets of salt while a female slave was worth 350 packets of salt. A male slave was also worth 100 iron rods and a female slave was worth 120 rods. The Ila speaking people carried on a brisk trade in slaves with a boy worth five or six hoes and a girl worth 10 to 12 hoes. During the first half of the 17th century in West Africa, a male slave was worth 23 rods weighing one pound each. A female slave was worth only 18 rods. The price was 10 baskets of salt or five bunches of glass beads. The Arabs formerly traded 10 to 15 slaves for one Berber horse. In some places the slave was an abstract, standardized slave unit, not an actual person. It has been argued that only rarely were slaves actually exchanged in transactions. In 1882 a slave was worth less than a donkey, a cow or a sack of salt. In 1888 in Bolobo, an upriver slave sold for 1,000 brass rods while a down river slave sold for only 500 brass rods. (See Quiggin p. 47, 63, 75, 80, 89) (See Havemeyer p.64) (See Herbert p, 139) (See

Harms p. 86-87) In the first half of the 17th century in West Africa red copper rods 1 pound to 1 ¼ pounds were worth 23 rods for a male slave, 18 rods for a female slave. At the same time a male slave was worth 23 pounds of copper pots. (See Herbert, p. 139)
"The price of slaves varied considerably by area and time. At Keffi a slave was worth 10 – 20 pieces of British cloth 28 yards each. The Kuba charged 6 yards of cloth for a slave. The Sungu charged 3 to 5 copper crosses for a slave. The Luba at Mukenge rated a slave as 16 meters of cloth. In Eastern Luba the price was 2 to 4 meters of cloth." (See Lars, P. 174)

The Ekonda formerly paid the bride price in slaves. In Koranko slave trade the differences between the slaves offered for sale and the standard slave unit were compensated in the following way. A horse could be paid by the value of 5 slaves (nominally 75 dollars). p. 76
Other tribes in Africa also valued horses and camels in terms of slaves. p 76 In the 17th and 18th century on the Atlantic coast the standard slave unit was "peca das Indias" which was a male slave in the prime of life, in good health and robust in appearance. Slaves lacking in one or more aspects were valued as fractions of the peca. p. 77 A slave in Benguella was worth 80 double cloths, 2 kegs of liquor, a muzzleloader, 1 keg of powder, 1 trunk, 1 goat hair cover and 40 kg. of salt. In other areas the price might be much lower. p. 91 Speakers of the Ngala reported that bride price was estimated in slaves, but paid in one slave plus other goods. P. 101 A horse was worth 8 slaves at Faradougou. At Cape Coast a male slave was worth 26 sheets worth about 3 pounds 10 shillings. At Masena a slave was worth 25 to 30 shirts.. Among the Sungu 3 to 5 croisettes (Katanga crosses) purchased a male slave. One copper croisette was worth 8 yards of cloth. In Ashanti one bandana or 1 fathom of scarlet cloth which equaled .8 ounces of gold. p. 157 (See Sundstrom) The Tio traded in slaves into the 1880s because of the need for labor and domestic chores. Another major current of the slave traffic towards the lower Ubangi river was the need for manpower and partly because these populations were cannibals. In other areas slaves that did not bring a high price were traded to the Bobangi for resale in Ubangi where they were eaten. (See Guyer, P. 276)

Africa, Benin
Slaves were exchanged for European goods by the king and the rich. The price of a Sobo slave was a span cut off the large end of a large tusk of an elephant. (See Roth p. 141)

Africa, Mozambique
In 1809 in Mozambique the traders were able to purchase slaves for the value of two dollars each. The price for a 60 to 80 pound elephant tusk was also about two dollars. P. 201 (See Alpers, Edward)

Africa, Zanzibar
In the 1850s in Zanzibar the price of a large tusk was 30 to 60 yards of cloth or 100 matemanya beads (small, white, elongated – i.e. velorio) also worth seven to fifteen slaves. P. 246 (See Alpers, Edward)

America, Northwest Coast
Human beings were bought and sold on the North Pacific Coast of North America during the late 18th and first half of the 19th century, according to Donald p. 123. Many tribes of the Canadian Northwest had slaves as property prior to the coming of Europeans to the area. Most of the slaves were seized by force, usually during intergroup fighting. A few were obtained as part of marriage presentations and during potlatch. (Donald p. 136) The slaves had neither rank nor rights and received no legacy. Most were taken as booty in raids or were the descendants of such slaves. A high-ranking person captured as a slave could be ransomed for a high price. Kirk states, "There are accounts of 140 feet of strung dentalium shells, 10 sea otter skins or 100 or more wool blankets being exchanged for a healthy slave." One chief stated that at his grandfather's time a slave was usually purchased for 600 to 700 blankets and that previously canoes, house planks and various other goods were used. Kirk also states, "Slaves could be used or given away, discarded or destroyed just like any other property; most were treated fairly well, and their lot was not

sharply different from that of low-ranking commoners." (Donald p. 153) There was a close relationship between predatory warfare for the acquisition of slaves and the maintenance or enhancement of high social status. Much of the warfare among the Indians was for the main purpose of obtaining slaves for trade or to potlatch. In a potlatch the Tongass gave 20 slaves to the Stikine. One report states that slaves formed the principal article of trade on the whole coast and constituted the greater part of their riches. Wars were waged more to profit from the sale of slaves than to avenge aggressions. The Tsimshian and Haida tribes bartered for slaves with the Kwakiutl who got their slaves by raiding the villages of Puget Sound and from the mouth of the Fraser River. Slaves also served as trade goods between the various Tlingit villages. They were a medium of exchange. The Tlingit purchased most of their slaves from the Haida. Others were taken in warfare. In some cases they also enslaved other Tlingit. The slaves were children and women of other Tlingit tribes with whom they had been at war. The children of slaves were also slaves. Among the Tlingit Indians a slave was valued at from 12 to 20 deerskins. The Clayoquot and Makah also used slaves. During military expeditions and raids, slaves would be taken. Enslavement brought disgrace to the victim and the entire family, so the family would try to purchase the slave's freedom. Slaves were primarily a source of prestige. They would be displayed as a part of the owner's wealth. A chief would sometimes set a slave free or sacrifice a slave to show his disregard for wealth. They also functioned as laborers and trade goods. The economic gain from the labor was in most cases not much more than the cost of keeping them, as in most cases they were women and children. (See Gerber p. 92) Except among the Bella Colla, only chiefs could own slaves until about 1920, after which anyone could own slaves. The slaves participated in the life of the household, performing the drudgery, helping in the acquisition of food and fighting in wars, according to Jopling p. 14. One of the first requirements for a Tlingit potlatch was to capture slaves. The worse thing about slavery was that the slaves were the absolute property of the owner and, therefore, the owner was able to kill the slave at a potlatch. Many times when a slave owner died his slaves were killed so they could attend to him in the spirit world. Slaves were valued at different amounts by different tribes at different times. A man slave was valued at 20 pounds of copper or six prime sea otter pelts. A woman slave was valued at 10 pounds of copper or five normal sea otter pelts. In another area a man was worth one Chilkat blanket, 30 fox skins, 10 moose skins or two martin skin blankets. In 1828 a Chinook purchased a slave for a gun, a blanket and two yards of copper wire according to Donald p. 140. Copper shields were at times valued in slaves. A copper was worth from one to 40 slaves. Canoes and shell money were also used to purchase slaves. Before 1850, 10 to 20 blankets would purchase a slave, while after 1850 more than 30 blankets were needed according to Donald p. 144. At other times and from various tribes a slave was worth 25 beavers or eight beavers, and 15 elk skins. In 1860 a man was worth $200 or 40 blankets. Twenty slaves would pay for a medium copper. A large copper was worth 40 slaves. In the 1880s a slave was worth 30 to as much as 60 blankets, and most chiefs owned 50 to 100 slaves. In the 1840s it was estimated that one third of the Indians in one area were slaves. Slaves to be used in a potlatch were always purchased just before the ceremony and were not the slaves kept in the houses for labor. According to Mitchell a single slave had the following values among the various tribes:

Tribe Value Stikine 18-20 skins Tsimshian 15 elk skins Haida 150-200 blankets Bella Coola 10-20 blankets Kwakiutl 100 blankets Quinault 80 blankets Chinook 20-100 blankets

There are many instances of trading slaves for furs by many of the tribes. Some of the tribes, the Bella Coola for instance, varied the value of a slave based on the general supply, age, sex, ability, and industriousness. Slaves were some of the highest valued items the Indians possessed. See Potlatch.

Borneo

A male slave was worth a "Gong gilan," which was valued at $150. (See Quiggin p. 260)

Cambodia
Slaves as well as cattle, rice, cereals, gold and silver were used as money. (See Quiggin p. 214)

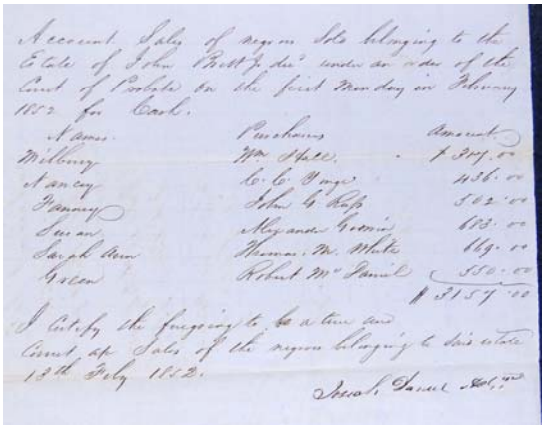
Europe
In Ancient Europe a slave was worth three cows. (See Quiggin p. 286)

Greece, Homeric
A slave was a large monetary unit worth a number of buffalo.

Mexico
The slave "constituted the wealth of the owner and provided a standard of value." (See Quiggin p. 311)

Papua New Guinea
The slave was the standard of value in western parts of Papua New Guinea.

Northern Siam
Bahnars of Annam valued the male slave as worth five to seven buffaloes. It was the highest monetary unit. (See Quiggin p. 212)



OPITZ COLLECTION
Document showing the value of slaves in America

United States
In the southern states before the Civil War, and in the northern states as late as the early 1800s, the slave was a store of wealth but never a unit of value or form of money. Indians in northern California had shell money worth one or two slaves. Slaves and coppers were standards of value in the Northwest. (See Quiggin p. 292, 294) See Kumal

Wales
The slave woman was in the course of time a mere unit of account. Originally the slave was the highest barter unit and equal in value to the Roman libra or pound. A slave was also worth three cows or three ounces of silver. (See Ridgeway p. 33)

SNAIL SHELLS -See Musanga, Ikumi, Kiringi.



OPITZ COLLECTION

SNAKE MONEY
Africa
Old iron open ended rings were used as money.

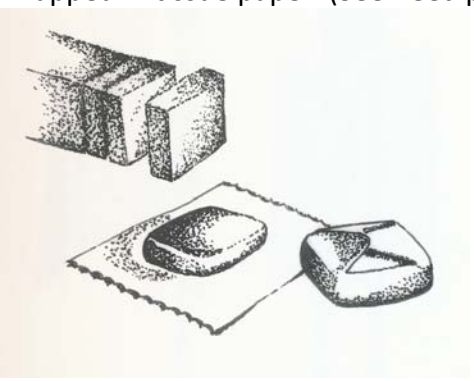


OPITZ COLLECTION

Africa, Burlina Faso
Iron pieces with a squiggle along the stick were used as ritual pieces and might have been a form of currency. See Ballarini, 2009 p.129 Fig 1.18

SOAP MONEY
Asiatic Areas
Seamen traded soap cakes with area people for services. The cake was worth five cents. The cake

of soap was covered in talcum powder and wrapped in tissue paper. (See Reed p. 56)



China, before World War II
Small inscribed cakes were used in Shanghai for emergency money. (See Schulman and Gibbs, p. 35)



OPITZ COLLECTION
From the Gibbs collection

Mexico, 1840s
Cakes were stamped with the name of the town and the person authorized to issue it. Soap was money only in the town and only as long as the stamp was visible. Worth 1-1/2 cents. Legal tender. (See Einzig p. 184)

SOELA
Solomons
A flat white bead made in Langalanga by grinding down a type of small cone-shell with a large hole formed in the center. They look like tiny rings and may be referred to as conus (kome) and are used for ornaments like circle-fence (barafa) and earring-cluster (barutege). Confused with galu money beads. Circle-fence used as money in north Malaita, soela not used for either northern or southern money. See Burt

SOLEVU
A formalized exchange between clans in the Fiji Islands was called soleyu. Goods were ceremonially presented to the chief of the receiving clan, and a reciprocal gift was expected.



OPITZ COLLECTION

SOM
Banks Islands and Reef Island
There are two kinds of som. One kind is rare and consists of finely ground thin discs and the other is a much coarser shell disk which is in general use. Som shells (Conus ceylanensis Hwass) are gathered by the men and taken to the small coral islet of Rowa. There the women break the shells with a piece of giant clam shell called chele. The pieces are then washed and dried in the sun and chipped with a sharp piece of shell until only the tip is left. The pointed surface is put on the end of a stick and rubbed on a stone with water and volcanic sand. This forms a hole without drilling. They are then strung on a fiber of hibiscus called gaviv. It is essential for important payments. A string four feet long called chiregi would buy 10 yams, which is enough for family of four for week. It was not used as an ornament, only as money. A woman working from sun-up to sundown could make a string a fathom long. New som was worth twice as much as old som. A unit of measure ,called a tal ,was two fathoms of som. Another shorter measure from the elbow to the tips of the fingers was called

letnovivhe. The tarak, a length of som from the waist to the ends of the fingers. Som is used to purchase steps in the Suqe Club. Som is arranged and counted in coils. (See Quiggin p. 165) (See Rivers p. 166 - 170)



OPITZ COLLECTION



OPITZ COLLECTION

SOMBA
Ivory Coast, Africa
These pieces of iron were made (probably) by the Baule tribe and look similar to the Sompe. See Ballarini p. 123 fig B1.4



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

SOMPE
Ivory Coast, Africa
These iron pieces look somewhat like The Guinze of the Kissi Tribe. They were made with a thin circular iron blade and shaped into a grooved length with the ears asymmetrical and a turned upside down boot with an elongated, pear shaped foot. In bride price four bundles of 20 pieces were paid. If the husband wanted everyone to know his bride was a virgin he took four bundles of Sompe to show in the village the day after the wedding. See Ballarini, 2009 p. 122 Fig 1.3



OPITZ COLLECTION

Purchased on the island from a native who said it was one of only three on the island

SOSOROFA
Trobriand Islands
Conus tips with holes in the center and strung alternately with banana seeds were called sosorofa. They are very old and not at present being used as money. In the past they were used in Bauwane village for bride price with three or four needed to purchase a wife. Most of the village is now Christian, and they do not use bride price. They called it custom money. Very few are in existence. In 1995 there were only three strings left on the island.

SOULAVA - See Bagi, Kula.

SPADE MONEY
Nigeria, Africa, Yoruba people
Iron shovel currency used as a store wealth. Used to trade for bride price, cattle, beads ad slaves.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



Shanghai Museum Collection

Zhou Imperial Spade Money



Shanghai Museum Collection
Jin State Spade Money

SPADE MONEY
China, 600-250 B.C.
Hollow-handle spade money was made to imitate old trade items and was introduced about 400 B.C. It was cast in bronze of standard weight and had a hole piercing both sides of the half through which a nail or other pin could pass to hold a wood handle in place. One side also has three vertical lines. There are several types of hollow-handle spade money as shown. Inscriptions denote the district where it was made. Old flat spades with rounded ends were also made until about 350 B.C., and late-style small flat spades were made from 350-250 B.C. The pieces are also known as Pu or Bu (now) money. (See Pu Money) See Melote, Tula



OPITZ COLLECTION

SPEAR MONEY
Africa, Kenya, Loikop of Samburu District
There are more than 11 different styles of spears used according to the owner's status and age. Most spears had a blade made of iron on one end with a wood center section and a tapered iron rod on the other end. The size and shape of the blade and length of the wood center section varied. New weapons are valued at one, two, or three goats. In 1983 one US dollar was worth Ksh 14, and spears were worth 100, 150, 200, or 250 Ksh. They served as a limited medium of exchange. (See Larik)
At one time one wooden hoe was exchanged for one chicken in Kenya. Iron smiths have many things they cannot do such as not being able to farm land or own cattle in many areas of Kenya. In some areas they have a high status while in others they have a low status. Smiths may in some areas put curses on people for stealing or other offences. The Pokot gave one goat and a gourd of milk for a spear. The Logoli valued two hoes as worth the three rupees hut tax. At one time the Gusii smiths exchanged a hoe for a cow, but later when the hoes were commercially produced a hoe was worth only one rupee and a cow was worth 10 rupees. (See Brown, Jean)



OPITZ COLLECTION



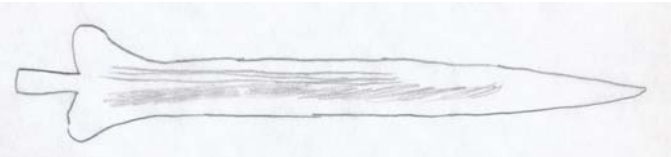
OPITZ COLLECTION

Africa, Congo Kinshasa
Large rhomboid shape spears were used in dowry. See Ballarini, 2009 p 274-275 Fig 5.41



OPITZ COLLECTION

Africa, Congo Kinshasa
Although it is called liganda by one author these two iron spears were used as currency in the Lomami region. See Ballarini p. 280 fig 5.49



Africa, Congo Kinshasa
Large iron spearheads were used in the region surrounded by rivers Congo, Lomami and Aruwimi. The two barbs at the end of the spear have rounded points. See Ballarini p. 284 fig 5.52



OPITZ COLLECTION

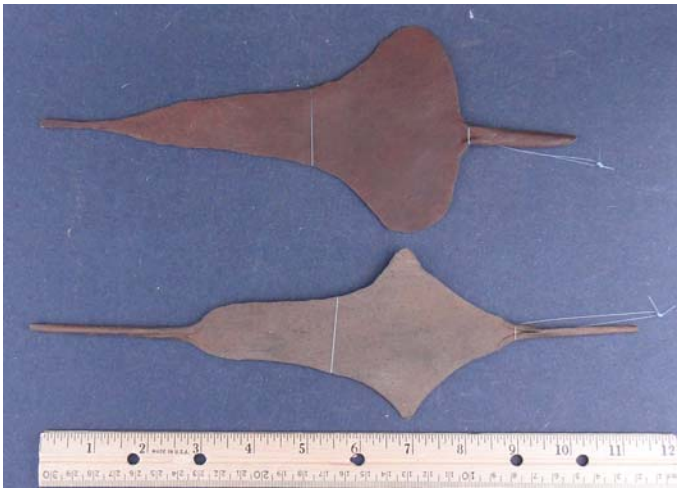


OPITZ COLLECTION

Africa, Congo Kinshasa
Iron spears were used the a number of tribes including the Ngombe. See Ballarini,2009 p. 333 Fig 5.117

Africa, Nigeria
There are several varieties of this brass ceremonial staff that were used as currency. (See Schaedler p. 254)

-Nigeria Tribe Lance, Africa, Zaire
The Nkutshu use this lance in war in tribal dances and as money. The shaft is the most valuable part of the lance and is made of wood bound with woven brass and copper threads and covered with brass in the center section. There is an iron bell at the end and iron blade at the other. (See Ballarini p. 104)



OPITZ COLLECTION

Africa, Republic of Central Africa, Ubangi region
There are several shapes of this small iron spear style piece. They were primarily used as currency in the Ubangi region between the Republic of Central Africa and Congo Kinshasa. See Ballarini, 2009 p. 197-199 Fig 3.13 3.15 3.16

Africa, Zaire
The Ngombe people use this iron blade lance with a wood shaft to pay dowry to the wife's family. (See Ballarini p. 104)

Africa, Zande tribe
Spears were used in marriage payment. Money has now been substituted for the spears in marriage payments, but the money is called spears. (See Reining p. 41)



OPITZ COLLECTION


OPITZ COLLECTION

China, 200 B.C., Zheu Dynasty
Socket spear head made of bronze.

New Britain
Spears decorated with nassa shells were the most important wealth item used by the Lakalai. Pearl shells and disk-shaped shell beads called bubu were their minor forms of money. (See Chowning p. 298)


OPITZ COLLECTION

Nigeria, Nsubi and Edo tribes
Large brass spears were used as money. Notice the unusual widening of the shaft near the center of the spear. 63 1/2" (See Schulman item 345) There are five different types of this spear according to Ballarini p. 138. They were made of iron circular or square rods with different ends. Three kinds have a widened center made with iron twisted rods forming a swelling in the center of the long pole. The pieces were ritual staffs of the Ibo tribe. See Ballarini, 2009 p. 138 Fig 2.5

Papua New Guinea
Bundles of spears made of all wood or bamboo without feathers attached. They were used along with shell armlets and boar's tusks as compensation for serious offenses such as murder or rape. They were also used in bride price. In 1964, one spear was valued at one small pig or six chickens. (See Rogers p. 98)(See TMA Nov, 1987)


OPITZ COLLECTION


OPITZ COLLECTION

SPEARHEAD MONEY
Bangala, Bwaka, Zaire, as late as turn of 19th century

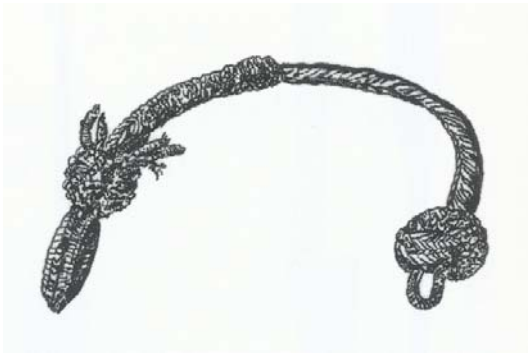
This heavy iron piece with blunt edges had no practical use and was only used as money. Its indigenous name, mbili ngbaka, means money of Ngbaka. The current name for the tribes are Ngbaka / Lobele, from Zaire. (See Ballarini p. 120-121) (See Schaedler p. 321) Ballarini, 2009 p. 352 Fig 5.145, States the pieces, called Mbili, was worth a bride-price.



OPITZ COLLECTION

Africa, Mbole tribe
The rhomboid shape of the head is attached to a rectangular iron bar with two iron spirals attached to the side of the shaft. The large size and delicate design did not allow the spear to be used as a weapon. It was a very valuable currency and was used in bride price. The spear was driven into the ground in front of the bride's home when the bride price was paid. As late as 1975 the spears were still being made in the village. (See Ballarini p. 104-105)
See Ikonga, Liganda, Mahee, Naga

SPEARS -See Mimboss



SPEAR THROWER
Caledonia
This interesting item was made by entwining the hair of a fruit-eating bat into a string. The resulting string was woven into a cord. The becket was used as money as well as a spear thrower. (See Becket) (See Quiggin p. 169)





OPITZ COLLECTION

SPIEL MARKE TOKEN

SPERM WHALE -See Whale Tooth

SPICES
Orient to Europe
Spices were use to preserve food and mask bad tastes. They were a store of wealth.

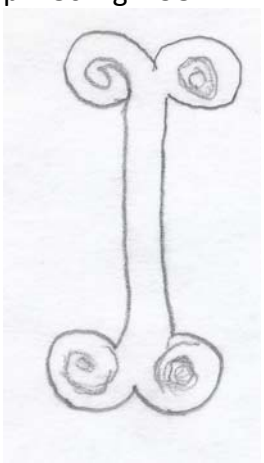


OPITZ COLLECTION

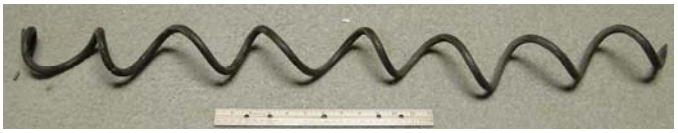
SPIKE - DUTSI
Africa, Nigeria
The Dutsi spike was made of iron was iron currency in the Dutsi district in Kaduna State. It is shown in Eyo p.54. A large hoard has come on the market in the last few years.

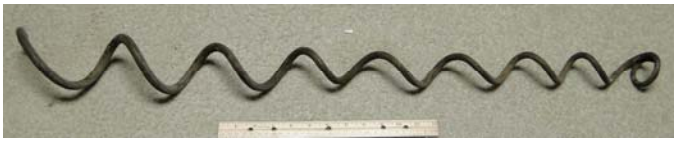

OPITZ COLLECTION

SPIRAL CURRENCY
Africa, Cameroon
Iron plate in form of flattened rod with both ends formed into spirals and in the center there is a loop. They come from the Mafa and Matakam groups in Northern Cameroon. See Ballarini, 2009 p. 186 Fig 2.98



Africa, North Cameroon
Iron piece similar to the prior piece except there are two sets of spirals coming from the area of the loop in the prior piece. These pieces are similar to the keys used in Europe during the Middle Ages. See Ballarini, 2009 p. 186 Fig 2.99


OPITZ COLLECTION


OPITZ COLLECTION

Africa, Ngelima tribe
There are several varieties of this copper snake-like coil. It was used in Equatorial Zaire as money. (See Ballarini p. 118.) See mitako
In Nigeria a thin flat piece of iron was wound into a spiral and was used as money. See Ballarini p. 155 fig 2.37


OPITZ COLLECTION

SPLASH BOARD
Massim carved and decorated wood board.


OPITZ COLLECTION



OPITZ COLLECTION

From the Gibbs collection



OPITZ COLLECTION

Spondylus shell forehead ornament, Collingwood Bay, Oro Province, Papua New Guinea

SPONDYLUS SHELLS

Trobriand Islands

The spondylus shell disks were strung on strings and used in ceremonial exchanges, bride-price, purchase of yams, pearl, and part of the kula trade. They were a store of value but not a unit of exchange. (See Einzig p. 80) See Pwomondap

SQUIRREL SKIN

Russia, 1400s

A unit of measure, Grivna Kun, was worth a number of squirrel skins. Irregular pieces were impressed with a government stamp and were valued at and convertible into a whole squirrel skin. Tolls, customs, and church donations were paid with squirrel skins. (See Einzig p. 279)



OPITZ COLLECTION

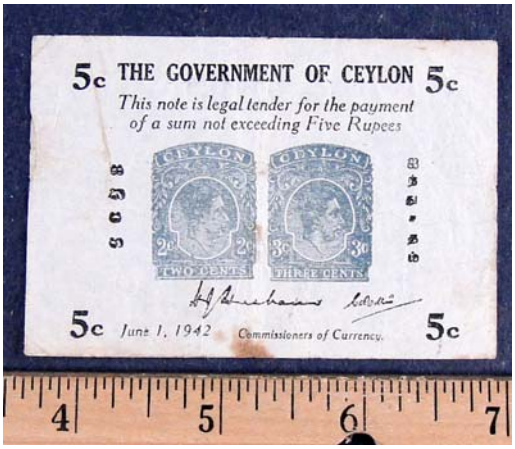
STAFF MONEY

Ballarini describes this money are being a heavy solid iron pole with a crown of small wedged in hoes at its top. It was associated with the Vere, a small ethnic group that lives in the central-east region of Nigeria. See Ballarini, 2009 p. 170 Fig 2.67





OPITZ COLLECTION



OPITZ COLLECTION

STAMP MONEY

Stamps and encased stamps were used as money in many countries for temporary use in lieu of small- denomination coins. Many countries have issued postage currency consisting of a postage stamp encased on a round or oblong container sealed with a clear face such as plastic, mica or cellophane. Many have advertisements printed or stamped on the back of the container. Countries who have issued them are Austria, Denmark, Italy, Germany, the United States, Luxembourg, New Caledonia, and Spain. Another kind of stamp money consisted of an actual postage stamp with a notation or imprint on the reverse indicating its use as money. Many times the stamp was on a thick paper or thin cardboard. This variety was issued by Austria, Ceylon, Germany, Madagascar, New Caledonia, Russia, Serbia, and Turkey. Another variety was a piece of printed paper with a stamp or stamps attached. Countries that issued these

were Austria, Belgium, Ceylon, Czechoslovakia, Denmark, France, French Colonies (Madagascar, Tangier, Spanish Sahara, Morocco, Guinee), Germany, Italy, Japan, New Caledonia, Norway, Portugal, Russia, Serbia, Spain, Turkey, and Uruguay. Other countries also issued the above stamps.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Denmark



OPITZ COLLECTION

France



OPITZ COLLECTION

Germany & Austria

Stamps were put in cheap transparent holders to circulate as money.



OPITZ COLLECTION

Russia 1915-1917
Postage stamp images were placed on perforated cardboard. The backs stated their use was on a par with silver subsidiary coins. They were issued in one, two, three, 10, 15 and 20 kopek denominations. The stamp designs belong to the Romanoff issue, and each bears the portrait of a Russian sovereign. One kopek - Peter I. Two kopeks - Alexander II. Three kopeks - Alexander III. Ten kopeks - Nicholas II. Fifteen kopeks - Nicholas I. Twenty kopeks - Alexander I. The backs of the one, two, and three kopek had printed on the them in Russian “Can Be Circulated on Equal Footing with a Copper Coin,” and the backs of the 10, 15, and 20 kopek pieces had printed on them in Russian “Can Be Circulated on Equal Footing with a Silver Coin.” Pieces were also issued for Ukraine.



OPITZ COLLECTION

Spain
1936-1939
During the Spanish Civil War stamps were affixed to small round pieces of cardboard to circulate as money. One side has the arms of Spain in brick red. The stamps used in the money were 5 and 25 cwntimos. Later 10 and 15 centomos were also used for small transactions. The practice was also followed in the colonies of Morocco, Spanish Sahara, and Tangier.



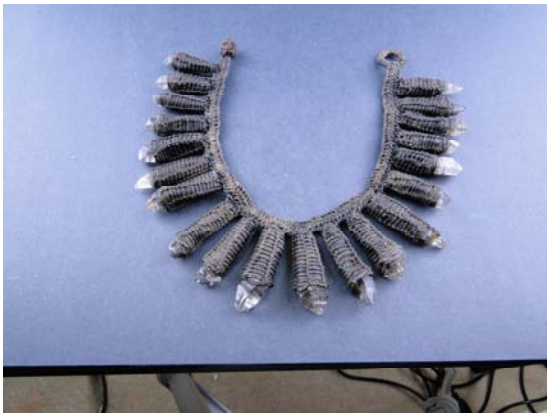
OPITZ COLLECTION

United States. 1861-1865
Stamps were placed in round brass holder with mica on the front. Advertising was sold on the back. They were invented by J. Gault. They were used as a substitute for coins when the coins were hoarded during the Civil War.
Stamps were also used individually and also placed in paper envelopes with advertising on the envelopes. Many varieties exist.



OPITZ COLLECTION

United States. 1943, Boise, Idaho
When the U.S. government stopped minting cents in 1943 due to a shortage of metal a group of Boise businessmen issued 1,000,000 paper cents. When they were redeemed in June, 1943 only 500 were redeemed.



OPITZ COLLECTION

STAR STONE
Irian Jaya
The most specific objects used are quartz crystals (also called star stones)and ammonite fossils.
PICTURE3 (See Irian Jaya p. 207)



OPITZ COLLECTION

STICK MONEY
Africa, Nigeria
Long iron flat sticks with a triangle shaped end. Brush lines are perpendicular to the length of the stick. Their shape is much like Guinze. The other end sometimes is twisted , pointed, flat or tube-like. See Ballarini, 2009 p. 162 Fig 2.50

STICKS - See Tally Sticks

STOCKFISH
Iceland
Dried cod was used as money sometime between 1413
A.D. and 1426 A.D. and had set values, according to Wicks p. 12. Stockfish served as a measure of value or a unit of account. A pair of leather shoes was worth four stockfish, and three tons of wheat was worth 120 stockfish. (See Wicks p. 12)

STONE AXE - See Axe Money



OPITZ COLLECTION

Modern Yap stone made from broken old Yap stones



OPITZ COLLECTION

Modern Yap stone made from old broken Yap stones



OPITZ COLLECTION

Pre O'Keefe die 15 ½ inches, weight 35 pounds



OPITZ COLLECTION

Post O'Keefe dia. 11 inches, 5 pounds



OPITZ COLLECTION

Pre O'Keefe dia 21 ¾ inches, weight 78 pounds former Gill – Mitchell piece



OPITZ COLLECTION

Post O'Keefe dia 23 inches, weight 66 pounds – piece described in letter



OPITZ COLLECTION

Post O'Keefe Dia 5 inches



OPITZ COLLECTION

Author with recent piece purchased



OPITZ COLLECTION
Author with recent piece purchased



Author with Stan Fillmed in Yap during 2003 trip



Karen Opitz with Yap stone during 2003 trip



Author with Smithsonian Museum Collection



OPITZ COLLECTION *Yap stone? Purchased from Gordon Gill along with 78 pound piece. Gill said this small piece is a Yap stone*

UNITED STATES DEPARTMENT OF INTERIOR
TRUST TERRITORY OF THE PACIFIC ISLANDS
Yap District
Western Caroline Islands
96943

OFFICE OF THE
DISTRICT ADMINISTRATOR

March 7, 1967

Mr. Charles J. Opitz
6666 No. 7th Street
Milwaukee, Wisconsin 53223

Dear Mr. Opitz:

At long last we have succeeded in getting your piece of stone money. It has been cleared and charges for shipping ascertained. I say "cleared" because the local Yapese government has ruled against selling or shipping any more stone money. Your stone money and one (six feet) for the First National Bank of Sweden will probably be the last allowed out of Yap.

The postal service will not allow the crated stone money to be sent via parcel post, however we are quoting the freight charges for shipment. Yap to Guam - $12.50 plus $1.00 handling charges in Guam, Guam to San Francisco - $41.50 plus $0.66 handling charges in San Francisco. Railway Express from San Francisco to Milwaukee - $23.21. Total charges - $71.87.

We will ship the stone money just as soon as we receive your remittance for shipping charges.

Very truly yours,

William C. White
William C. White

UNITED STATES DEPARTMENT OF INTERIOR
TRUST TERRITORY OF THE PACIFIC ISLANDS
Yap District
Western Caroline Islands
96943

OFFICE OF THE
DISTRICT ADMINISTRATOR

August 18, 1966

Mr. Charles J. Opitz
6666 N. 77th Street, Apt. 1
Milwaukee, Wisconsin

Dear Mr. Opitz:

Your request for information, relative to the procurement of a piece of Yapese stone money for your collection, was forwarded to me by Mr. W. R. Norwood, High Commissioner, Trust Territory of the Pacific Islands.

Allow me to explain that a most recent negotiation for a sale of stone money is still being carried on between the National Bank of Sweden and interested Yapese owners of stone money.

It is only fair for me to warn you that the prices for the money have been going up, especially for sizes three feet and larger. The Swedish prospective purchaser was quoted $30 per foot for its piece. It is most possible that negotiation for a three-foot piece may run higher. A piece that size, crated, could weigh 40 pounds.

As Mr. Norwood points out, legislation is pending for stricter control on stone money sales in Yap, due to the scarcity and historical value of these stones.

We will advise you as soon as possible concerning the price of the stone money you seek. We have advertised your request, but have not as yet heard of an offer to sell.

We can ship the stone to Guam, but you will have to arrange with Pacific Far East Lines to carry the crate to the West Coast. They have agents in San Francisco.

Please direct all future correspondence to this office for prompt handling of the transaction.

Sincerely yours,

William C. White
William C. White
Acting District Administrator

cc: High Commissioner

UNITED STATES DEPARTMENT OF INTERIOR
TRUST TERRITORY OF THE PACIFIC ISLANDS
Yap District
Western Caroline Islands
96943

OFFICE OF THE
DISTRICT ADMINISTRATOR

October 27, 1966

Mr. Charles Opitz
6666 North 77th Street
Milwaukee, Wisconsin

Dear Mr. Opitz:

We have procured a 23-inch piece of stone money and have crated it for shipment. The stone crated weighs 119 pounds. It will have to be sent by ship freight to the West Coast and then to Milwaukee by rail.

Cost of the stone @ $30 per foot will be $57.50. Please send a check or money order to cover this cost. We do not know the cost of shipping to Guam and from there by ocean freight to Milwaukee, Wisconsin.

We can send the crated stone by commercial ship carrier to the West Coast and probably railway express will handle it to Milwaukee, Wisconsin.

Sincerely yours,

William C. White
District Administrator

TRUST TERRITORY OF THE PACIFIC ISLANDS
OFFICE OF THE HIGH COMMISSIONER
SAIPAN, MARIANA ISLANDS
96950

COMMERCIAL CABLE ADDRESS
HICOTT SAIPAN

July 29, 1966

Mr. Charles J. Opitz
6666 N. 77th St., Apt. 1
Milwaukee, Wis. 53223

Dear Mr. Opitz:

I have forwarded your request of July 13, 1966 on possible purchase of a piece of Yap stone money to the Acting District Administrator of Yap, Mr. White, and asked him to reply to you.

I might point out that stone money in Yap represents a very important cultural heritage and although a few pieces of stone money have been sold by private owners to museums, there has been increasing concern in Yap as to the advisability of this practise. The Yap Island Legislature, for example, has been exploring various methods of control.

Mr. White, however, will be able to tell you more precisely if your request could be met. I might note in closing, the monetary value now placed on stone money is considerable and this plus appreciable "freight charges" makes any proposed acquisition one that would involve a sizeable monetary outlay.

Sincerely yours,

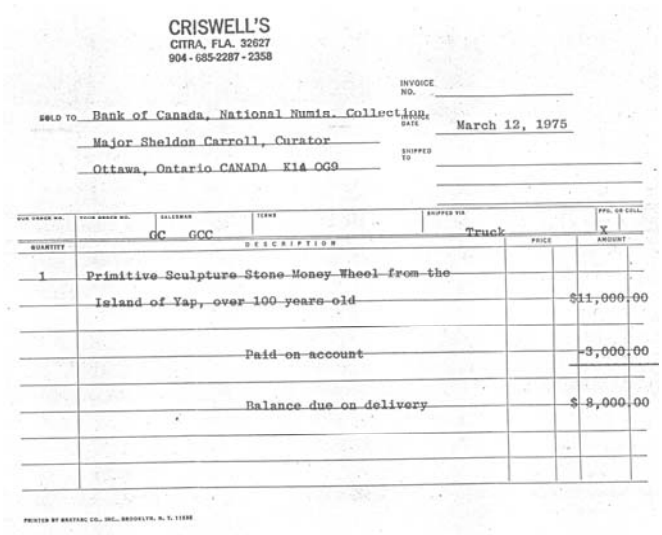
W. R. Norwood
W. R. Norwood
High Commissioner



Collecting Money's a Rewarding Hobby

Gordon Gill's Strange Cash Tells Stories

These two stones are now owned by the author



CRISWELL'S
CITRA, FLA. 32627
904 - 685-2287 - 2358

INVOICE NO.

SOLD TO Bank of Canada, National Numis. Collection
Major Sheldon Carroll, Curator
Ottawa, Ontario CANADA K1A 0G9

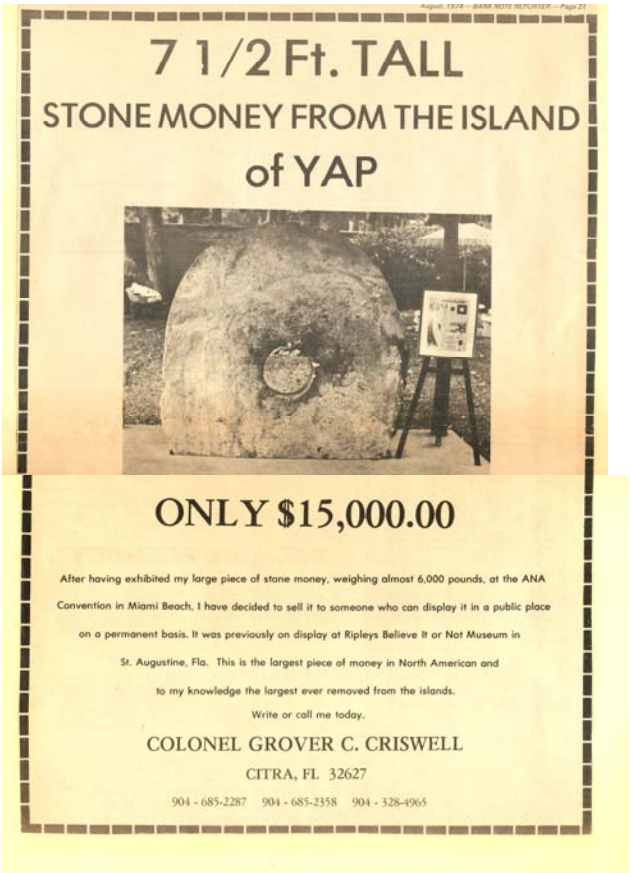
DATE March 12, 1975

SHIPPED TO

OUR ORDER NO.	YOUR ORDER NO.	SALESMAN	TERMS	SHIPPED VIA	F.O.B. OR C.O.D.
	GC	GCC		Truck	X

QUANTITY	DESCRIPTION	PRICE	AMOUNT
1	Primitive Sculpture Stone Money Wheel from the Island of Yap, over 100 years old		$11,000.00
	Paid on account		-3,000.00
	Balance due on delivery		$ 8,000.00

The invoice issued by Grover Criswell for the sale of the large Yap stone



7 1/2 Ft. TALL
STONE MONEY FROM THE ISLAND of YAP

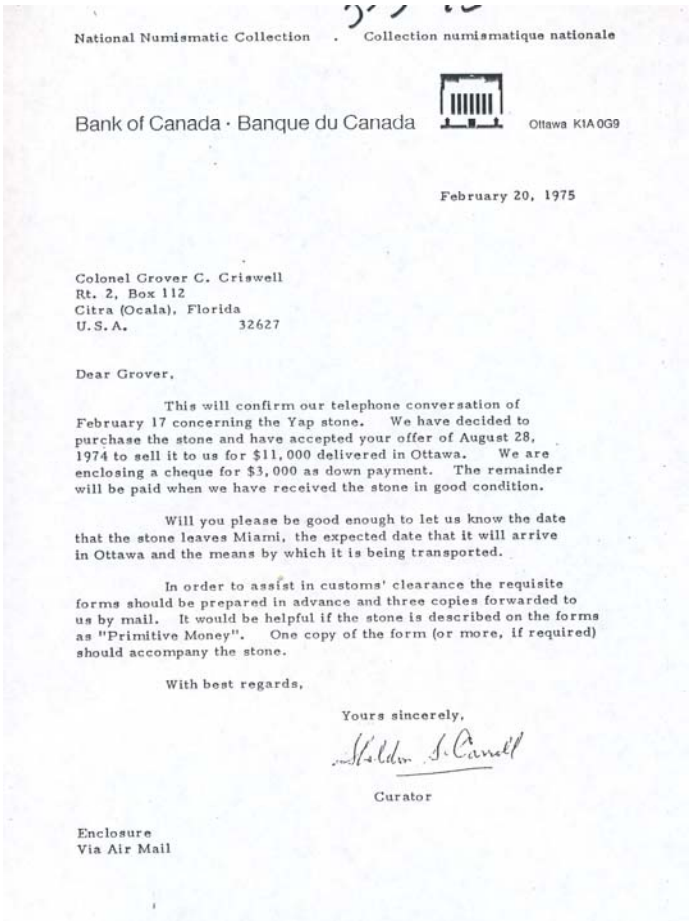
ONLY $15,000.00

After having exhibited my large piece of stone money, weighing almost 6,000 pounds, at the ANA Convention in Miami Beach, I have decided to sell it to someone who can display it in a public place on a permanent basis. It was previously on display at Ripleys Believe It or Not Museum in St. Augustine, Fla. This is the largest piece of money in North American and to my knowledge the largest ever removed from the islands.

Write or call me today.

COLONEL GROVER C. CRISWELL
CITRA, FL 32627
904 - 685-2287 904 - 685-2358 904 - 328-4965

This ad appeared in coin world



National Numismatic Collection . Collection numismatique nationale

Bank of Canada · Banque du Canada Ottawa K1A 0G9

February 20, 1975

Colonel Grover C. Criswell
Rt. 2, Box 112
Citra (Ocala), Florida
U.S.A. 32627

Dear Grover,

This will confirm our telephone conversation of February 17 concerning the Yap stone. We have decided to purchase the stone and have accepted your offer of August 28, 1974 to sell it to us for $11,000 delivered in Ottawa. We are enclosing a cheque for $3,000 as down payment. The remainder will be paid when we have received the stone in good condition.

Will you please be good enough to let us know the date that the stone leaves Miami, the expected date that it will arrive in Ottawa and the means by which it is being transported.

In order to assist in customs' clearance the requisite forms should be prepared in advance and three copies forwarded to us by mail. It would be helpful if the stone is described on the forms as "Primitive Money". One copy of the form (or more, if required) should accompany the stone.

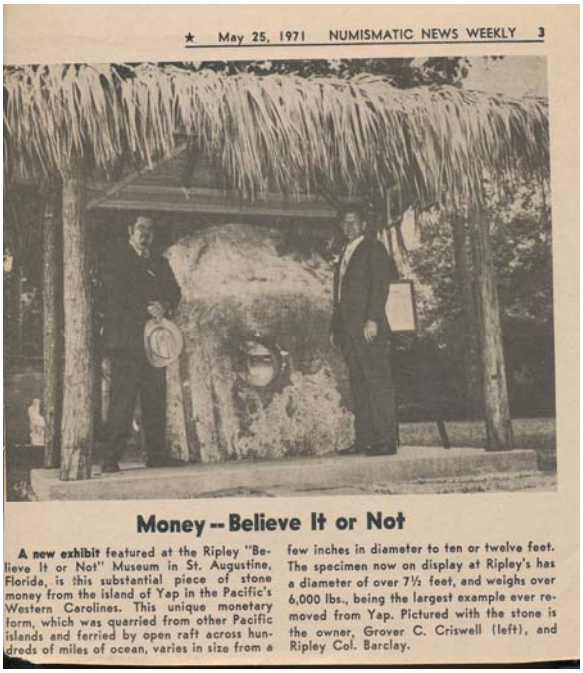
With best regards,

Yours sincerely,

Sheldon S. Carroll

Curator

Enclosure
Via Air Mail



★ May 25, 1971 NUMISMATIC NEWS WEEKLY 3

Money -- Believe It or Not

A new exhibit featured at the Ripley "Believe It or Not" Museum in St. Augustine, Florida, is this substantial piece of stone money from the island of Yap in the Pacific's Western Carolines. This unique monetary form, which was quarried from other Pacific islands and ferried by open raft across hundreds of miles of ocean, varies in size from a few inches in diameter to ten or twelve feet. The specimen now on display at Ripley's has a diameter of over 7½ feet, and weighs over 6,000 lbs., being the largest example ever removed from Yap. Pictured with the stone is the owner, Grover C. Criswell (left), and Ripley Col. Barclay.

Promotion picture in Numismatic News



Picture of Criswell's stone while on display at Ripley's museum in St. Augustine, Florida

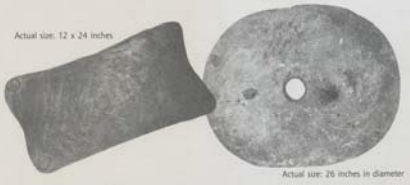
Bebee's Latest Donation Is Rock-Solid

Aubrey and Adeline Bebee of Omaha, NE, made a large donation to the ANA Museum recently -- large in size and value.

The donors of the $1 million 1913 Liberty Head nickel and the $2 million Bebee Collection of U.S. Paper Money contributed to the museum a 31½-pound specimen of Swedish copper plate money and a Yap stone, weighing in at more than 110 pounds, as well as several other pieces.

The plate money, measuring 12 x 24 inches, is an 8-daler piece dated 1659. The stone money, the remarkable *rai* from the Pacific island of Yap, was quarried and carved of aragonite from sites in the Palau Islands group or on Guam, several hundred miles away, and then transported by raft and canoe across the ocean. The disk, looking much like a giant doughnut, measures 26 inches in diameter.

Curator Robert Hoge describes the donation as "a treasure trove of rare, traditional currencies." Other specimens from the donation include a "King" manilla and a Calabar rod from Nigeria, both early forms of copper currency, and a Solomon Islands "money shield" made of rattan plaitwork.



Two pieces recently donated to the ANA Museum by Aubrey and Adeline Bebee are a 31½-pound specimen of Swedish 8-daler plate money (left) and a Yap stone, weighing more than 110 pounds. Copper plate money was used in the Kingdom of Sweden-Finland from 1644-1776. Yap stones vary in size from a few inches to 12 feet in diameter. One as tall as an average man could be worth the value of an entire village or plantation.

2



man had a cow and wanted a tent and another had a tent and needed a cow, they traded possessions. But as people settled down and markets sprang up, some yardstick or standard of value became necessary.

The first standards of value were grain and cattle. In various parts of the world, salt, dates, cocoa, olive oil, tea, coal, leather, rubber, and porcelain became the yardsticks. At one time, cowrie shells were current as money all over the Orient and the coast towns of Africa. Copper pots were exchanged as money on the Island of Cyprus. And, in America, tobacco in the South, and beaver skins in the North passed as currency in pioneer days. Colonial Massachusetts were made [illegible] in silver, beaver skins, or wampum. The latter, produced from periwinkle shells, was standard currency among the Indians and was accepted in payment of fares on New York ferries up to the end of the seventeenth century.

When you reach into your pocket for change, you can be thankful you do not live on the Island of Yap. For generations, huge pieces of stone money were employed by natives of this island in the South Seas. Gibbs showed me a typical specimen. Shaped like a doughnut, it was carried about by inserting a stick in a hole in the center. A stone coin thirty inches in diameter and weighing 170 pounds had a value of a canoe, a wife, or 10,000 cocoanuts.

The quarries from which the stone money came lay on another island 300 miles away across a treacherous sea. One characteristic of a primitive money, as Gibbs pointed out, is that it was usually something difficult to obtain. Thus, whale teeth formed currency in the Fiji Islands, a tooth having a trading value of $150. Boar tusks passed as money in Papua and, in Central Africa, the black, wirelike hairs in an elephant's tail were widely used before the days of firearms. After white hunters invaded the Congo, killing large numbers of the animals, there was an inflation in elephant-tail money and the value of the hairs dropped.

By examining the coins of a distant land, Gibbs told me, you can oftentimes tell much about the sort of clothes the people wear. In New Guinea, for example, the money, even today, contains a hole. Wearing scant clothing, the natives have no pockets and keep their wealth on strings around their necks. In Malacca, in the Malay Peninsula, coins were cast in metal "trees." A dozen coins branched from the central stem, like apples. When a native made a purchase, he broke off a coin; when all the money was gone, he threw away the stem that remained.

In Kurdistan, money took the form of gold and silver arm bands. When a village was attacked, the natives slipped their money on their arms so they could take their wealth away if forced to flee. In addition, the metal bands protected their arms against swords and knives.

A few years ago, Gibbs discovered three of these rare "coins" in a Chicago pawnshop. They had come from the estate of a local collector. The pawnbroker had no idea what the trinkets were and parted with all three for twelve dollars. Later, Gibbs sold one for $125.

Gunnisqn were recognized as money at one time in Alaska. Shortly after traders opened up the territory, natives used the candy as coins. During the construction of pioneer railroads in the West, whisky was a commodity currency. Contracts with workmen called for payment in so much money and so much whisky a day.

Gibbs showed me a curious piece of metal, shaped like a spade or the head of a spear.

"That," he said, "is the oldest metal money in the world. It was used in ancient China. For more than thirty centuries, it has been in the world, passing from hand to hand and from generation to generation. What a story it could tell!"

This coin illustrates one way money developed. First, the Chinese left their weapons or tools as surety for debts. Then, they fashioned small imitation weapons or tools and left them as tokens, retaining the use of the real implements. Another early coin, dating from about 700 B.C., shows the same evolution. It is a small metal reproduction of a bolt of cloth. First, the actual silk *(Continued on page 123)*

Howard Gibbs with some of his collection the author owns his copper shield, quetzal bird and the frame in the upper right corner



Farren Zerbe with his Yap stone, later in the Chase Money Museum in New York city

YAP STONE MONEY

The stone money of Yap Island is one of the most interesting and unusual kinds of money in the world. The islands were discovered by the Portuguese explorer Diego Da Rocha in 1526. At one time the islands to the east were part of an empire controlled by Yap. The people of those islands brought tribute to Yap's chiefs and in return the Yapese watched over the people of those islands and protected them. The Yapese had black magic and used it to terrorize the other islands with threats of storms. In 1869 the Germans set up a trading post. In 1885 the Spanish occupied Colonia, the principal city, which they sold back to the Germans in 1899. The Japanese occupied Yap from 1914 to the end of World War II. In 1947 the United Nations set up a trust territory which included Yap and was administered by the United States. The district administrator was an American citizen. In 1990 Yap became a part of the Federated States of Micronesia. Sawei is the term for the formal bicultural exchange system. See Sawei.
The introduction of stone money by Rull and Tamil, offset the prevalence of the Yapese shell valuables called gau (Spondylus) obtained from the Outer Islands, notably Eauripik. (See Descantes P. 15) Descantes (p. 36) believes that gau predated the popularity of Yap stone money. Gau is thought to have been exclusively from the Western Carolinian island of Eauripik.

Origin of Stone Money
The stones were called "fe," "fei" or "rai". They are now called "rai". At one time the Yapese in the southern parts called it "fei," and the northern areas called it "rai." The Germans called it "fa." It is not known when they did come into existence, but they were known to be in existence more than 200 years ago. "In the early 1800s, Otto von Kotzebue, sailing for the czar of Russia, stopped in the Carolinas." In one of his journals of the trip, a reference is made to the stone disks: "Eap (Yap) produces whet-stones, which the low easterly islands obtain from thence. They are a kinder gift of nature than the silver, Cantova, on the testimony of the native, Cayal, ascribes to this island. Kadu has explained to us this tradition. A white stone is found in the mountains of Eap, to which the chiefs have exclusive right; their seats of honor are made of it. One block forms the seat, and the other the back. Kadu has seen this stone; it is neither silver nor metal. A yellow stone the same honor in Pelli (the Palau islands)."
How much earlier the stones were made and used is not known, but they do not appear to have been used to any large extent too much earlier than the 1800s, as other explorers of the time did not even mention the stone money in their writings despite the fact that they made extensive notes about the island and its people. Small stone beads might have been used earlier, but I do not consider them the kind of stone money we are discussing. This conclusion is merely the author's opinion.

Location of Lap Island
Yap is about 450 miles southwest of Guam. It is also 4,400 miles southwest of Hawaii. The state of Yap is comprised of four large adjoining islands and 15 outer islands. The large islands are Yap, Maap, Tomil and Rumung. Except for Rumung, the other three large islands are connected by bridges. Rumung must be reached by boat and is not open to tourists at this time. The principal island is Yap, and on it is located the district center of Colonia.

The Palau Islands (Republic of Belau)
Now known as the Republic of Belau, it consists of 343 islands. Babeldaob is the second largest island in Micronesia (Guam is larger). It has two elevated limestone islands and a large freshwater lake. Only nine islands are inhabited now. Many of the stones came from Koror on one of the limestone islands of Babeldaob.

Government
Since 1979 the states of Yap, Chuuk (formerly Truk until renamed in 1990), Pohnpei (formerly Ponape until renamed in 1984) and Kosrae have been part of the Federated States of Micronesia. Formerly they were part of the U.S.-administered Trust Territory of the Pacific Islands set up by the UN. In 1990 the UN Trusteeship Council ratified the termination of the trusteeship which the UN had set up in 1947. The capital is Kolonia on the island of Pohnpei. Most of its revenue is U.S. government grants. This is 70% of the gross national product. On Yap there is an elected governor and lieutenant

governor. If the governor is from Yap Proper, then the lieutenant governor must be from the outer islands, or vice versa. There are two councils of chiefs: the Council of Tamol from the outer islands and the Council of Pilung from Yap Proper. The councils have veto power over any legislation affecting traditional customs.
In the past a rigid nine-level caste system governed Yap. The highest caste people lived in the strongest and most powerful villages. People took their surnames from their land parcels rather than from their parents. Land was sacred.

Life on Yap Island
The state has a population of approximately 12,000 as of 1988. One third live in the outer islands with the remainder on Yap Proper. 95% are Catholic. The population had dropped from 10,000 in 1869 to a low of 2,500 in 1945. Foreign diseases caused much of this decline. The Yapese use separate cooking vessels and separate dishes for four groups of the family. The four groups are: old males, young males, old females, and young females. Yap has one of the most complex economic systems in the Western Pacific Ocean. Yap society had patrilineal lineages, and everybody was a member of matrilineal, named, exogamous clan. There were also elaborate caste and class systems. There were nine classes, with the last four classes not owning any land. Each household in a village was ranked, as well as each person in that household. Every bit of land and also the fishing areas inside the reef were owned by someone. Men of higher rank had to pay more for everything than men of lower rank. Many times a man of
an upper class wore a long wooden comb in his hair. Only upper-class men could wear the comb. At one time the lower castes and tribute payers could not own stone money that was more than four spans in size. The bachelor's houses were called failu and pabai. They were used for discussing the affairs of the people. They also were a place the tabooed fishermen could stay during their time of rest between fishing trips. The fish were paid for with yar. Stone money was also sometimes used. In the men's houses were also kept mispils. They were the mistresses of the men of the men's house. The men supplied the mispil's needs such as food and betel nuts. The mispils were not required to work in the fields as the wives were. The natives did not bargain, and prices were not set as we are accustomed to. Things were given, and then it was expected that at a later time they would be returned.

Production of Stone Money
A type of calcite, called aragonite, is the material that all Yap stones were made of. Yap Island does not have any stone native to the island. Aragonite has the hardness of marble, 3.75, and a specific gravity of 2.9. A kind of brittle shale is the closest thing to stone on the island. Aragonite to make the stone money came from Babeldaob Island in the Pelew group of islands. A few stones were also made on the island of Guam. Fitzpatrick states, "Of the four quarry sites investigated so far, on Palau, two are adjacent to the immediate shoreline (Chelechol ra Orrak and Omis Cave) and two are located inland at over 20m in elevation (Metuker ra Bisech) and (Upper Orrak). "
The natives thought the stones were of divine origin. Prior to the traders a chief would give permission to some youths to go to Palau to manufacture and bring back stone money. The chief received all the large stones and two- fifths of the smaller stones. The remainder were exchanged for baskets of taro. Hundreds of stones were brought back on each trip, but they were all less than four feet in diameter. The Yapese were required to perform many of the menial duties on Palau in return for permission to use the quarries. They built roads, gathered firewood, carried water, and acted as soothsayers and doctors. The Yapese would also give antique glass beads to the Palauan chiefs for permission to quarry the stone. These beads were then used as money on Palau and are called udoud. The aragonite that was streaked with a brownish chocolate color, as well as aragonite with a milky white color with small crystals, were both preferred to any other. The stone decreases in thickness from the center to the outer edge. There were several ways used to make the hole. The hole in a few stones was made with a shell adze called gi and was drilled with a reef-stone used as a fire-drill. Many of the stones had the hole made with the gi used to drill the hole from both

sides. Some stones fashioned with iron implements had a small hole large enough to put a chain through it. Some of the older pieces had names. The names came from various sources. They might come from the canoe used to haul the stone to Yap, the name of the chief who gave permission to sail to Palau, the maker of the stone if he died during the venture, or some other famous person. The older stones were rough, irregular, thick and porous, while the O'Keefe stones were smooth and most had a stepped appearance with two distinct planes. The last pieces were produced as late as 1931.

The German Captain Tetens sailed in western Micronesia from 1862 to 1868. He was the first to convey the stones from Palau to Yap along with 10 cutters. He only made a limited number of pieces and therefore the monetary system remained intact. In 1871, David Dean O'Keefe, an enterprising Irish-American sea captain from Savannah, Ga., was shipwrecked on the island. He was called His Majesty O'Keefe by the natives because of the fame and fortune he obtained during the 30 years he was on Yap. He traded safe travel to the Palau Islands to quarry the stone to make the stone money and in return received copra, the dried meat of the coconut, and trepang, a giant sea slug. Both items were plentiful on Yap and were highly prized in China. He also brought iron for tools to shape the stones and dynamite to break the stones loose. O'Keefe died in 1901 at sea during a tropical storm. LeHunte stated, "Almost the whole trade of Yap and Pelew is in the hands of O'Keefe. He also has a monopoly, for a nominal rental, of the produce of St. David's Island (claimed by the Dutch Governor) [Mapia Island, Indonesia] from which he exports about 220 tons of copra per annum. There being no local labor at that place, the inhabitants having been almost killed off by the natives of Ternate and New Guinea. O'Keefe employs in making copra there, natives of Yap and also of Sansoral or Pulo Anna. The arrangements between the Yap natives and O'Keefe is that he conveys the money cutters to Pelew and with their cargoes back to Yap in consideration for which he obtains a proportionate number of laborers to go to St. David's for the term of six months. Both the chiefs and the common people we examined expressed themselves perfectly happy with this arrangement, which had been faithfully carried out by both sides for a considerable time and is likely to continue as long as O'Keefe's interest in St. David's and this demand for Pelew stone money in Yap exists." O'Keefe did not buy or sell the stones but merely held them until he received the copra for his services of transportation.

Uses of Stone Money

The small stones of one or two feet in diameter were not displayed because they did not think they had any reason to be proud of those stones. The larger stones were displayed and in many cases were displayed outside the bachelor's house to show the wealth of the village. The stones had no practical non-monetary use other than as ornamentation. The stones were also used for political payments. A large stone could be used to buy support of a neutral tribe during a war. Many of the older pieces were given names. Sometimes the names were of important people. The German government set fines in stone money. The stone money was purely an internal money and was never used to trade with other islands. The biggest kind of celebration on Yap was the mitmit. It was a time of considerable social contact during which a coconut wine called tuba was drunk. The intention of the mitmit was to give back to the people the stone money (from the women's side) and shell money that were given to them by the recipients' previous mitmit. The tradition was that all gifts demanded repayment. Two pieces of stone money were paid to the chief of the village where a girl who was to serve in the men's house was called a mispil. This was in no way considered disgraceful and abduction was prearranged. The ransom of the corpse of a fallen warrior required the presentation of stone money.

Size of Stone Money

Pieces range in size from two or three inches in diameter to about 12 feet in diameter. Only after traders such as O'Keefe came along would stones of four feet or more in diameter be produced. The Yapese brought pieces back no larger than four feet in diameter, while O'Keefe could bring pieces no larger than six feet in diameter. The larger

pieces were brought back by a large German trading ship. The Yapese measured the stones in terms of spans, which were the width of the outstretched fingers. The smallest unit was determined by the width of the finger. The largest unit was the fathom, which was the length of the outstretched arms.

Rarity of Stone Money

The Japanese, who controlled Yap after World War I, did a survey in 1929 and found 13,281 pieces on Yap. Many stones were destroyed and used as anchors, roads etc., during World War II. It is thought that only one half of the 13,281 survived to the present time. The old, traditionally made pieces were called Fe'Ni Ngochol. They all have rough surfaces. At the time of O'Keefe the old pieces were worth about as much as the O'Keefe pieces. Within 20 years, however, the natives realized they were rarer than the O'Keefe pieces and were more highly valued, and then hoarded them. These are the pieces the Japanese destroyed most during World War II. The O'Keefe pieces and those from the German steamship Germania were known as Fe'Ni Dumow. They all have smooth surfaces. By the 1920s they were of little value and were the circulating stone money on the island. Gene Ashby states "there were only 150 stone discs originally which were made by a man known as Fathaan from Rull Island. He produced only these 150 disks and no more and to this day these are the most valuable of stone money and are called Ngochol. The Ngochol pieces are easily identified by the Yapese and know these pieces are rougher than subsequent money because the first tools used were much more primitive than those used later. "

Mandy Eptison states, "In 1994 some 14 intact pieces were found near a beach in Ngekeklau. It is thought the Yapese used to stop in Ngekeklau on their way back to Yap. Several very large pieces (6 feet) were found on a small island off Airai State and it is thought they were left by David O'Keefe."

Value of Stone Money

The value of the stones depends as much on factors such as shape, quality, thickness, hardness, and pedigree as on size. Most foreigners, however, used size to determine value. The value has fluctuated greatly, with the stones first being of low value, then higher value and later low value again. In the early times the writer Kubary stated the stone money had a very low purchasing value considering its size and weight.

Furness stated a three span stone of good whiteness and shape would purchase 50 baskets (18 inches by 10 inches) of food, a pig weighing 80 to 100 pounds, or 1,000 coconuts. It is strange that during the 1880's when Captain O'Keefe was transporting large numbers of the stones to Yap, the value of the stones actually increased in value. Normally when a supply increases, the value decreases. That would indicate that during this time the demand for the stones increased dramatically. It seems that in modern times the scarcity of the pre-O'Keefe pieces and the abundance of the O'Keefe pieces has been recognized with the large value placed on the old pieces and the relatively low value placed on the O'Keefe pieces. Kubary stated in 1889 that a three-hand span stone was worth a pig. He also said that a six-foot stone was worth a common big canoe or a Palau necklace. Price said a one-foot diameter piece from Guam would cost $75 U.S. in the 1940s. Value was also determined by the standing of the men involved in the transaction. Old men and women would receive more for a stone than a person of higher standing. The stones have continued to be used as money and in trade into the present time. In the United States in 1952, the late Gordon Gill tried for some time to purchase a piece of stone money. Many of the important collectors of the day had none for sale and only knew of a few in the United States. He ultimately purchased a stone from Ralph A. Mitchell for $200. It was 21-3/4" in diameter, 4-3/4" thick and weighed 78 pounds. It does not have the ridge but is smooth with an irregular size and almost all white in color. That piece is currently in my collection. In the early 1960s the Yapese valued the stones at $25 per foot while in 1966, when I purchased his piece, they valued the stones at $30 per foot. David Hatcher states, "The Bank of Hawaii even has an official exchange rate of 72 American dollars of inch of Yap Stone."

Export of Stone Money

Since 1965, it has been against the law to export stone money from Yap without the permission of the paramount chief and the state governor. In 1965, I purchased a 23-inch piece of stone money weighing 66 pounds (see photos). The stone had a cost of $30 per foot plus freight and crating. They also said that my piece being sent to the United States and a piece being sent to the First National Bank of Sweden were probably the last two pieces allowed out of Yap.

Other Forms of Yap Money

Yar is a large polished mother-of-pearl shell with a handle made of woven coconut fiber. They were used to purchase land, for the losers of a war to pay to the winners, and in bride price. Yar was also used in funeral ceremonies and to pay the village prostitutes. Four to six shells bound on a second cord is a unit called Botha a yar. A presentation string could have as many as 500 shells on it.



OPITZ COLLECTION

Gau is a string of discs made from the shell Chama Pacica. The necklaces were loaned out with interest. They were heirlooms and were very old. They were passed down from the father's side. The price of a murder was an inferior string of gau.



OPITZ COLLECTION

Reng is the dye stuff and perfume made from the roots of Curcuma, which was found on Yap. On the nearby island of Truk it was also used, and there it was called taik.

Tobacco was used for goods sold to traders. Mats were a form of money used in many parts of the Pacific. On Yap Island they were called mmbul and were used in funeral ceremonies. They were coarse, shaggy, and white and were made from the beaten bark of the lemon hibiscus tree. It is not known when or where they were made, but it is doubtful they were ever made on Yap. They were kept rolled up and enclosed in matting. Their value was determined by their diameter. They were valued highly, like the stone money.

Huge mortars and pestles were used as money. The mortars were made of soft wood, and the pestles were made from Tridacna shell. They were wealth but not considered as money by some.

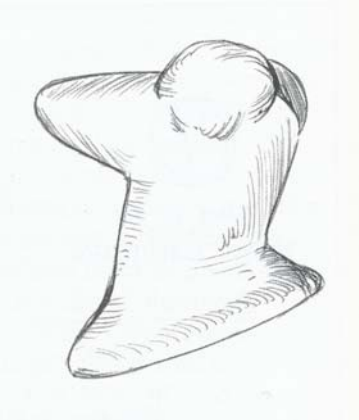
Baskets of taro were used as a unit of account.

Coconuts and copra were used as payment when dealing with traders.

Stone Money Outside of Yap Island

The Stone Money of Yap, A Numismatic Survey, by Cora Lee Gilliland lists 149 stones outside of Yap in about 1975. Numerous pieces, particularly in the United States, were not included. Her excellent book gives much information on the subject of Yap stone money and is the most comprehensive on the subject.

The largest stone money to leave the island is the Grover Criswell specimen (included in the survey). It is 7-1/2 ft. and weighs 6,000 pounds. Mr. Criswell told me he purchased it from A. Roboman, a chief on the island, in 1960 for a number of farm animals which he had to purchase. He leased the stone money to Ripley's "Believe It or Not" Museum in St. Augustine, Fla. from 1964-1974. It was also displayed at the ANA Convention in Miami, Fla. In 1974 the Bank of Canada National Numismatic Collection purchased it from Mr. Criswell for $11,000. It now is on display in Ottawa, Canada.



STONES
Amazon, 1618 - 19th century
Green serpentine stones in the shape of an animal's head or cylinder shape with an animal or fish design incised are said to be the currency of Matinino tribe, but existence of such a tribe is questioned. (See Taxay p. 51-52)

STONE RING - See Navela



OPITZ COLLECTION

STOOL
Papua New Guinea



STRAW TIN
Nigeria
The alluvial casseterite from which tin was extracted was dug out of old river beds. The tin was then cast in the form of thin wires by making a hole in the clay with a dry grass stalk. The grass was removed, and the tin was poured into the hole left by the grass stalk. When it was set, the clay was broken open. This form of pure tin was used as currency with the traders. (Johansson p. 57)



OPITZ COLLECTION
STRING MONEY

China
During the late Shang and early Chou dynasties bronze pieces were believed to have been used as money. It was excavated from a tomb in Liaoning Province. Also called “chiuan” money.

SUGAR
Barbados, 1640
Sugar was the principal medium of exchange and unit of account. The legal ratio of Muscavado (brown sugar) to the pound sterling was 10 shillings per 100 pounds of sugar. In 1667, this was raised to 16 shillings per 100 pounds. In 1645, swearing was punishable by a fine of four pounds (master or free man) or two pounds (servant). An “able preaching Minister” was obtained for 14,000 pounds of sugar a year. (See Quiggin p. 319)

Brazil, 1712
Sugar was declared as currency in Brazil and to pay salaries of troops. (See Taxay p. 58)

SUSURU BELT
Solomons
A maiden’s belt of money-beads or glass beads used to hold up her leaf apron. Also called a cincture.

SUURIRI
Solomons
A shell disk from Nanakinimae

SWEDISH PLATE MONEY - See Plate Money

SWORD - See Knife Money, Money Sword


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

SWORD GUARD
Japan
Sword guards were not believed to have been used as money, but some collectors include them in their collections.



OPITZ COLLECTION

Yunnan Province Three-Stamp Remittance Ingot



OPITZ COLLECTION

Yunnan Province Single-Stamp Ingot- Fangbianding



OPITZ COLLECTION

Yintiao- Shanghai City Central Bank Bar



OPITZ COLLECTION

This One Half Silver Sycee Was Casted In Capital-Lin An Fu Of Southern Sang



OPITZ COLLECTION

This Silver Sycee Was Casted In Capital-Lin An Fu Of Southern Sang



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

50 Tael Sycee – Yuanbao- Dabao – Bank Ingot



OPITZ COLLECTION

50 Tael Sycee 0 Yuanbao - Dabao



OPITZ COLLECTION



OPITZ COLLECTION

50 Tael Sycee – Yuanbao – Dabao



OPITZ COLLECTION



OPITZ COLLECTION

50 Tael Sycee – Yuanbao – Dabao



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

50 Tael Sycee – Yuanbao – Dabao



OPITZ COLLECTION

50 Tael Sycee – Yuanbao - Dabao



OPITZ COLLECTION



OPITZ COLLECTION

From left to right – 14 Tael, 18 Tael, 11 Tael Sycee – Yuanbao - Zhongbao



OPITZ COLLECTION

50 Tael Sycee – Yuanbao – Dabao – Local Tax Ingot



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

18 Tael Sycee – Yuanbao – Zhongbao



OPITZ COLLECTION

9 Tael Sycee – Yuanbao - Zhongbao



OPITZ COLLECTION

10 Tael Sycee – Yuanbao – Zhongbao



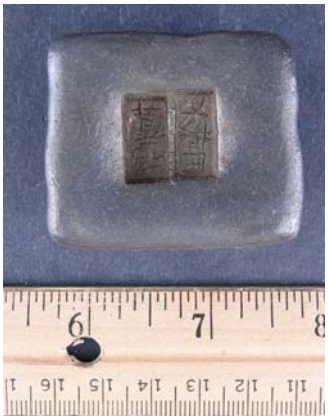
OPITZ COLLECTION

Yunnan Province Two-Stamp Ingot – Fangbianding



OPITZ COLLECTION

Yunnan Province Single-Stamp Ingot-Fangiabing



OPITZ COLLECTION

Yunnan Province Two-Stamp Ingot – Fangbianding



OPITZ COLLECTION



OPITZ COLLECTION

Yunnan Province Sycee



OPITZ COLLECTION

Yunnan Province Sycee



OPITZ COLLECTION



OPITZ COLLECTION

Yaoding – Waisted Ingot


OPITZ COLLECTION


SHANGHAI MUSEUM

Horse-hoofed gold named after its shape. First appearing in 95 B.C. was mainly used by the Han Emperor Wudi to bestow his marquises.

SYCEE
China
Before 1000 A.D., silver was used as a store of wealth, and later it became a form of bullion. "In 1035 A.D. silver was first recognized as legal tender in China for payment of taxes, although as early as 500 A.D. it circulated by weight in Canton. China's first silver coins were made in 1183 A.D. weighing 1, 2, 3, 4 and 10 taels with each tael worth 2000 copper cash." According to Sigler, Phares, P. 4. Prior to 1889 only cash coins were issued by the government. For large transactions, private firms produced silver ingots called sycee. Cribb said that in 119 B.C., the Han emperor Wudi experimented with a silver ingot. During the Tang Dynasty period (A.D. 618-907), silver ingots began to play a significant part in China. By the Mongol period (1280-1368), sycee dominated the trade currency. The majority of pieces now found are from 1820-1925. This increase in the use of silver ingots during this period is due to a sales tax imposed on the people that was payable entirely in silver. Also during this period, other taxes were demanded in silver. These ingots were made by the local banks instead of by the government. They were the most important method of payment for large transactions. During this period the place of manufacture and function were shown by the ingot's shape, size, and detail. Most of the ingots are from 98.5% to 99.5% pure silver. The large, 50-ounce sycee were kept in a box containing 60 ingots, which took two coolies to carry. Sycee were banned in 1933. When sycee were demonitized in 1933 the dealers sold their sycee by adding a 20% markup on the value of the silver the sycee contained. If they were buying they gave a 10% markup. Older sycee dating to Tong Ze (1862-1874) or earlier the markup would be 100% and greater. There had always gave a markup to old sycee. By the 1990s the sycee were all treated as a collectable. At present it is estimated there is less than 100 collectors worldwide. They were also called "shoe" money and "boat" money. Sycee were cast in iron molds and stamped with inscriptions while still soft. This caused the edges to be higher than the centers. The large sycee did not circulate but rather were used in large transactions and for storing wealth. Most common weights were one, five,10, 12.5, 25, and 50 taels. Other weights were 1/10, 1/5, 1/4, 1/3, 1/2, 2/3, 72/100, 3/4, two, three, four, six, seven, eight, and 100 taels. The most common shape was boat; other shapes were kettle drum, loaf (rectangular), double-headed axe (oldest type), square, flat, and some fancy shapes. In theory the fineness of silver was .916 2/3. In practice it was .980. Every degree above .935 is marked as a premium on the sycee and charged for. Some sycee have fine ripples on the top surface which were caused by slight movement of the mold just prior to the hardening of the silver. The ripples occur most frequently on high purity silver and some feel the ripples indicate fine silver. The porous bottoms of some sycee probably were caused by the flash boiling of water in the mold that was used for cooling the mold. Some of the holes could also be bubbles due to the release of gases dissolved in the metal. Most kettle-drum sycee were produced in the southwestern Yunnan province and weighed 10 taels. Some were five taels. Rectangular sycee were

produced in Southern China (Yunnan Province) in the 19th century. Cribb stated that the sycee have some or, in a few cases, all of the following information: 1) maker's name 2) place of manufacture 3) date of manufacture 4) function 5) name of ingot 6) weight standard 7) weight 8) fineness 9) assay mark 10) good luck motto.
"The tael varied in China and it was reported that over 150 different taels were used. The Shanghai tael weighed 545.25 grains 980 fine. The Haikwan tael weighed 583.3 grains of 1000 fine silver. The Kupinf tael weighed 573.9 grains of 1000 fine silver. The Tsaoping tael weighed 565.5 grains of 944 fine silver. These are the most important taels in China." (See Sigler, Phares, P. 9)

Many ingots have only the first three, some have none.
1) The name was normally the silversmith who cast the ingot or the name of the bank which was responsible for its manufacture.
2) The place sometimes inscribed is the county, district, prefecture or province.
3) The date inscribed is normally only the year or period and not the complete date.
4) Some ingots name the use for which the ingot was cast, such as land tax, salt tax, sales tax, or customs duty.
5) The name of the kind of ingot is sometimes inscribed.
6) The weight standard is seldom stated.
7) The weight is also seldom recorded on the ingot.
8) The fineness also was seldom recorded on the ingot.
9) The assay marks were normally added after the manufacture.
10) Many small ingots have a single character that means good luck. These were presentation types for birthdays and similar happy occasions.
There are 11 main categories of ingots:
1) yuanbao - ingot with raised ends, but also the generic term for sycee. There are three types: dabao - big ingot, weight about 50 ounces; They were used in large scale bank & government transactions
zhongbao - 10 ounce ingots, produced only in north China
xiaobao - small ingots weighting five ounces or less
2) yaoding - waisted ingot.
3) caoding - oval trough ingot. There are two types: Sichuan Province weighing five or 10 ounces and having rounded bases, Shaanxi Province weighing four ounces and having flat bases).
4) yuanding - hemispherical ingots. There are four types: 1) rimmed edge with a nipple in the center weighing five ounces,
2) rimmed edge flat in the center weighing 10 ounces, 3) rimless with a nipple in the center weighing five ounces, 4) rimless flat in the center weighing five ounces)
5) xiaoke - very small ingot There are three types: Henan Province xiaoke, weighs less than three ounces with four or more side indentations; Yunnan Province weighing three ounces or less; and
oval-shaped and cast in round-bases molds, Beijing, Hebei Province ingot weighs less than three ounces, either oval or rectangular, made in flat-based molds.
6) fangding - square ingot. There are two types: fangcao - cast in a deep curved-based mold with indented sides and weighs 10 ounces, fangbian - cast in flat-based mold and weighs 10 ounces or less with most weighing five ounces)
7) yuanbing - round cake-shaped ingot. There are two types: single-sided double-sided
8) yuansi - fine silk ingot. (All are of various shapes and have concentric ripple marks.)
9) suiyin - broken silver. Cut-up silver dollars and cut-up ingots were also used as money in the 18th & 19th centuries.
10) yintiao - silver bar. A Shanghai bank manufactured two kinds, and the Shanghai Mint (which was not established until the 1920s-1930s) manufactured one; all three are flat-based rectangular ingots. Their use is unknown.
11) gift ingot. Small ingots made in various shapes, do not appear to have served as money although most weigh about one ounce.
Most of the above information is from Cribb's, A Catalog
Of Sycee In The British Museum. In Yunnan Province the rectangular sycee evolved into the "packsaddle" or saddle sycee. The packsaddle (saddle) weighed five taels.

See bar money and pack saddle money. (See Krause & Mishler, and Mitchiner p 519-523)



OPITZ COLLECTION

Crude sycee first made about 1750.



OPITZ COLLECTION

Burmese Sycee

19th century Miniature version of the kettle-drum type of sycee called Shan, chocolate drop or snail sycee and are oval in shape. They were probably manufactured in the Bhamo region of the Sino-Burmese trade route. They have unusually fine concentric rings on the top surface. They are attributed to the Shan border states of Burma. Some have irregular small raised rims. A few have inscriptions on the top. Silver 13 to 480 grams.



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Caoding – Sichuan Province Centried Ingot



OPITZ COLLECTION

Caoding – Sichuan Province Certified Ingot



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Caoding – Sichuan Province Certified Ingot



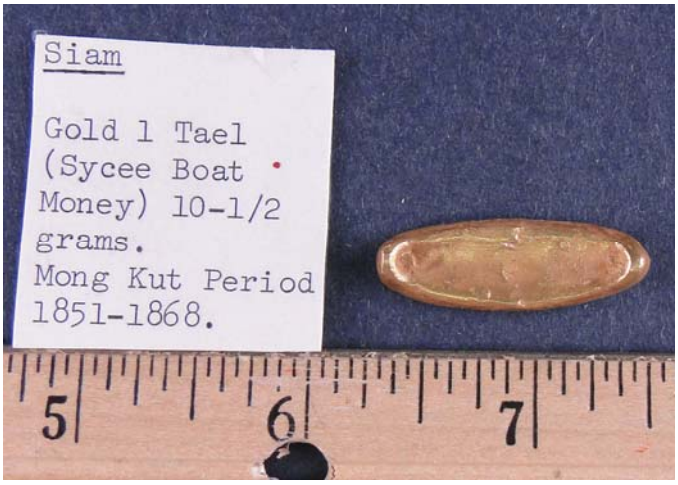
OPITZ COLLECTION

Caoding – Sichuan Province Certified Ingot



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Kettledrum Sycee. 1874-1911
These 10-tael pieces are rounded hemispheres, usually with a raised rim and a raised nipple in the center. They were primarily used to pay taxes in Sichuan Province and are often found in Thailand. There are two repeated single columns of characters on the flat top. 300 - 400 gm.



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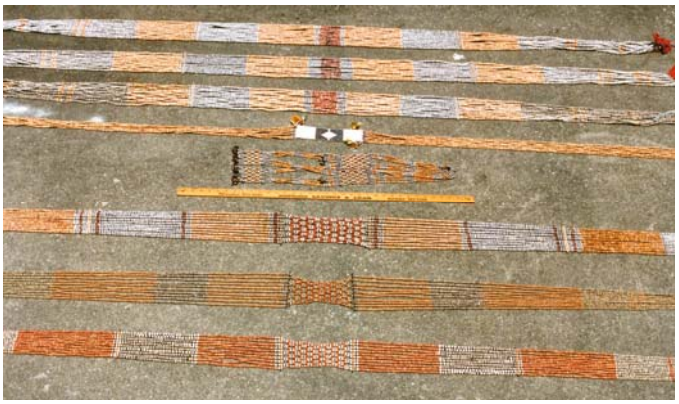
Siam, Mong Kut period, 1851-1868



OPITZ COLLECTION

TABU - Also called tambu - see tambu.

T SHAPED AXE -See Axe Money



OPITZ COLLECTION

Note yard stick in center of picture



OPITZ COLLECTION

Tafuliae' made and collected in 1995 on Auki, Malaita Island. Note the weaving strings in the center called Furai. The red cloth at the ends indicates the pieces could be used to prevent bloodshed.



OPITZ COLLECTION

Tafuliae' made and collected in 1995 on Auki, Malaita Island. This variety was only used on Malaita.

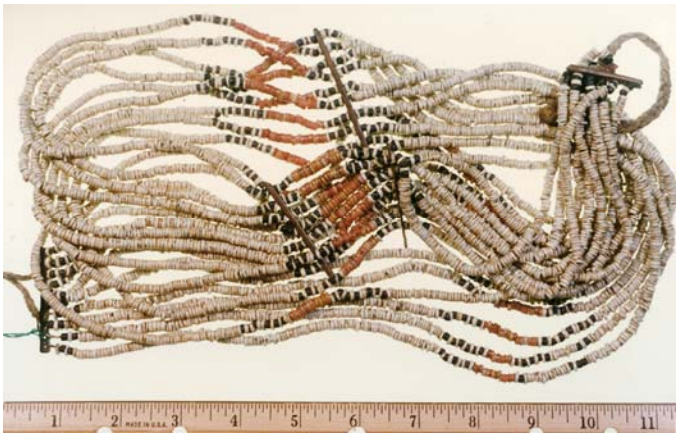


OPITZ COLLECTION

Tafuliae' made and collected in 1995 on Auki, Malaita Island.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Tafuliae' made and collected in 1995 on Auki, Malaita Island.



Author purchasing tafuliae' on Malaita Island.



Author purchasing tafuliae' on Malaita Island.



OPITZ COLLECTION

TAFULIAE'

Malaita, Solomon Islands

There are at least five different kinds of tafuliae' with the number of strings, length and colors of shells varying by kind. The red-lipped Spondylus, white mollusk, and the black mussel are the three kinds of shells used to make the disks. The basic tafuli'ae is also called a ten-string due to its 10 strings. The natives in 1964 could purchase these shell disks for 70 cents (five shillings) for a fathom length. The strings are each about eight, 10, or 12 feet long. The number of shell strings in a tafuliae' varied in some areas. Ten strings of red, black and white shell disks connected with spacer bars of wood or turtle-shell were the most common. Different areas also placed a different value on the various color disks. Most areas considered the red disks (Romu) to be the most valuable. Orange (Faraga) is next valuable with brown (Kee) and black (Kakadu) following. The smaller disks are also more valuable than the larger ones because the disks would also be thinner and therefore had more disks per inch. Formerly, a woman working full time could produce one tafuliae' in about one month. Modern technology has reduced this time to one half of what it was. Women could be hired for about $1 per day to work producing shell money. The making of shell money is normally done by the girls and women. They first break the shells into small circular pieces, about twice the size of the finished piece, with a black stone hammer called a falbura. Now solid metal cylinders are used to make the process faster. The Romu shell is at this time heated by placing the shell on very hot stones which turn the normally pink shells deeper red in color. The circular shells are then placed on a piece of wood called ma-ai, which has about 50 shallow circular depressions and is used to flatten the shell disks and make them smooth. The flat rectangular grinding stone used is called fousava. They then shape them and then drill the holes with a pump drill called futa. This drill had a flint or chalcedony tip, but now modern drills made of steel are used. You can tell if the hole is drilled with the old or new method by examining the hole to see if the walls of the hole are parallel and smooth. If they are the hole was made with a steel drill and is modern. If the hole tapers and is not

even, it was made with a bow drill. After both sides of the shell are rubbed, the shell is the proper thickness. Then a hole is drilled in the center, and they are strung. The disks are strung on a strong bush fiber called lili in lengths of four to five feet and smoothed by the men with sand and water on a flat board with a grooved stone until they are the correct size and have the proper smoothness. The smoothing was formerly done by rubbing them with a grooved stone called a faoliara, using sand and water. Now Chinese grinding blocks are used. Some of the smoothing of the shell edges is also done now in Honiara. The shell beads are then strung onto fiber strings with two or more wood or turtle-shell spacers used to hold the strings of shell beads so they do not bunch up. In the center of the most valuable types of tafuliae' there is a weaving of the strings, and it is called Furai. Old tafuliae' is not worth as much as new tafuliae'. It takes an old tafuliae' and cash to obtain one new tafuliae'. The old tafuliae' is then reground for use in the Bougainville market. In 1967 they were worth $10 Australian but it would vary. In the 1980s they had increased to $100 and up to $120. Each is now valued at $130 U.S. At one time a tafuliae' was worth one pig. At another time it took two tafuliae' to purchase one large pig. Both tafuliae' and bani'au are known as red money. In the 1950s a senior man received 38 contributions to his own marriage including 13 large red money, 23 smaller shell money units and two pigs, according to Burt. Formerly bride price varied from two to up to 100 tafuliae,' but in recent years the price is declining, with five to 10 tafuliae' being an average bride price. Tafuliae' were also used as the compensation payment for many transgressions, such as cutting a banana, ivory-nut or coconut tree; burning a house; trespassing on private land or house; slandering a woman; swearing at a pig; stepping over a woman's feet; and desecration of a burial ground. By the 1980s Burt points out that he had made 70 contributions toward the marriages of others. Bride price and feasting have declined in recent years. If a person feels he has been wronged, he will demand shell money or other goods as payment. Burt tells of a man who was killed in a brawl in 1990 in a suburb of Honiara, and compensation of 57 red money and $2,000 was negotiated as compensation for the death. If it had not been paid, there probably would have been another killing in retaliation. Shell money still serves this function. Tafuliae' are still sold in the general stores in Auki, Malaita Island. I personally purchased them there in 1995. Some were obtained directly from Laulasi Island, which is in the Langa Langa Lagoon off the coast of Malaita. It is an artificial island made in the 1600s. It has no soil for growing crops and most of the income earned by the natives comes from making shell money. They take the shell money to many of the other areas in the Solomons as well as Bougainville, which is in Papua New Guinea. At present most denominations of churches have limited the bride price to five tafuliae' (red money), and this has kept the network of exchanges without causing economic hardship on the young men. A few religions have banned bride price completely. They do not understand that bride price gives honor and legitimacy to a marriage.

Different areas use different kinds, but most all are made by the natives of Langa Langa lagoon on the western coast of the island of Malaita. At present many of the natives still use shell money to purchase brides, even as they use modern money in everyday business. Tradition still demands the use of shell money on many occasions. At present one tafuliae' of 10 strings 10 feet long would be worth one-three-year old pig. While in Honiara in 1995, my taxi driver told me he personally had used shell money to purchase his wife, and just two years ago his son had also used shell money to purchase his wife. One woman told us that just the previous day, there had been a wedding with much shell money, and because it was her niece who had gotten married, she received a porpoise tooth necklace as her compensation by the groom's family. (See Shell Money) (See Burt)

Collecting of artifacts from Malaita started as early as 1850 with passing ships. P. 49

The natives adjusted early to the trade of white men for artifacts and made many for that purpose. P. 49

After independence in 1978 the Solomon Islands National Museum for formed. In the 1980s several craft shops opened in Honiara to sell artifacts to tourists. In 1986 the Ministry of Trade published an illustrated catalogue showing bead-money breast-fastening (torisusu) bandoliers, necklaces with conus-disk pendants from Langalanga, incised shell-disk (sa'ela'o) pendants from Kwaio and north Malaita, dala (so-called kapkap) disks from Langalanga makers in Honiara, turtle shell and dolphin-teeth ear ornaments from Langalanga and Lau and patterned combs, bands and ear-sticks from Kwaio. P. 50

They also developed ways to artificially age the items that were newly made. P. 50

The Isabel people used tridacna shell rings made in New Georgia for exchange as money and as symbols of chiefly authority. P. 54

TAI GANJA - See Earrings, Central Sulawesi, Indonesia

TAIJANJA
Sulawesi, Indonesia
"Copper alloy ornaments called taijanja were used by Central Sulawesi people as a ceremonial regalia and as wedding gifts." (See Taylor, P. 194) I have
Beyond Java Sea
Ornaments made from gold or silver were used as bride price. Many of them represented the female sexual organs and were used as earrings. They are similar to the bela earrings of central Flores and loran earrings of the Moluccas.



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TAIK
Caroline Islands
Yellow or brown powder made from the root of curcuma was thought to possess protective and healing qualities. It was used to paint the body and was also a unit of account and circulated in cake form. (See Einzig p. 57)

TAIL - See Elephant Tail Money, Giraffe Tail Hair Money, Zebra Hair Money



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TAJERE
Nigeria
Iron currency rods from the Fulani were made in many different shapes and styles. (See Eyo p.52) They were called losol by the Eastern Fulani and tajere by the Western Fulani. In 1934 they were worth a penny or less. They were used as currency and ultimately used for making hoes and other implements. (See Quinine p. 87) Ballarini, 2009 (p. 149 Fig 2.23) "says it took 100 Tajere to purchase a slave in the early 1900s."



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TAKA
Flores, Indonesia
Low-carat gold, gilded silver, or silver pendants in this double-Axehead shape were worn by men and women around the neck or on headbands. They were also used in bride price. Some have decorations on them. They are similar to the marangga chest ornaments except the loop at the joining of the two Axehead shapes is not flattened like the marangga. (See Rodgers #104 & 105)
The following comes from R. Denk, a breast ornament of the Ngada from Flores – currency, EUCOPRIMO

TAKA'IDIRI
Solomons
A normal-size dolphin tooth.

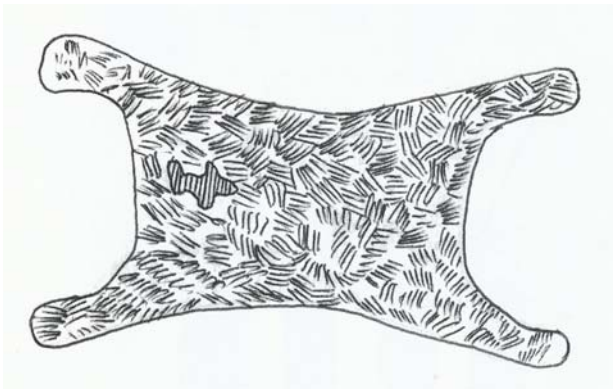
TAKULAKOLA - Decorated banana-leaf skirt. See Skirt

TAIL - See Elephant Tail Money, Giraffe Tail Hair Money, Zebra Hair Money

TALABULI
Solomons
A row of cowry shells in a row to form a brow binding.

TALA'IDODO
Solomons
Tala'idodo or dodo-row is a necklace of small dodo conus rings bound together in a row. From Lau.

TALARI - See Maria Theresa dollar.



TALENT
England, Iron age
Copper currency bar in the shape of a flat copper plate resembling an ox hide. Weighs 11 ozs.

TALI
New Britain
A string of shell money almost identical to the pele of the Duke of York islands. It originated in New Ireland and Duke of York islands and was exchanged for nassa shells in the Nakanai area. The nassa shells were used to make tambu. (See Panoff p.7)

TALINA
Gela (Florida) Solomon Islands
The talina consisted of 12 fathoms each of six red strings of shell disks. It was used like the Talina Bariono. See Talina Bariono

TALINA BARIONO
Gela (Florida) Solomon Islands
The talina bariono consisted of six fathoms each of six red strings of shell disks. The shells were located in the Gela Island area, but the Malaita people did the diving for the shells. The strings were always hard to obtain. Men would use them as blood money. The owner of the shell strings would say who he wanted killed and someone would kill that person for the shell money. Other ceremonial occasions also required the use of these shell strings. (See Davidson, "Traditional Money Association Newsletter," Vol. 1 Number 1.)


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TALIPUN

Highlands, New Guinea

They were also called atana shell and were traded from the Sepik River area into the highlands. They were used in bride price payment. The green snail shell (Turbo marmoratus) was prized by the Tsembaga people of Papua New Guinea. The shell was valued in terms of small gold-lip shells, pigs, cowry shell headbands or feather headdresses. It was also used as money by the Latmul, Aibom and Tchambuli people of the Middle Sepik River region. The shells were collected and exported by Wallis Island people and were attached to the ends of coiled basket work masks. Each had its own value based on markings, size, shape, color, polishing, luster, and ornamentation. The Yangoru people believe in two kinds of talipun, one male (hombulyi) and one female (horie). The talipun is pictured on the five kina note. (See Safer & Gill p. 63) The Kundiawa and Chimbu tribes formerly used the large green snail shell as their main currency. Rabus states a polished piece of the shell is called vese by the Rao. At one time a green snail shell was worth a pig. In 1900 the green snail shell was the most valuable item exceeding even pigs, stone axes, dog teeth and Bird of Paradise feathers. (See Healey p. 134-135) In 1933 a single piece of green snail shell "mostly curved and of irregular shape circulated in the eastern Waghi River area of the highlands. The Europeans brought large quantities of the shell into the highlands which lead to inflation and the complete devaluation of the shell as money. With the coming of the kina shell, the green snail shell was no longer desired and by the middle 1940s was of no importance. (See Spirals From The Sea p.79-80) Healey states that in the early 1970s the Maring people valued a talipun at 2 kina. (Rabus, Talipun)

Papua New Guinea

The whole turbo shell (Turbo marmoratus) was painted with ochre and, with a cassowary feather ornament attached, was used to purchase a wife. See Shell Money, Snail Shell


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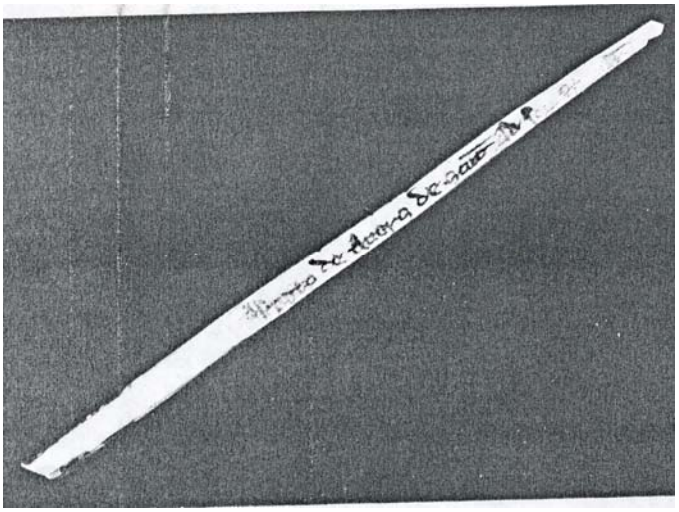

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TALLY STICKS China
Bronze sticks are believed to have been used in trade.

China
Bone or ivory sticks were valued at 50 cash each. Many of the sticks were only game pieces.

China
Lacquered bamboo tallies were carved and inked, or inscriptions were burned onto them. The tallies were issued in the 1890s and later by small banks or merchant associations that apparently were not accorded the privilege of issuing conventional banknotes. There are more than 75 different pieces. The left piece is from 1895 and is 200 cash, the middle is from 1928 and 200 cash, the right piece is from 1929 and is 1,000 cash. They are all from the Guang Shan (Kuang Shan) Bank of Suzhou, Jiangsu Province. (Information from Jim Anderson, Long Beach, CA.)



INTERNET

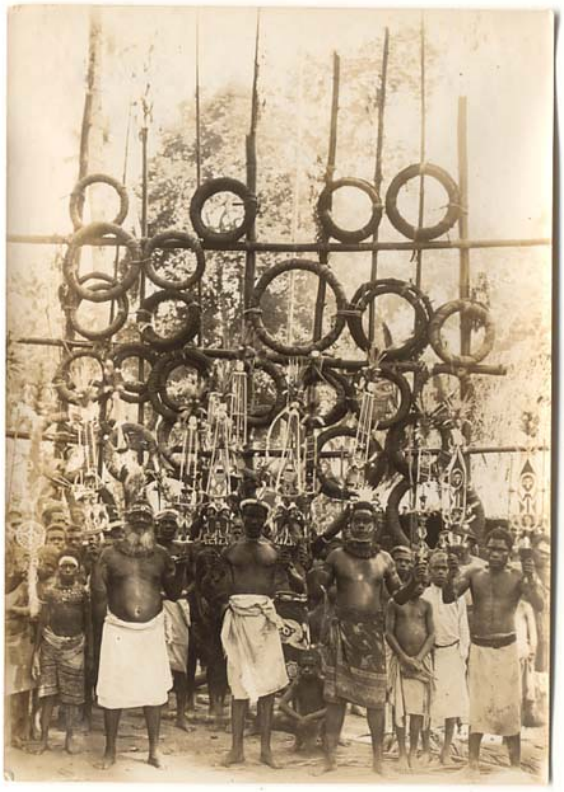
England, c. 1350 - 1850
Exchequer tally sticks were a medieval method of receipt. When money was paid into the Exchequer, a hazel stick was prepared on which notches were cut to indicate the sum as paid; other details were written on two sides of the stick, which was then split lengthwise through the notches. The pieces were retained in the Exchequer, and the second halves, or foils, were given to the person paying in the money. They could then circulate, claims being evidenced by the coincidence of the two halves. They were used by the Bank of England. The amount of money determined the amount of wood removed to represent the sum. A 1,000 pound amount was a straight indented notch the width of a man's hand (four inches), while 20 pounds was a V-shaped notch, according to Davies (p. 148). A debt owed to the king shown physically by the tally stick held by the Exchequer could be used by the king to pay someone else by transferring the tally stick to this third person. The stick could also be used to pay one's taxes, Davies states (p. 150). In 1830, William IV had the old tallies destroyed to make room in the Parliament buildings. (See Angell p. 87)

Europe, 1100 A.D.
A wand was split down the middle, and when a purchase was made, the two pieces were put together and notched with the customer and merchant each keeping a piece. When the customer had made purchases equaling one denar, the lowest-denomination coin, the customer would pay the merchant, and the customer would receive both pieces and promptly destroy the sticks. The wands were called kerbholz.

TAMARIND SEEDS
Ceylon, Middle Ages
Used as money.



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INTERNET



OPITZ COLLECTION

TAMBU (also called tabu)

New Britain

Tiny nassa shells (Nassa Camelus), also known as dog- whelk, were strung on rattan. Shells must not touch each other. The pieces of rattan are about two feet, six inches long and are spliced together to a length of 60 feet as the shells are strung on the rattan. The length of rattan is scraped or pared down to the required size, and then the shells are strung on the rattan. The nassa shells were collected along Blanche Bay and the north coast shores or traded from the west coast of the Gazelle Peninsula or the north coast of West New Britain and then traded to the Tolai living on the north coast of the Gazelle, according to Neumann. Before the shells can be strung on the rattan, a hole is punched through the backs of the shells. In the 1890s Europeans who wanted to obtain copra or coconuts from the Tolai had to purchase tambu from the Nakanai to trade as the Tolai would only accept tambu. A fathom of tambu was worth 120 coconuts. Tambu is still used by the Tolai people as money along with Australian currency. Two hundred yards are currently worth one large canoe. In 1878, 20 to 50 yards were worth one large canoe. In the 1890s it was the only medium of exchange among the Tolai. Today in some transactions among the Tolai, some goods and services can only be purchased with tambu. Tambu can be gotten by selling garden produce or performing tasks that are paid in tambu, according to Neumann. Fines and compensation for the mediators are still paid in tambu.

The tabu is made into lengths of about one meter and tied one string to another and used in this form as a means of tender. They were called eddi. In the St. George Channel region tabu was kept in baskets in the form of neat bundles laid together. They were called tutuqai and many times are decorated.

Fixed sums there had certain names. A single shell was called a vuana pal a tabu or palina. Up to the number of five the name is the number with palina added. With more than six the individual shells are always counted in pairs with one pair being called a tip. Six snail shells are 3 pairs or a tip a nireit (a nireit means six). Forty shells are a waratuk or dodo. Two waratuk are one bal. Two bal are one papara. Two papara are a pokono or one fathom. A full fathom contains 320 individual shells, that is, a pokono = 2 papara = 4 bal = 8 waratuk = 160 tip. Small sums of tabu up to 50 fathoms are kept in baskets called tutuqai. One shell is called palina. Five shells are called a ilima palina. Six shells are 3 pairs with one pair called a tip. Six shells are 3 pairs are called a tip a nireit. Forty shells are a waratuk or dodo. Two waratuk are one bal =80 shells. Two bal are papara = 160 shells. It is the length of the piece from the middle of the chest to the fingertips of the outstretched arm, also called a bogobogo. Two papara are a pokono or 1 fathom. = 320 shells. In the Duke of York and other areas the shell count is different. p. 40 (See Parkinson)

“Tabu is much scarcer as you go back in time. Tabu is more evenly distributed now than several decades ago. In 1887 Parkinson noted that the bride price for a young woman was 50 to 100 fathoms of tabu. Prices for foodstuffs trebled from the 1880s to 1960 and then doubled to 1990. P. 188 Danks reported in 1888 pele was made from flakes of pearl shell that were broken into pieces the size of a shirt button, holed and threaded on string. A string was the distance from one nipple of one breast to the nipple of the other and was worth one fathom of tabu and could buy the raw materials for two to three fathoms of tabu. “ (See Neumann, Klaus)

Since the 1880s inflation in the value of tambu has been 200 to 300 percent. Parkinson stated that in 1887, the bride price was 50 to 100 fathoms of tambu, and food and other items were less than one half the price now charged. Now bride price is 100 fathoms of tambu. The groom’s family pays the tambu to the bride’s family. The actual amount and

customs in the ceremony varies by area. At present time, the bride price that a groom who is not from the Tolai pays is considerably more, as much as 3,000 kina, for a Tolai bride. There is also more tambu now than at any time in the past. Large amounts of tambu were made after World War II with the war damages payments. In the 1960s there was another large increase in the supply of tambu. Neumann notes that during German times a fathom of tambu equaled two marks, and in 1960 it equaled 10 shillings. When rolled into a coil, it sometimes contains a mile of tambu which cannot be used for everyday purchases. Most rolls contain from 60 fathoms to 400 or 500 fathoms. It is displayed at all festivals but carved up only at his funeral or at a ceremony he sponsors. Once the coil is carved up at one of these ceremonies, it is no longer thought of as ceremonial money, but only as trading money. At the funeral the tambu is given to all the people who attend the ceremony. The people then use the tambu they received to buy items they need. The children may use their distribution of tambu to purchase candy immediately. An average of 100 fathoms of tambu might be distributed at an average funeral ceremony. It is used by the Tolai on the Gazelle Peninsula of New Britain. The shells come from about 200 miles away. Tambu is used in bride price and compensation payments like mortuary payments and to pay for goods and services. It also purchases food and other items. In 1987, a fathom of tambu was worth two kina. At present, natives who have earned modern money working for foreigners buy themselves into Tolai life by converting some of their money to tambu so they can participate and be recognized by Tolai society. At present, when a person builds a new trade store or house or buys a new lawn mower, he or she invites neighbors to see it. They will bring tambu as a gift. It can be from one to as much as 10 fathoms of tambu. In total it could amount to 200 fathoms of tambu. The organizer then presents the guests with food. The organizer can also hold a vuvuai and give the guests items like axes, loincloths and spades. This would result in the organizer receiving tambu at a later time. Recently women have increased their ownership of tambu. In the 1960s modern money was used along with tambu. In the late 1800s a large salmon was worth 1/2 fathom of tambu, a pig from seven to 10 fathoms, a large canoe from 20 to 50 fathoms, a tomahawk from three to four fathoms, and a large fishing net from 40 to 50 fathoms of tambu. On the Duke of York Island, natives lend their tambu for an interest of 10 per cent. TAN - See Feather Coil - Santa Cruz They do not really think of it as interest, but merely an expression of thanks for the favor. Tambu is also used to pay for damages inflicted during a war. If a life is taken, payment of 15 to 50 fathoms must be paid. Even wounds must be paid for. If the person later dies, and it is determined that the wound had anything to do with his death, the whole life must be paid for at that time, even if it is many years after the wound was inflicted. Tambu was divided into several standard unit lengths. The pindik (15-20 cm.), the peapar (1 m.), the pokono (one fathom), the rip or skein (20 m.), and the lolo, gogo or coil (100 to 1,000 fathoms). The skeins and coils are used only for ceremonial purposes, while the other units are used in everyday purchases. It was believed that when a coil was made, magic was put into the coil, and it would be dangerous to break up a coil before your death. On New Ireland, tambu is called diwarra. (see Neumann)

I, Charles Opitz, participated in the preparation of this report of Draft Final Report, The Standardization and Mobilization of the Tabu Traditional Shell Currency, East New Britain Provincial Government, Papua New Guinea, July 20, 2002.
The following is from that report. (The tabu shell currency, which functions as a second currency in East New Britain, is one of the few and finest examples of a traditional currency that has survived to this day, despite being banned by the German colonizers, and bombed by the Japanese occupiers. P. 6, We can think of the Kina economy as one in which money moves from the poor to the rich, and the Tabu economy as one in which the money moves from the rich to the poor. P.6
Tabu is acquired and produced in the home, and is divided into two types functioning as savings with a third type functioning as a means of exchange. P. 9
The first type of savings is of medium-term duration for the payment of “bride price”,

compensation payments as the result of court settlements and other medium-scale expenses. The second type of savings and the method of issuing the currency, involves the long-term storage of tabu in large rolls or coils which are cut open and freely distributed at the ceremony after one's funeral, or after the funeral of one's parents or relatives. P. 9 This report studies the advantages and disadvantages or using tabu as a second currency. It gives many of the pitfalls and risks along with the potential impact on custom. At present tabu is used to purchase things and helps keep people from being poor. It has been suggested that the government restrict the amount of bride price and also the amount distributed at funerals. It is suggested the price of tabu is too high and that the traditional rate should be 2 Kina for a fathom of tabu. The traditional names of tabu are 1 fathom is a pokono (320 shells), ½ fathom is a paper (160 shells), ¼ fathom is a bal or a mumul (80 shells), 1/8 fathom is a wartuk (40 shells), a tip na rip is 20 shells and a taptikai is 10 shells. P. 33 It is estimated there are over 15,000,000 fathoms of tabu with over 500,000 fathoms available for circulation. It is suggested the minimum-maximum rate of bride price be 150 to 200 fathoms and funeral ceremonies 300 to 500 fathoms.)
"In 1998 Henry Tokubak founded a traditional shell money bank called The Universal Bank or Kastom Benk. When the volcanic eruption in Rabaul occurred the bank was destroyed." According to Epstein.

Papua New Guinea, Mount Hagen
A string of tambu shells about seven inches long is a basic unit of value and traded as such. They are frequently worn as necklaces and bracelets. (See Gitlow p.77-78)

Vitiaz Strait
There are five types of shell valuables: 1) headbands called matin, 2) belts called bukawa, which consist of rows of nassa shell and dog teeth; 3) a rectangular piece of coconut bast or new burlap about eight inches by 10 inches, covered with rows of nassa shells; sometimes there is an open area covered with blue, yellow or green paint; larger ones are made of two pieces sewn together and called kinsa; they have tie strings and are worn suspended from the waist in front, on the buttocks, under either arm or on the forehead; 4) string or span of tambu shell used formerly as an important article of exchange; at present the strings are not important as a trade item; and 5) wicker armlets covered with nassa shells. (See Harding p. 52)

TAMBUA - See Whale Tooth

TAMLUNG - See K'a k'im

TAMPANG
Malay
Sugar-loaf shaped tin ingots were called tampang. The tampang shape was the oldest with the pyramid or "pagoda" shape coming later. All these ingots were money and were the staple metal product of the peninsula. (See Quiggin p. 253)

TAN – See Feather Coil – Santa Cruz


OPITZ COLLECTION

TAPA CLOTH
Fiji, Oro Province, Samoa, Tikopia, Banyoro Tribe in Africa
Tapa cloth was made from pounded mulberry bark printed with geometric designs drawn with vegetable dyes. Strips of the inner bark of the

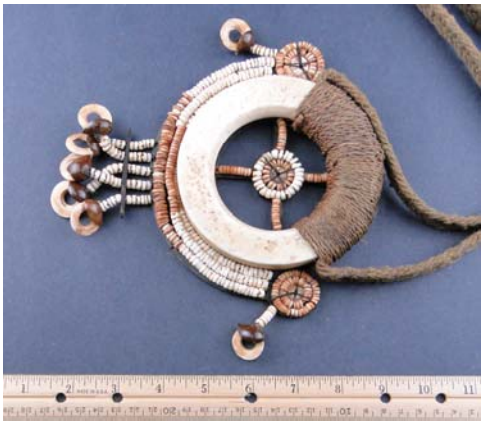
mulberry tree where pieced together with the natural glue of the inner bark and from a plant. The resulting material is beaten by the women in many different manners. The cloth is then dried and dyed and decorated in brown, yellow, and red. The cloth has been made for thousands of years. It represented wealth and is used in present-giving and bride price and as a symbol of chiefs. Bark cloth was a unit of exchange and used in exchange on several islands, including Samoa. Fiji exchanged its bark cloth to Tonga natives for canoes. On Fiji the value of the cloth increased if it had the purple stamp from the chief on it. Tonga also traded some of its bark cloth to Fiji for the purchase of wood. A small piece was worth one to two shillings, and a large piece was worth $5. In Samoa it is described as paper money. Cloth was worn or piled in the owner's hut. On Tikopia, exchange was done by quantity and not by quality. On Hawaii and the Wallis Islands, bark cloth was mainly used in gift exchange and not as a true form of money. The Marquesas Islands used it as money but only for tattooing the first-born son. The Tahitians used it as a unit of exchange and store of wealth. Their unit was a ruru vehe, which was a bundle 12 feet wide and 540 feet long, folded longitudinally, rolled up and wrapped in a piece of matting. The wealth of a chief was measured in the number of bales he had. On Tikopia, tapa is made in strips and squares. It takes about 10 days to make it, and it is used for clothing and in sacred ritual. There are different kinds for the different uses. It is used as money to pay for the services of experts and for such things as cutting trees for a canoe. (See Quiggin p. 111) (See Firth p.252-378)



OPITZ COLLECTION

TA'OTA'OFUNU
Solomons
Ta'ota'ofunu are turtle shell ear ornaments. A single piece of turtle shell in a circle with ends going through the ear. It was worn from Kwaio to north Malaita. P. 89

TAPSOKA
New Hanover, New Ireland, New Britain
Strings of shells (Chama Pacifica Imbricata) are the most valuable kind of money in New Ireland. Boys dive for the shells which are broken up and ground down by the women into small thin disks. The men perforate the disks with stone points or nails. The disks are baked on stones to improve the color. Five strings of the best kind were the average price of a woman, and six to seven were worth a pig. That means a pig would be worth 5,000 to 6,500 disks. The strings consisted of alternating stretches of white and red shell disks. They were made on several small islands off the coast of New Hanover. Tapsoka was
also called lolat and telenai. Typical tapsoka contains alternate areas of red and white shells also have considerable areas of brown. The brown disks are not as valuable as the red disks. (See Quiggin p. 157) (See Lewis)



OPITZ COLLECTION

TARKOLA
New Georgia
Breast ornament made from shell ring with turtle shell back and porpoise teeth decoration were used as money by the chiefs. It is also called mbakiha. See Mbakiha (See Waite 1983 p. 32)
TARNEIH - See Tin ring money

TAU - See Feather Coil

TAUS - See Shield, Canada



OPITZ COLLECTION

TAUTAU
Papua New Guinea
Tautau is the method of attaching Nassa shells to a rope. It makes the nassa shells lie flat and slightly overlap. The method is also used for attaching cowry shells. (See Quiggin p. 115)

TAVAU - See Feather Coil - Santa Cruz

TAWAK
Borneo
Every house had a number of large brass gongs (tawak) which were one of the best recognized standards of value and the most important form of currency. (See Hose, P.60)

TEA MONEY



OPITZ COLLECTION

Brazilian Guarana
A bitter tea is made from the guarana plant cultivated near Manuas . It is ground up and mixed with coloring and formed into animals, beads, fish, reptiles and other shapes. Figures are made by the local townspeople for the Indians nearby. (See Schulman May 6, 1974, catalog)



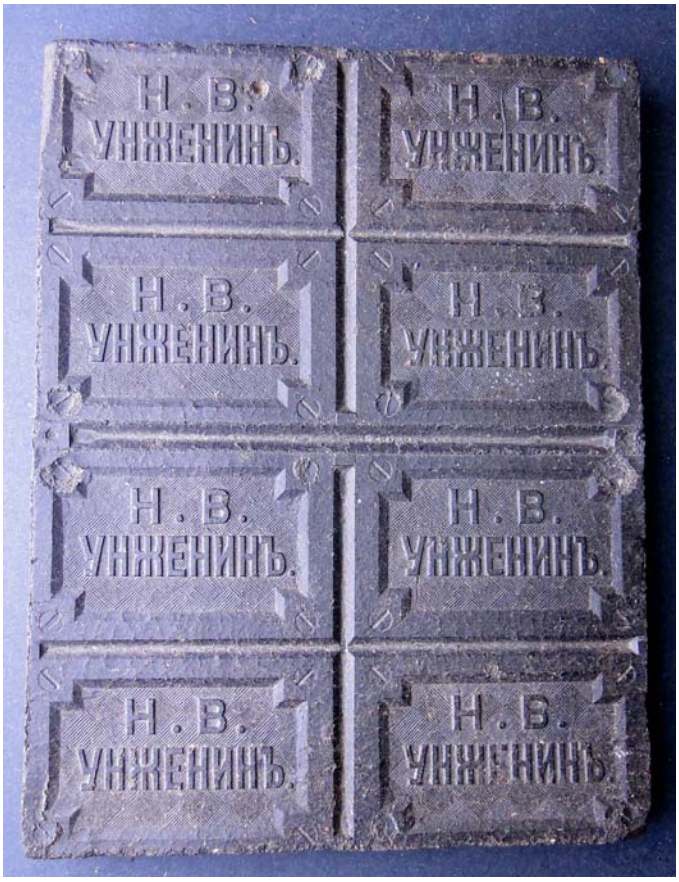
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OPITZ COLLECTION
China/Sinkiang –tea money



OPITZ COLLECTION
China/Sinkiang – tea money



OPITZ COLLECTION



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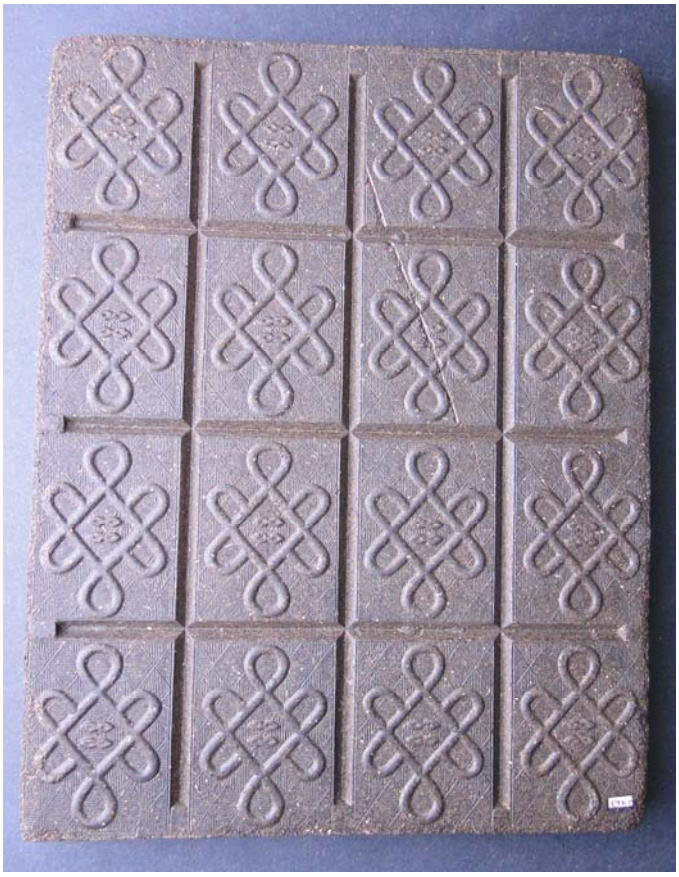
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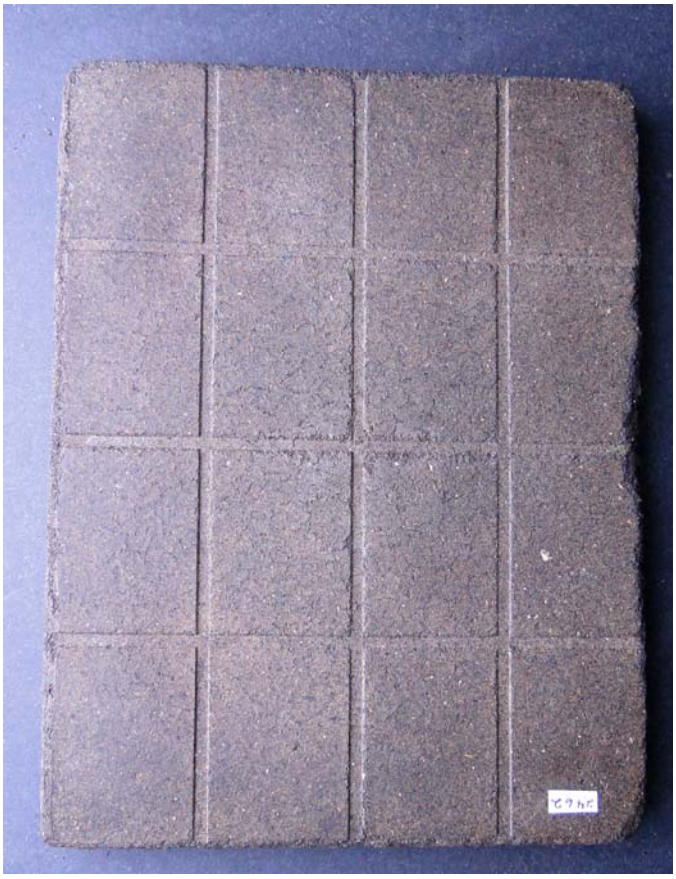


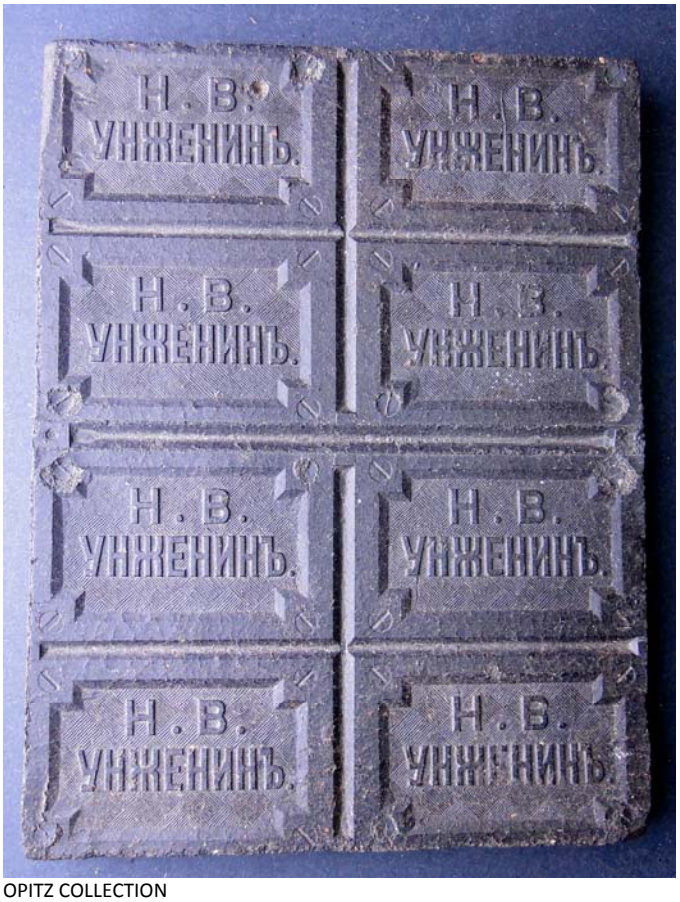
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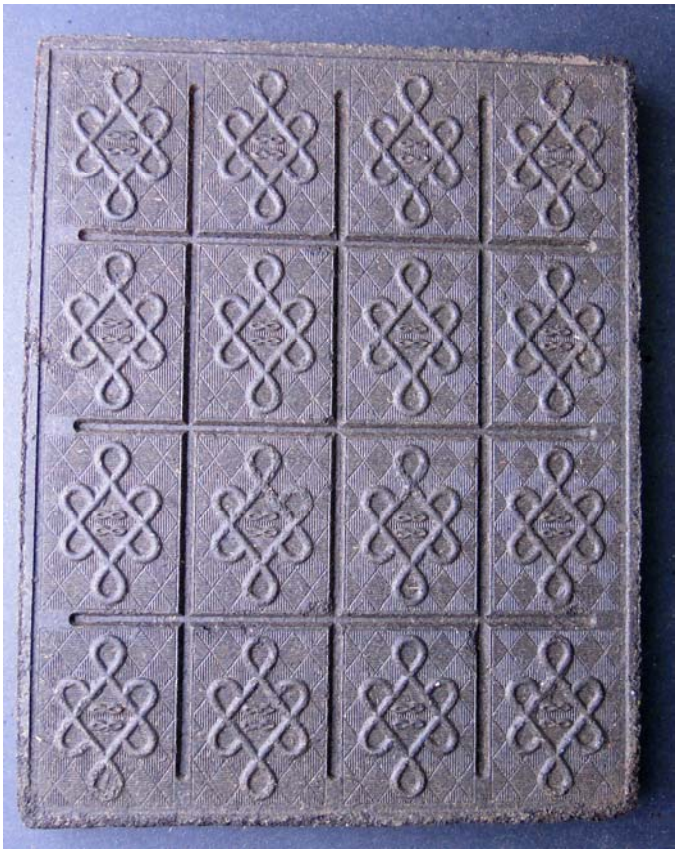


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Tibet tea money



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Modern – tea money



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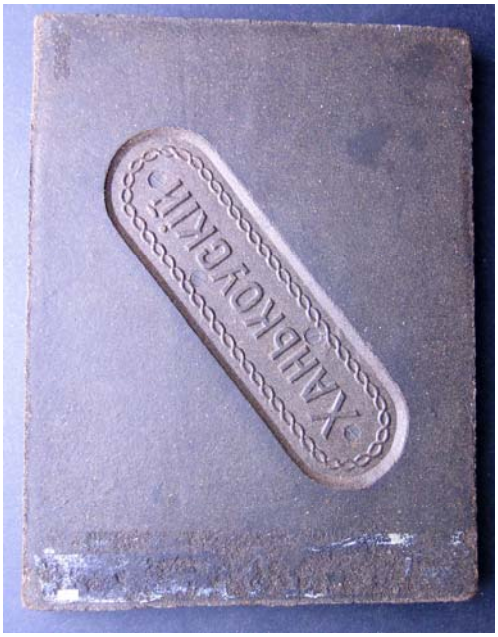
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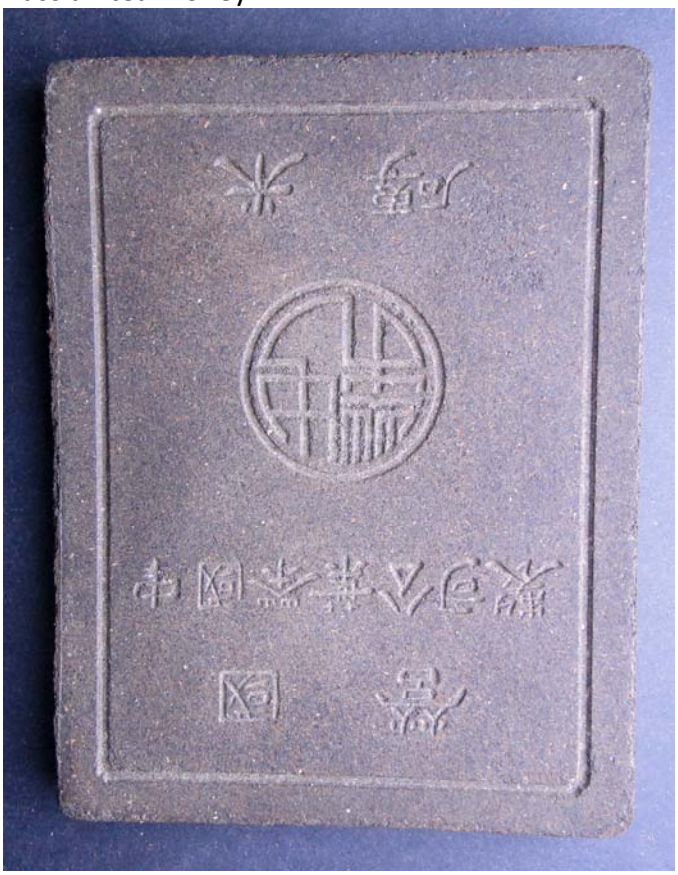


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Russian tea money



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Mongolia painted tea money



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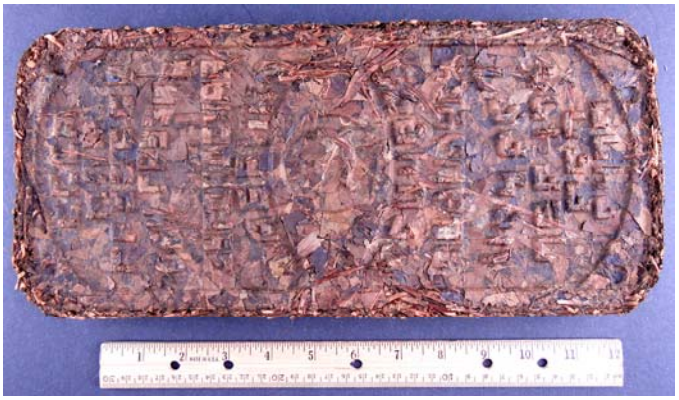
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OPITZ COLLECTION

China, Mongolia, Tibet, Burma, and parts of Russia, 19th century to recently

The tea is formed into bricks weighing 2 1/2 to 5 pounds. Various grades and sizes are known. Value depends upon quantity available, distance from the market and the quality of the tea. Bricks are made by drying the tea in the sun, beating it with sticks on hot plates to break up the tea, and sifting and steaming over boiling water, then pressing it into molds. A little soot was added to the poorer-quality tea to give it a richer color. About 1850 the Russians began buying tea at Hankou, the great commercial center of the interior of China. In 1861 the Russians opened their first factory to make brick tea in Hankou. They pressed the tea like the Chinese did in a huge lever press, which was similar to a wine press. In 1878 the hydraulic press came into use. Initially odd lots of tea dust were used, but later better-quality tea was used, and the value of the tea brick increased to equal the uncompressed tea. From 1891 to 1901, the Russians developed the brick tea manufacturing in Jiujiang. In the 1870s the Russians produced the tea bricks in Fuzhou. At about that same time, three British firms also started to make tea bricks in Foochow. In 1879, the output in this city was 13,700,000 pounds of tea. In 1891 the Russians moved the manufacturing to Kiukiang. In 1918, the Russians stopped buying tea, and many of the firms stopped production. Some of the better known firms were: A. Goobkin; A. Kooznetzoff & Co.; V. Vyssotzky & Co.; Tea Trading Co.; K. & S. Popoff Bros.; Vogan & Co.; D. J. Nakvasin & Co.; Molchanoff, Pechatnoff & Co., Ltd.; and S. W. Litvinoff & Co., Ltd. Several of these firms had modern factories for the manufacture of brick and tablet teas. The Chinese tea firm of Shin Shang Company owned a factory which made brick tea for Mongolia and Siberia. The French, Germans, Americans, and Chinese also had companies in Hankow to buy or broker tea. In Mongolia 12 to 15 bricks of tea bought a sheep. Some bricks were painted on the design side. In Tibet, wages were paid to laborers and servants in bricks of tea. 20 bricks were worth a horse; 120 to 150 were worth a camel. The bricks of good quality tea weighed 2 1/2 pounds and sold for 10 annas at Tachienlu, one rupee at Batang, and two or more at Lhasa. The poor-quality tea was called wood tea, and that brick weighed five pounds and was worth 12 annas six pies at Tachienlu or one rupee at Batang. The brick tea used in Russia is very high quality, while the brick tea in Tibet is very poor quality. In South China, some tea bricks were made with the leaves, leaf buds and stems all mixed with aromatic herbs, blood and/or yak dung and placed in molds. About the turn of the 20th century, five different grades of bricks were recognized in China, Mongolia, and Tibet. The top-quality brick contained only fermented tea leaves with a nice dark brown color. The lowest grade contained mostly pruning's, wood chips, twigs and soot for color. Communist China started making tea bricks after 1949, which are currently available. They have a gateway with a star and trees on either side and 14 Chinese characters below. The top row in larger characters reads Zhongguo Chaye Gongsi (Chung-kuo Ch'a-yeh Kung-szu), meaning "China National Tea Corporation," the Chinese Communist state-owned tea monopoly. The lower row of smaller characters reads "Zhaoliqiao Zhuancha Chang Zhizao (Chao-li-ch'iao Chuan-ch'a Ch'ang Chih-tsao)", meaning "Made by the Zhaoliqiao Brick Tea Factory." Zhaoliqiao is a town in the extreme southeastern Hubei Province on the border with Hunan Province. The design has five five-pointed stars across the top. The first three characters on the right are the name of the town where the brick was made. Several names appear; only Zhaoliqiao (Chao-li-ch'iao) is now used on the currently made bricks, the manufacturing of which has been moved from the Southern Hubei Province town to Shanghai, but the name has been retained. Older bricks with the identical design except for the factory name Yangloudong (Yanglou- tung), have the back divided into 16 sections. Just prior to Red China invading Tibet, China bought up all of the brick tea available on the market to disrupt Tibet's monetary exchange with foreign trade. (See Dodson p. 53) (See Mitchiner p. 535)

TEE - CEREMONY

Enga tribe, Papua New Guinea

The tee ceremony is an exchange system similar to the moka. It starts with a solitary gift which has to be returned with pigs; the whole system builds

from there. It is also called te. It is held in the Eastern parts of the Highlands, while the moka exchange is held in the Western Highlands. The te is a major ceremonial exchange of the Enga people. It is the only occasion when outstanding debts of all types can be repaid. The backbone is formed by chains of partners called tee akali. Some chains are very long, while others are shorter. The kina shell is a very important part of the tee, and it is mounted on a plaque of hardened resin and rubbed with red ochre. A cord is hung from the top of the plaque. The whole unit is called a kina moka. In recent times the plaque is made from plywood or a hardened form of cardboard. Other kina shells are fastened with woven fiber or bamboo and worn as necklaces. The basic structure of saandi pingi is always the same. Pigs from individuals' houses move up the tee line step by step between pairs of partners until they are withdrawn. Men solicit saandi to take brides and make other obligatory payments. There are many rules for payments and what they mean. The tee cycle consists of a four-year cycle of three phases: the first, during which initiatory gifts progress in a given direction; the second, during which the main gifts travel in the opposite direction; and the third, during which return gifts come back in the original direction. The initiatory gifts are many things, including small pigs, pork, packages of salt, well-made stone axes, shells, gold lip shell (kina), bailer pendants, plumes of cassowary and bird of paradise feathers, as well as cowry headbands, necklaces and, more recently, steel axes. Occasionally, tree-climbing kangaroos are also used. When the first group feels they have given enough, they call in their credits. A ceremony is then held in which about half the pigs they are holding are killed, cooked and distributed to their pig creditors. One "side" of pork is payment for one pig. At these ceremonies, 2,000 to 3,000 people can attend, and from 100 to 500 pigs will be disbursed. All pigs given in the tee are not killed; only about half are needed to satisfy all claims. Pigs are the focus of the entire tee system. Pearl shells, a small number of cassowaries, and other valuables are also disbursed. The Tombema tee valuables are pigs, cassowaries, mother of- pearl shell, bailer shell, nassa shell, cowry necklace, conus shell, green snail shell, tree oil, stone axes, cassowary feather headdresses, bird of paradise feathers, black palm, tree fruit, modern spinning yarn, ash salt, steel axes, spades and shovels. People try to participate in as many tee transactions as possible so that through time their credits will exceed their debts. Many people are not directly in the te ceremony, but participate through group payments of bride price and compensation for homicide or death. At the start of the process when the men believe they have enough gifts to pay their debts, they signal the next in line until the signal reaches the end of the network. Then each clan in succession stages an elaborate ceremony to distribute the pigs to the visiting creditors. The receiving clan adds these pigs to the ones they already have and sets aside about 1/8 of their pigs for breeding and use. The remainder are then given at their distribution and this continues until all the clans in the network have had their distribution. Sometimes cassowaries and pearl shells are also given. It takes six to nine months to complete this phase of the te. All these items are considered money.

For the Laiapu, the exchange of shells forms the backbone of the tee, while the Mae see the shells as an extra gift placed on top of the pigs by Big Men. The actual transactions are made by agents who have built a good reputation or have maintained the good reputation their fathers had built. The ceremony primarily has social and political implications but also provides a means of circulating valuables over the area. Tee roads can only be created by women because where the women go in marriage is where the pigs will later go in the tee. The women provide the ultimate sanctions of tee partnerships.

The ceremony begins at 10 a.m. and might last until 5 p.m. First the pigs are presented, the donor calls out the name of the recipient, and the recipient takes away the pig. Then the cassowaries are handed over. Usually, because of their high value, only about six birds are handed over. Then come the ceremonial stone axes, kina shells and money. The kina shells are also distributed as kina moka (see kina moka).The money is in the form of bank notes attached to a pole about 20 feet long. Many times K100 in bank notes will be attached to the pole. Recent ceremonies have been lavish, with

more than $80,000 in pigs alone being distributed in one ceremony in 1978. The period leading up to and including the ceremony could last for several months, during which the participants do very little if any work. Russian

The greenstone axe similar to the Mount Hagen axe was used in the ceremony. Cowry shell necklaces valued at one pig and normally about 24 inches long were also used. A nassa shell forehead band, called angala lenge by the Enga, was also used. It was valued at one cassowary and was covered with nassa shells in overlap fashion with a thin strip in the center of the band not having any shells on it. A small piece of opossum skin is also attached. A long nassa shell necklace, worn only by the women, was valued at one smaller pig. It was about 10 feet long and was made up of a single row of nassa shells strung overlap fashion to a narrow strip of plaited native twine.

When an old man dies or becomes senile, his son inherits his father's network in the tee. Success in the te requires the work of women. A man cannot go very far without the labor of wives. Women cannot by themselves participate in the tee ceremony. During tee festivals, leaders in the clan compete to see who can give out the most pigs. All transactions are carried out individually, but the total amount of wealth given out by a clan enhances the clan's prestige. The whole ceremony and cycle is extremely complex. (See Davidson, Traditional Money Association Newsletter Vol. 1 Number 2.)

TEETH -See the following: Bat Teeth, Boar Teeth, Cuscus Teeth, Dog Teeth, Dugong Teeth, Elephant Teeth, Elk Teeth, Fish Teeth, Flying Fox Teeth, Hippo Teeth, Human Teeth, Leopard Teeth, Opossum Teeth, Porpoise Teeth, Sperm Whale Teeth, Walrus Teeth, Whale Teeth



OPITZ COLLECTION

TEGE
Solomons
Earrings made of turtle shell.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

TEKARORO
Gilbert Islands
Alternating white and black disks strung on fiber were used as money. White disks (conus shells) and black disks (coconut shell) form the money. 1/8" - 3/4" diameter. (See Quiggin p. 140)



OPITZ COLLECTION

TEKE NECKLACE
Congo, Africa
Chief's collar of brass decorated on one flat side of the ring. There is a cut with a small space to put on and take off the ring. It is highly incised with varied complex motifs and has alternating rectangular tabs on the outer edge of the ring. It is more a sign of wealth than a circulating medium of exchange and was worn by chiefs. (picture of piece on a chief, Zirngibl p. 97) Another style has a thick round ring with a flattened decorated tab in the front. See Ballarini, 2009 p. 231 Fig 4.32

TEKE -See mitako



OPITZ COLLECTION



OPITZ COLLECTION

TEMA
Santa Cruz Island, Solomon Islands
Tridacna clam shell breast plates with a turtle-shell decoration in a stick form symmetrically arranged extending from the center of the circular shell disk to the top edge were used as money. (See Waite 1983 p. 96)

TEMO
Africa, Angola
The most common hoe in this area was oval and angled rather than flat across. (See Kriger p. 103.)

TEMOTU - See Feather Coil - Santa Cruz


OPITZ COLLECTION

TETITI SHELL BELT
Torres Island
Snail shells bound on cane were used as money. (See Quiggin p. 164)

THAUEI
Yap Island
A red shell necklace called a thauei has red shell beads of the very largest size and every seventh or eighth red bead is a pure white one. This necklace is very rare. The thauei in Yap is a medium of exchange and is mainly loaded out and seldom sold. It was worth the price of a murder. They also use tortoise-shell bracelets made from broad bands bent around the wrists. They are usually engraved with a few lines running around them. (See Furness, p. 66)



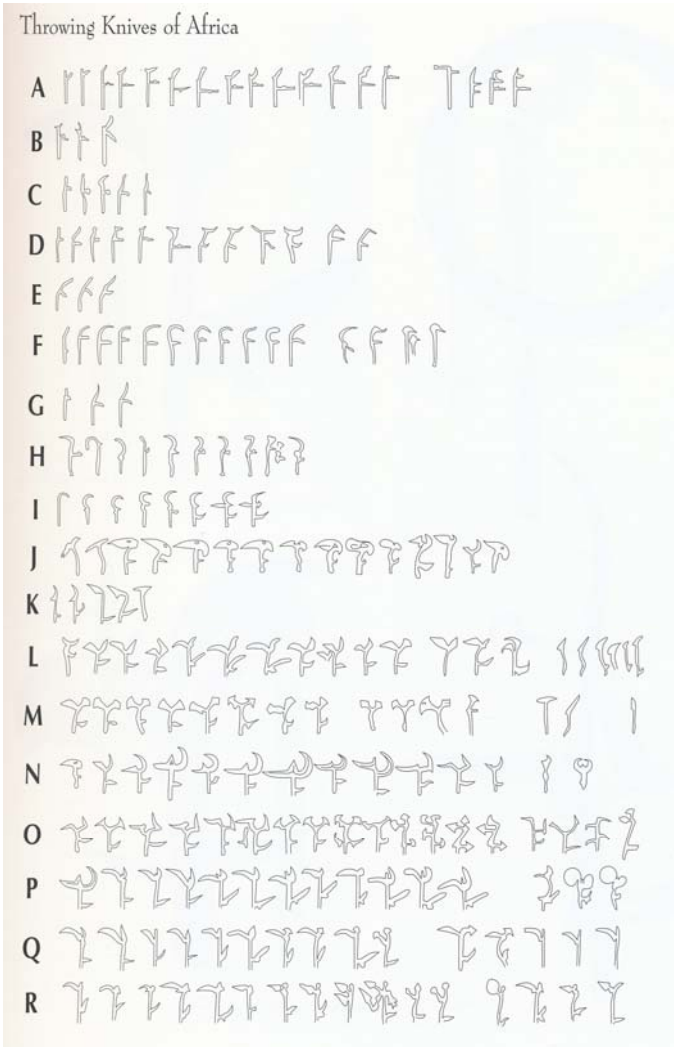
OPITZ COLLECTION

THIMBLES
North America
Indians used thimbles as dangles on their clothes. They were popular trading items but not a unit of measure or large store of value. The French thimbles were made of silver, gilded copper, brass, and gold. Many had a hole in them through which a thread was placed with a piece of wampum attached at the end. This formed a tinkler which represented the thunder being who could chase evil spirits away. (See Quiggin p. 299, Hamilton p. 128)


OPITZ COLLECTION



OPITZ COLLECTION



THROWING KNIFE

African metal currencies in general fall into three groups. The first includes items where the distinction between their utilitarian use and money use is minor. Many of these items, such as spears, axe heads, anklets, hoe blades, daggers, and bangles, can function as money as well still having their practical use. These items are hardest to determine if they are money. The second group of items sometimes retain their original shape, but the material will change. Copper or brass might replace iron in the blade. Ivory or iron might replace the wood handle. Others in this group change their shape by having finals of various shapes added so the item cannot, for practical purposes, function in a practical manner. The blade might be made too thin to be useful, or the edge might be dulled. The third group is shaped in such a form as to have lost all form of practically for use in a utilitarian manner. These items have a standardized weight and size so they will have the same value but will serve strictly as money. The lines between these three groups are fuzzy, and experts will not always agree on which group a particular item falls.

The knives were made in many shapes and styles. They were all from the north central area of Africa that includes Cameroon, Equatorial Guinea, Central African Republic, Cabinda, Sao Tome, Uganda, Gabon, Republic of Congo, and parts of Zaire, Rwanda, Sudan, Chad, Niger, Nigeria, and Tanzania. They were considered a store of value, a standard of value, a token of wealth, a treasured heirloom, and were used in bride price. Spring (p. 77 - 78) suggests that most throwing knives (kpinga) were never actually thrown, even though they are in a shape to be thrown. Before the widespread introduction of imported scrap metal in the 20th century, metal was an extremely valuable commodity in Africa. Many throwing knives were elaborately decorated to the point that they could no longer be used as weapons. There were two different types of throwing knives. The equestrian peoples of the Sahel, the grasslands which separate the deserts from the sub-Saharan forests, used a throwing knife with a very long handle. The short handle knives were used primarily by the forest dwelling peoples of the Zaire River basin. There are

a number of exceptions to this general rule. There are five basic shapes of throwing-blades, and they are in the shape of the letters F (found in the north), Z (found in the eastern central region), Y (found in the southwestern central region), E (found in the central region), and I (found in the southwest), as defined by Felix (p. 15). The big F blades are found in open country, while the smaller winged types are found in wooded country. Felix feels these forms have been in use for centuries. Many of the throwing knives were owned by the chief, considered part of the treasury and were articles of ritual and social importance as well as signs of wealth. Most were traded and commonly used as currency for barter, for settlement of debts, or as wedding payments, according to Felix (p. 38). He said that "some very elaborate examples have handles made of wood or ivory and were used exclusively as currency or for show. " He felt this way because it is thought that with these handles the blades could not be thrown and therefore could only be used as money. Felix and Westerdijk describe in their books 14 stylistic provinces and show maps that cover those areas. Throwing knives were known by different names in different areas. The Zande called them gangoo; the Bongo called them mokoongo; the Kreich called them pere; the Zande also called the best throwing knives kpinga or kipinga; the Banda called them onto; the Ngbaka-Mabo called them ndo; the Ngbaka called them za; the Gbaya also called them kpinga; the Nzabi called the bird beak-shaped pieces onzil; the Mitsogho called them ebasa; and the Kuba called them shongo. The Nzakara and Ngbandi peoples from the fringes of the Zande empire used copper tribute blades. (See Spring p. 46) Generally the best throwing knives were made with native smelted iron, while the poorer knives were made from the dull scrap metal which cannot be burnished the same way. (See Spring p. 74) It took two to four throwing knives to buy a goat, six to eight to buy a slave and up to 30 for bride price. Hurst states (p.12 Ngola) that throwing knives were exchanged as currency, given as rewards for fealty in combat, preserved as heirlooms, and placed on graves of the specially revered.

Ernest Thomas gives a very good chart of types of throwing knives. The following throwing knives are only a representative group of some of the many varieties. See Ballarini, Felix, Fischer, Spring, Thomas, and Westerdijk.



OPITZ COLLECTION

Throwing knife



OPITZ COLLECTION

Throwing knife – Azande



OPITZ COLLECTION

Throwing knife – Azande



OPITZ COLLECTION

Throwing knife - Azande

Africa, Azande tribe

Their throwing knives were feared by their enemies. The knives were too valuable to throw and were only used to threaten the enemy. (See Fischer p. 56-59)



OPITZ COLLECTION

Africa, Bangi

This is a different kind of throwing knife with a wood handle. (See Fischer p. 100)



OPITZ COLLECTION

Throwing knife – Bwaka



OPITZ COLLECTION



OPITZ COLLECTION

Throwing knife – Bwaka

Africa, Bwaka

The forged iron blade comes in several slightly different shapes. These throwing knives were also used as money. (See Fischer p. 91.)



OPITZ COLLECTION

Throwing knife - Chad

Africa, Chad

The Potokwo tribe of eastern Lake Chad used this throwing knife. (See Fischer p. 27.)



OPITZ COLLECTION

Stanley-Pool knife
Africa, Congo
Some Stanley-Pool knives were fitted with heavy steel butts and used as currency. The Mbole may have used them prior to their arrival in the Stanly-Pool area. See knife money - Mbole tribe



OPITZ COLLECTION
Throwing knife – Sabre Sharp



OPITZ COLLECTION
Throwing knife – Sabre Sharp

Africa, Congo
The various forms of throwing knives were “sabre” shaped and made of iron. (See Fischer p. 60-61.)



OPITZ COLLECTION

Throwing knife - Matakam
Africa, Matakam tribe
This iron throwing knife is still used today as an ornament. (See Fischer p. 30)





OPITZ COLLECTION

Bird’s Head Knife
Africa, Gabon
The Fang used throwing knives as money and for bride price. A large throwing knife was worth 100 small throwing knives. The bird’s head knife was also a throwing knife. (See Fischer p. 185-189)

Throwing knife – Ngbaka
Africa, Ngbaka tribe

This type of throwing knife was also used and made by neighboring groups like the Togbo, Banja and Ngbandi tribes. The knives were used in bride price and also as money in commercial transactions. This tribe used many other shapes of throwing knives. (See Ballarini p. 73)



OPITZ COLLECTION

Throwing knife - Ngombe
Africa, Ngombe
The forged iron blade is engraved on the face and was originally called ngwolo. (See Ballarini p. 76-77.)



OPITZ COLLECTION

Throwing Knife - Bubu
Africa, Ubangi, Central African Republic, Bubu, Banda Gbugbu, Mbugbu and Nzakkara tribe B3.12
The blades are made of very thin metal and are called ngindza or guindza gbo, which means money. They had no practical value except as money. Some have handles, and others probably never had handles. (See Quiggin p. 69-70) See Knife Money, Trumbash, Woshele They were made by the Gobu and Bubu tribes and have the native name of Bo. See Ballarini p. 196



Africa, Zaire, Azande-Vongara
Kpinga is the name of this style of throwing knife. It was made of iron with a fiber handle. Like the other throwing knives, it also was used as money.

Africa, Zande
The forged iron throwing knife has designs engraved on the face and was originally called pinga. (See Ballarini p. 83-84.) See ngbaka, pingha

TIGER TONGUE - See Lat

TIN ANIMAL MONEY -See Gambar

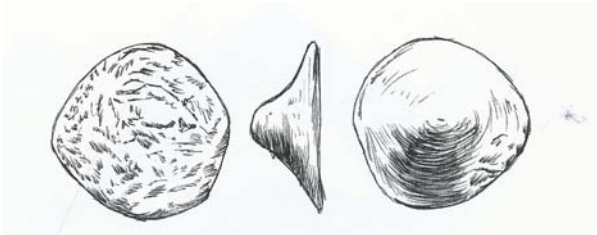
TIN MONEY
Navajo tribe, United States
Slip or tin money was the first money used by the trading posts in the Navajo area. (See Blue p. 11.)



INTERNET



OPITZ COLLECTION





OPITZ COLLECTION

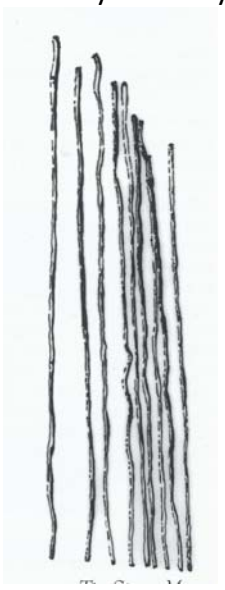
TIN INGOT MONEY
Malaya, 13th - 19th centuries
During the 13th century, dome-shaped tin ingots probably started to be used as a medium of exchange. The sugar-loaf pieces had weight denominations of ½, 1, 1 ¼, 2 ½, 5 and 10 katis indicating a rational scale of currency values. The ingots continued to be used after the flat coinage was introduced by the Malacca Sultanate (1403 - 1510). The tin was mined in Malaya. Later they developed into solid truncated cones which then acquired flat sides and later they were hollowed out and stamped to form the familiar tin hat money. They were later made by casting singly from moulds. The ingots were later made into shapes such as canoes (infra), crocodiles, frogs and other animal shapes. The animal shaped tin (or ganza) ingots were known as gambar. Conical ingots were also used as currencies. (See Mitchiner p. 397 - 398)

Malacca, 16th century - 19th century
The tin ingot currency issued by Perak and Selangor come in six main types: 1) irregular mound-shaped ingots; 2) conical or cylindrical ingot;. 3) mountain-shaped fairly symmetric ingots - Chandi; 4) sugar-loaf shaped solid ingot; 5) pyramid or pagoda ingot-Bidor, has ornamental designs on top of ingot with no or only a small bottom lip, many different designs and styles; 6) pyramid or pagoda, solid Tampang with a wide bottom lip. All are rare. See animal currency. (See Singh p. 173 - 174 & 179-189)



OPITZ COLLECTION

TIN RING MONEY B1.7
Africa
In El Fasher in Darfur tin rings, called tarneih, were the only currency in that area. (See Quiggin p. 94)



TIN STRAW MONEY
Nigeria

In the tin-producing area of Jos Plateau, casting was done by making a hole in the clay with a grass stalk. Molten tin was then poured into the hole after removing the grass stalk. The tin straws were used as money. See straw tin money.

TINETE
Solomon Islands
The least valuable kind of three different clam shell rings used as money and manufactured in the lagoons of New Georgia is called tinete. (See Hviding p. 93)

TINTOL - See shell money - Tanga

TIN FOIL MONEY - See Aluminum Foil Money

TIN HAT MONEY - See Hat Money
Malaya, 13th-19th centuries
Ingots of tin that look like flower money with a raised center were used as a medium of exchange in such tin mining kingdoms as Pahang. They were predecessors of tin hat money. They also developed into gambar, which are tin ingots shaped like canoes, frogs, crocodiles, and other animal shapes. (See Mitchiner p. 397-398.)


OPITZ COLLECTION


OPITZ COLLECTION

TINGLE DANGLE MONEY
China, c.700 B.C.
Bronze Qing (Ch'ing) or bridge money was cast as a flat, curved, bronze item, probably a miniature token representative of the larger musical instruments still used in certain parts of China, according to Ramsden (p. 30). There is no proof that they were used as money, but it is possible they served in trade or barter because of their high value. They are often decorated and usually holed at top for suspension. There are at least five different shapes, including one with dragon heads at the ends. (See Ramsden p. 29-32) Many odd & curious money collections contain these pieces.

TINNAH -See Shield

TOBACCO
Tobacco in the leaf or stick form has served as money in many parts of the world from early times to the present. From its establishment in 1818 until the mid 1960s, the Maclin-Zimmer-McGill Tobacco Co. in Virginia was making Lord Beacoinsfield Native Twist Tobacco, which was used as money in parts of the Pacific. During WW 2 the US government issued a pamphlet to solders titles You and the Native, 1943. Prices in 1943 were as follows: 3 sticks tobacco is 1 shilling. 5-10 coconuts 1 stick, small bunch bananas 1 stick, big bunch bananas up to 3 sticks, 1-3 pineapples 1 stick, 12 oranges 1 stick, 3 or 4 pawpaws up to 12 pounds 1 stick, 12 lbs taro 1 stick, 12 pounds sweet potatoes 1 stick, 12 pounds yams 1 stick, 25 pounds sago 1 ½ sticks, 1 dessert spoon salt 1 stick, (See Brown, The Chimbu, p. 134) Lewis in An American Anthropologist in Melanesia, p, 469 states, Carriers were paid 3 sticks of tobacco per day or 2 sticks between villages if not over ½ day. "Spiraled rolls of tobacco of standard lengths were used trade. This tobacco was from the Tege and was the most renowned." According to Guyer, P. 280.

Admiralty Islands
Tobacco sticks became a subsidiary currency upon contact with whites. They were not used in the official exchanges between bride and groom. (See Einzig p. 79)



OPITZ COLLECTION

Angola, 1850 - 1880
Coiled tobacco, about eight feet long, wrapped with fiber, and coiled and fastened together with pegs was used as money. Very rare.

Africa, Hottentots
The sticks were used in trade for oxen. The animal was valued at the number of sticks it takes to reach from the horns to the end of his tail. (See Einzig p. 170)



OPITZ COLLECTION

Africa
Small packets made for trade.



OPITZ COLLECTION

OPITZ COLLECTION

America, Colonial days
In 1619 tobacco became the legal tender in Virginia. A few years later farmers were buying mail order brides for 120 pounds of tobacco. Tobacco was valued at three shillings for a pound of the best grade and 18 pence a pound for lower-grade tobacco. By 1645 that same pound of the best tobacco was worth only 1 1/2 pence due to over-production. Tobacco warehouses were set up to receive and issue receipts for tobacco, which then circulated as money. These receipts were used as money until the late 1700s. Trading with the Indians was also done with tobacco until the Hudson Bay blanket established itself as the main standard of value. One “made beaver”, which was the standard of value with the Indians, and was worth three quarters of a pound of tobacco. In 1785 tobacco was revived as barter for a short time due to the shortage of coins. (See Einzig p. 290, 308)

Australia
Wild tobacco was chewed as a narcotic and was an important trade article. (See Quiggin p. 108) Some of the Aboriginals of Australia used tobacco as a medium of exchange when it was introduced by the Europeans. (See Elkin p. 421)

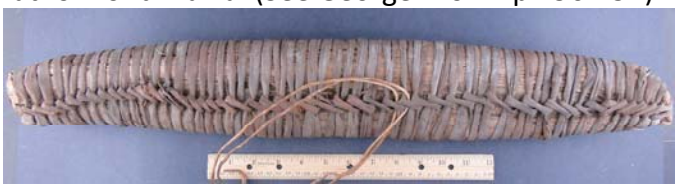
Bermuda, Until 1684
It was the main currency in Bermuda. (See Taxay p. 5961)

Borneo, Kalabit tribe
Two plaited sticks of tobacco, measuring from the first finger round the elbow and back, were worth a large salt cake. (See Quiggin p. 259)

Bougainville
Natives were paid stick tobacco to work on the plantations.

Duke of York Island
Tobacco sticks were used as money along with diwarra. Originally a stick of tobacco was worth one fathom of diwarra. Later the value changed so

that two sticks of tobacco bought the same one fathom of diwarra. (See George Brown p.296-297)



OPITZ COLLECTION

Irian Jaya
One or two lempeng was a day's pay for paddling a canoe or cutting wood in the forest, according to Michael Rockefeller (p. 11). Alempeng was a flat slab of pressed tobacco leaves about 3" by 10" mixed with spices. He said it served as money.

Manus Province, Papua New Guinea
Sticks of tobacco were used in presentations at an engagement with the groom's family giving four or five pounds of stick tobacco to the bride's family. This took place in 1979. There are 30 sticks of tobacco to the pound, and each pound was worth about K2. This transaction was only a small part of a much larger formal exchange that took place for one of many events. Some of the events for which exchanges were held included bride price, weddings, funerals, men's house-raising and others. (See Carrier p.207)

Maori
During the 1830s the Maori acquired a taste for smoking. As a result tobacco became an almost universal currency with them. In 1844 George Angas found a fig of tobacco was worth a dozen eggs. Five figs of tobacco was worth a pig. Tobacco was the only form of money until they started to use coins later. According to Hargreaves, P. 17.

New Hebrides
The sticks served as a universal currency in the import trade with Europeans. One stick was worth three pence. (See Einzig p. 62)



OPITZ COLLECTION



OPITZ COLLECTION

Local Tobacco from Mountains Lani Area - Dani Papua New Guinea
Braided tobacco sticks were the preferred method of small payments. In 1950 a stick of tobacco was worth 4d. (See Einzig p. 91)

Ponape
In the 1830s and 1840s, tobacco sticks would purchase anything on the island. A few sticks of tobacco would supply a ship's mess with vegetables and fruit for several days. A hundred yams, breadfruit, or coconuts cost 10 units of tobacco, according to Hezel (p. 126).

Solomon Islands
Braided tobacco sticks were valued at 3 sticks per shilling. (See Einzig p. 71) In the 1880s, 10 coconuts cost one stick of tobacco. By 1886 one stick of tobacco went for eight coconuts, according to See Bennett (p. 53).

Trobriand Islands
A wooden lime spatula was worth three to four sticks of tobacco, a large pot was worth eight sticks, a basket was worth two sticks, and spoon shells were worth one stick each. (See Einzig p. 82)



OPITZ COLLECTION

Irian Jaya
In 1961, Nelson Rockefeller put up 250 sticks of tobacco for the return of his son, Michael, after he disappeared. Experts recommended this quantity and form of money to generate the greatest

interest among the natives to search for Michael Rockefeller.

TOBOTOBO
Trobriand Islands
See Axes, Trobriand Islands

TOEA
Shell arm rings See Mwali

TOFU'AFU
Solomons
It is 10 strings of white money

TOGO STONE - See Quartz disk.



OPITZ COLLECTION



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OPITZ COLLECTION

TOK
1615- 1770, Thailand and Burma
The tok is domed on one side. This side is said by mythology to be stained with egg yolk and chicken blood. It appears the enamel encrustation is actually caused by impurities in the metal rather than the egg and blood. Two toks would buy a wife, and two more would divorce her. There are three types of toks:
1) Chiengmai (Chiang Mai) toks 1615-1768. Five denominations: one Tamlung, 63-77 grams silver; 1/2 Tamlung, 29-37 grams; 1/4 Tamlung, 15-20 grams; and 1/8 Tamlung six-nine grams. On one

tamlung pieces, the dome is often broken and appears hollowed out. It was used in the Chiang Mai area. It was demonetized in 1871. See pig's mouth money.
2) Tok of Nan, 1615-1768. One Tamlung, only 62 grams base, from Nan region to the east of Chiang Mai. Similar to the "Chiengmai" toks but solid with no break in the dome. Some have characters on them. Also see leaf money and line money.
3) Shan Tok, 1650-1770, 2 - 1/2 - 7 grams. Thin silver shell enveloping a hollow cavity with an opening at the base. Looks like a small shell.

TOKEN - See Head tax token, Hut tax token, Leather, Mother- of-Pearl

TOKENGE
Africa, Congo Kinshasa
Iron rods had a circular piece of iron attached at the center of the rod. They were used as money and one Tookenge was worth 8 Bakangi crosses. See Ballarini p. 311 Fig 5.84

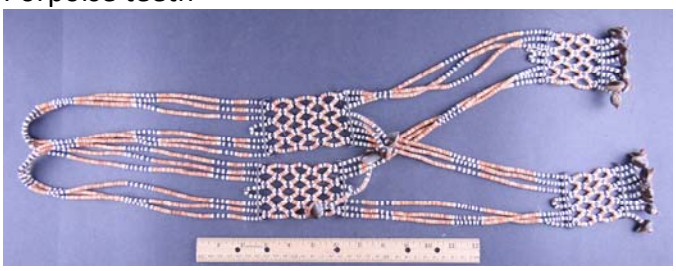

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TOLUK
Palau Islands
A small plate made from turtle-shell used by the women as money. See Turtle shell.

TO'ONILOBO
Malaita, Solomon Islands
A biru made with 1,000 porpoise teeth. See Porpoise teeth


OPITZ COLLECTION
Breast-fastening from Lanalanga

TORISUSU
Solomons
Also called breast-fastening, galisusu or 'around-the-breasts'. Some breast-fastening contain no more than two separate sets of money-beads with turtle shell spacers tied into circles to be worn over the shoulder and under the opposite arm. Some have four, six or eight strings of money-beads divided into two sets which are interwoven in a net

design where they cross in the front and back. They were made in Langalanga. (See Burt P. 126)



OPITZ COLLECTION

TORQUE (Manilla type)
Africa, Nigeria
These pieces, also called manillas, were used as currency by the Yoruba and Nupe in Nigeria. They are prestigious, quadrangular-shaped copper collars. They were used to purchase slaves. See Ballarini, 2009 p. 137 Fig 2.4

TORTOISE - See Crocodile Money, Gambar, Nose Ornament Money, Turtle Shell

TORTOISE SHELL MONEY
China
The ancients used tortoise shell as currency. The Book of Rites says, “The feudal lords all consider tortoise shells as treasure.” It also says that when the Chen Dynasty annexed all the feudal kingdoms about 300 B.C., the use of tortoise shells as currency was prohibited. (See Vissering p. 6)

TORTOISE SHELL ARMBANDS - See Navoi

TOUAU - Another name for a feather coil. See Feather Coil



OPITZ COLLECTION

TO-UBA
Gilbert Islands, 1800’s
Disks cut from conus shell (Conus Eburneus) and perforated are attached to a cord so the pieces are close enough to overlap. They are said by traders to have been used as ornaments. They are similar to the dibidibi. 1/2” - 1” diameter. (See Quiggin p. 140)

TOWEELAH - See Larin

TRADING AXE -See Axe Money

TRADE BEADS -See Beads

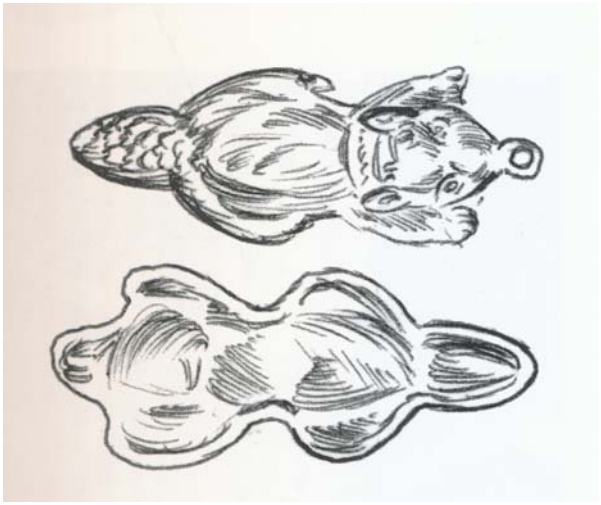
TRADE GUN - See gun money



OPITZ COLLECTION



OPITZ COLLECTION



TRADE SILVER

North American Indians

During the trade period of 1620 to 1820, forms of silver were made based on the Indian's pre-contact religious beliefs. They felt that silver was a gift from the underworld. They believed silver ornaments constituted a power that reflected or blocked evil spirits and radiated good powers of the sun and moon in the Upper World. Silver ornaments served to block the course of evil forces from entering the body at all the entry points. Ornaments of sheet silver were made specifically for use in the fur trade by silversmiths in the United States, Canada, and England. Silver ornaments were used in eastern Canada prior to 1500 but became commonplace in the 1750s when trade silver became cheap. Most were used between 1760 and 1820. Pendants, crosses, effigies, brooches, ear ornaments, gorgets, finger rings, armbands, wristbands, and other forms were made and used during this period. Beaver effigy pendants were also used. Some are solid-cast and others are hollow. They also come in bronze or brass as well as silver. If a beaver effigy was worn, the Indian felt that good beaver hunting could be expected. Many of the items also have identifying marks that show who made the piece. The average Native American wore much more silver than the average white person at that time. The simple, circular, silver brooch embodied many powers and represented nature's many cycles. The simplified brooch was manufactured in both Europe and North America and became a standard trade commodity. Between 1803 and 1811, 31,400 brooches were handled at the Fort Wayne, Indiana, trading post alone. In 1808, 40 silver brooches were worth one dollar. In 1775, silver brooches were used in trade between Indians for deeds, tobacco, and wampum. By 1828, silver brooches up to six inches in diameter, some with cutouts, were common. They were called ear wheels. Silver ear ornaments were also used in trade and as a medium of exchange. When the ring was wide with cutouts, it was called a pierced brooch. They were from one to nine inches in diameter. Ear bobs, nose bobs, wrist bands, finer rings, and ear twists were also used. Small crosses of many designs were as popular as nose bobs. Arm bands of silver, both incised and plain, were also traded but not to the extent that brooches were. The bands were from three to four inches wide. The arm-bands could be shortened to form hair plates.

Shell was a pre-contact term for ornaments made from naturally polished conch shell. Silver moons are concave and three to four inches in diameter with two holes far apart. Later they were called gorgets instead of moons, but this is a misnomer. In 1762, one silver moon was worth nine pounds of skins, and an incised moon was worth 12 pounds of

skins. The half moon, or gorget, was used as early as 1580. In 1764 one silver gorget was worth two beavers. Hair pipes of both silver and copper were used by the Indians. They were hollow tubes about the size of a finger, open at both ends, and sealed by being turned back and crimped. (See Karklins p.228, Hamilton p.44-135) (See thimbles and bells)

TREE -See Money Tree



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

TRIDACNA CARVINGS
Solomon Islands
Natives carved thick slabs of tridacna shell into plaques that formerly served as doors or gable ornaments, according to Waite (Solomon Islands Sculpture p. 151). They have two-dimensional open-work designs. Some of the figures are humans in a hocker position, and the rings are similar to the currency rings like the highly prized bakhia and hokata. Some believe that these plaques were used as money or wealth.



OPITZ COLLECTION

TRIDACNA RING
Papua New Guinea, Nissan, Tanga, New Georgia, Trobriands, Solomon Islands
The ring was made from the clam shell (Tridacna Gigas). The ring was made by cutting and grinding a disk from the giant clam shell. A small hole was pecked or drilled through the disk. The core of the disk was sawed out using a length of rattan which was sawed back and forth with sand and water. It was worth 500 - 1000 pounds of sago. (See Quiggin p. 122-123)

TRIODIA GUM - See Gum Money



OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION


OPITZ COLLECTION

TROMBASH
Africa, Sudan and Upper Nile
In the past it was wrongly thought to be a throwing knife. The Mangbetu tribe used the knife (also trombasc, nadjata, nagata or trumbash) both as a symbol of rank as well as money. The Bushongo tribe, which means "people of the throwing knife," later decided to use the trombash only as currency. Only royalty could use the knives made of copper or brass. Iron and ivory handles were reserved for only the most important members of the group. There are two types — one with a large wood cylinder at the end of the handle, and the other with no cylinder at the end. There are many varieties of both of these types. It is believed that the number of holes in the blade could denote the number of wives the owner of the knife had. (See Quiggin p. 68) (See Ballarini p. 87-89) (See Fischer p. 64-73 (See Payne A-4)

TSERA
New Ireland
The unit consists of an arm's length of tiny flat shell discs. There are two kinds. The white tsera is called muning and one arm length was worth 2 1/2 shillings in 1933. The second kind is red tsera, called bial, and one arm length was worth five shillings in 1933. A combination of the white and red is called atok. An arm's length was also worth five shillings in 1933. Sometimes dog's teeth and an ornament called urakembaum, which is a small round fiber object with a mussel shell as an eye, are attached to the tsera, as it is supposed to attract more tsera to it. Tsera is the unit of value that many other items are valued in. A large kapkap (breast ornament consisting of a shell with a turtle shell incised overlay) was worth two tsera. Large male pigs were worth between two and four tsera. A canoe was worth four to six tsera. There is never any bargaining, and to gain prestige a person would sell an item for less or buy an item for more than it was normally worth. Payments for all objects are always made in public. No items are sold for a profit. They must always be sold for cost. Sales of items are a continuation of other sales and purchases, and many of the transactions are reciprocal with other relatives and items. Profit comes only through the rendering of services or magic. The price for black magic or war magic was 10 tsera. Rain magic was two to four tsera, and taro magic was one tsera. They were always very careful to not allow anyone to hear the spell so the knowledge would not become widespread and the value of the magic would not decrease. Magic to a new-born infant to make it strong would cost two to three tsera. Bride price consists of 12 tsera, tobacco, and seven or eight loin-cloths. (See Powdermaker p. 146)

TSHENGO BIANGULA
Babengele Tribe
It is a kind of Shoka. It was worth 3 chickens and 10 would buy a goat. See Ballarini p. 54

TUGUDU CLOTH - See Cloth, Africa, Tiv tribe



OPITZ COLLECTION



OPITZ COLLECTION

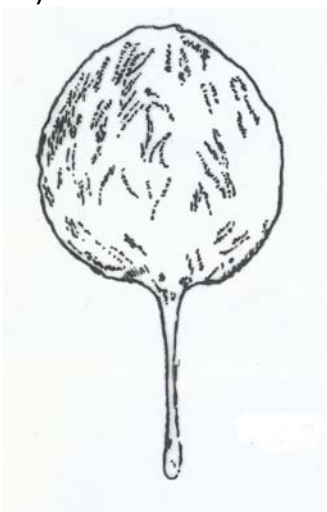


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TUKULA
Congo
Old redwood trees (Baphia, Nitida or Camwood) were ground into powder, mixed with water and formed into cakes. The cakes were stamped with a pattern. The cakes became black and shiny with age and use. They were used as money. The value came from the redwood powder, which was mixed with oil, smeared on the body, used to stiffen the coiffure, dye cloth, and color woodwork and pots. The red camwood powder, called ngola or ngula by the Bobangi, was used throughout the central basin of Zaire. It was mainly made in spare time and was traded over long distances because the trees did not grow in the savanna area. The main source was the Ubangi, where it was sold in small slabs or in balls. In the Lake Mai-Ndombe region it was made in conic packages. It was made by one of several methods. The most common was to rub two blocks of camwood against each other with sand and water between them. The Ubangi cut the block into fine shavings and then used a millstone to turn it into powder. There are also several variations of these methods. Most tukula have been broken. (See Quiggin p. 80) (See Harms p. 60-63)



TULA
Africa
The iron spade money with a thin handle was used in trade. (See Quiggin
p. 97 fig.33.) Tukula

TULAKOME

Solomons
Tulakome or conus-row also called baru'ikome or conus-cluster is a set of conus-rings worn at the neck on a string of money-beads. P. 116

TURBAN SNAIL - See Snail Shell

TURBO SHELL
See Talipun


OPITZ COLLECTION

Papua New Guinea
The whole turbo shell (Turbo marmoratus) was painted with ochre and, with a cassowary feather ornament attached, was used to purchase a wife.
See Shell Money, Snail Shell

TURKEDI -See Cloth, Mali


OPITZ COLLECTION


OPITZ COLLECTION

TURMERIC POWDER
Micronesia, Truk Island, 19th century
It was the closest thing to a standard medium of exchange on Truk. Two sticks of turmeric were worth one ceejityr (woven lavalava). (See Quiggin p. 137)

Samoa
Native cloth was exchanged for turmeric from village to village. (See George Brown p. 305)


OPITZ COLLECTION

TURQUOISE
United States, Hopi and Zuni Indians
An Indian pawns his turquoise jewelry to obtain money to grow wool and other crops. When the crops are sold, the man reclaims his pawned jewelry and invests the balance in additional turquoise jewelry. The necklaces are a store of value and could be used as currency. This piece is called concha. (See Erikson p. 111)

TURTLE COIN
Aegina, Circa 600-500 BC
The Aegina turtle coins were some of the first coins in the world. They were struck by Aegina. The earliest (circa 650-600 BC) the sea turtle with plain shell and a row of dots down its back. Reverse is incuse square divided into eight triangular parts of which four are more deeply hollowed. Circa 600-550 BC obverse same, reverse has incuse square of mill-sail pattern irregular shape. Circa550-456 BC Sea turtle has row of rots down its back and additional dot on each side of front. Reverse, incuse square divided by broad bands into a conventional pattern of five compartments. Circa 456-431 BC Land tortoise with structure of the shell indicated. Reverse, incuse square of conventional pattern, five compartments in one compartment a crescent. Circs 404- 350 BC Land tortoise was of fine design and high relief with 13 shell plates. The

reverse has shallow incuse square dividing bands thinner than on the older issues. (See Goldberg)

TURTLE SHELL MONEY
Africa
Bushmen of the Kalahari District use tortoise shell as money. (See Mosher p. 40)

China, 14th - 2nd century B.C.
Tortoise shell was considered a money of high value and was used along with cowries. After 221 B.C., the use of tortoise shell as money was forbidden except for a four- year period from 10 A.D. to 13 A.D. (See Quiggin p. 224) (See Einzig p. 253-254)

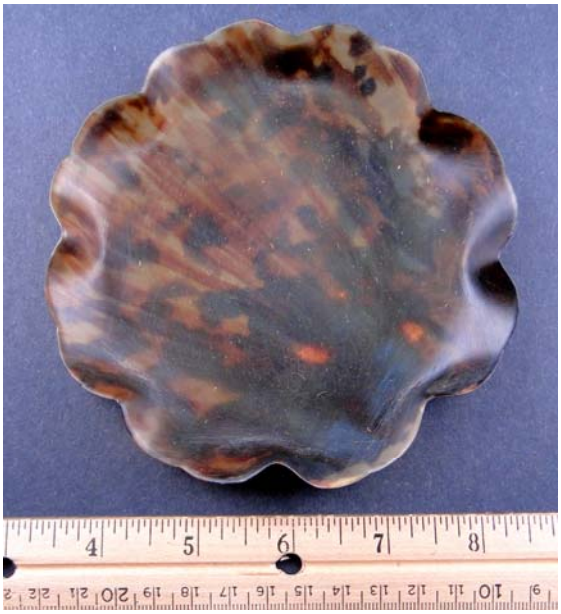
Ontong Java
Nose pendants of turtle shell, called asanga, were worn through a hole in the side of the nose and used as money.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Palau Islands
The women made small plates or dishes from turtle shell and used them as money called toluk. Most are oblong, about 3/4 inch high, and their diameter varies on the short side from three to six inches and on the long side from 4 1/2 to nine inches. They have a broad lip on the longer ends and a smaller lip on the shorter sides. The older pieces are more valuable, have been polished with sandstone and grit and have a translucent look. The dishes are called women's money and are not considered as valuable as men's money. The dishes were no longer made even in the 1940s and all trading was done with the old dishes still in existence. They are gradually being replaced with foreign goods. The oldest woman among a group of clan sisters holds all the toluks belonging to all of them. At present the dishes are being made by some natives. (See Barnett p.55-56)



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

Pacific Islands

Most of the Pacific islands valued turtle shell and used it as money in some form. Small disks of turtle shell, called alas, were money as well as arm rings, spoons, small trays and saucers. They were also used in bride price. (See Quiggin p. 144)

Papua New Guinea -See Navoi



OPITZ COLLECTION



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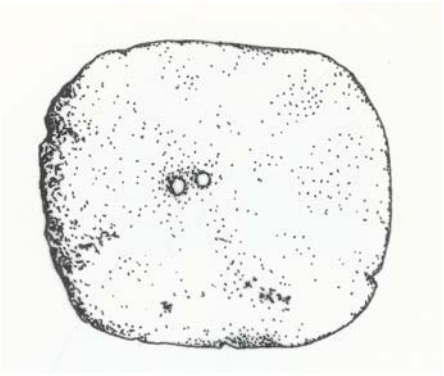
OPITZ COLLECTION

Solomon Islands
In the 1840s traders would trade turtle shell for iron of all kinds. In New Georgia, the natives only wanted tomahawks for their turtle shell. In 1835, turtle shell was selling for the high price of $14 per pound in North America. (See Roth p. 296) Nose pieces and armbands as trade items and store of wealth. (See Quiggin p. 164)
Ulifunu or turtle shell was used for earrings (tege) and several other kinds of ear ornaments, the turtle-design (funifunu) head ornaments and other small objects such as spacers for stringing money-beads. The only turtle with the hard shell used is the hawksbill (funu bala) See Burt

Vitiaz Strait
Kombe-manufacture turtle-shell disks for export to the mainland. Necklaces of the disks were used in bride price, and a necklace was worth a small pig. Turtle shell bracelets were worn on the upper arm and were two to eight inches wide. The plates from two sides of the shells of two large turtles are softened in boiling water, cut into wide strips and molded into the bracelets. The outer surface is then incised with geometric designs. (See Harding p. 53)

TUSK - See Dentalium Shell Money, Ivory, Walrus Tusk Money

TUSKER - See Pig Money



TYERE
Nigeria, Birom tribe
Thirty iron disks called tyere were worth a wife. The only piece known today is in the Museum of Jos.

UANG KEPENG
Bali, Indonesia
Chinese money was known as Uang Kepeng in Indonesian. The Chinese coins were used as a medium of exchange for the past 1,100 years ending in the early 1970s. Stephen DeMeulenaere has suggested, after a study of the area, that the people reintroduce the use of Chinese money (Uang Kepeng) as a secondary form of money. (See DeMeulenaere, 2004)

UDOUD -See Beads

ULAWA SHELL MONEY
Solomons
This is the finest red shell disk money in the Solomons. There are as many as 50 disks per inch. The ends of the string are whitish gray shell beads called ngisi. (See Ivens p.48)

ULIFUNU
Solomons
Ulifunu or turtle shell was used for earrings (tege) and several other kinds of ear ornaments, the turtle-design (funifunu) head ornaments and other small objects such as spacers for stringing money-beads. The only turtle with the hard shell used is the hawksbill (funu bala)

ULOS CLOTH
Sumatra, Indonesia
The cloth is made of cotton formerly grown locally and dyed with natural plant dyes. It is woven with a technique called warp ikat where the warp threads are tied and dyed before weaving. It is traditionally made on a back loom with circular continuous warps. Ikat is distinguished by a fussy lengthwise design. There are more than 50 kinds of ulos. The wife's family traditionally give ulos, which are in most instances a kind of cloth but can also be plots of land. The cloth is also used in other trade as well.


OPITZ COLLECTION

UMA ANA LIFA NGWAE
Solomons
(uma ana lifa ngwae) a string of human teeth many with money beads between the teeth. The teeth came from people who had been eaten. They were worn throughout Malaita. P. 124
See human teeth

UMARI
Solomons
'Umari or pearl shell (Pinctada) was used to make crescents (dafe) and great-shell (gwa'ila'o) pendants. Gold lip shell lives in specialized habitat of deep. Clear water and strong currents was imported.

UMARU
Solomons
Umaru or teeth-red-money is a Kwaio name for a sash made of red safi money-beads strung in a net and fringed on one side with human incisor teeth. P. 1125

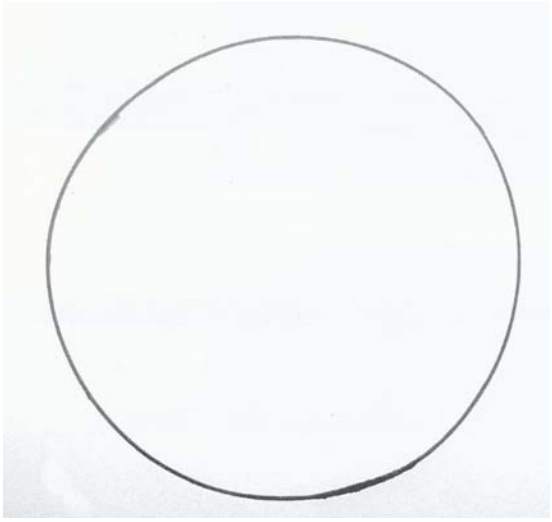
UNUBULU
Solomons
Medium dolphin teeth


OPITZ COLLECTION

UMBU
Solomon Islands
A kind of poata shell ring which had a particularly large dimension. See Poata. (See Miller p. 292)

UMUMU
Nigeria
Y-shaped iron pieces about one inch long were used as money. They were produced by Awaka/Lejja blacksmiths in northern Igboland. See Needle money. (See Guyer
p. 137.)

UNUBURU
Medium size porpoise or dolphin teeth. See Porpoise teeth



UNUS
Borneo
Unus are rings of very finely plaited palm fibers. Each was worth 1/5 cent. They were used by the Dyak and worn in large numbers on their legs below the knee and arms below the elbow. Three hundred rings could be worn on one leg. 5" diameter. (See Quiggin p. 258)


OPITZ COLLECTION

URAKEMBAUM
An ornament attached to a tsera. It is not money, but it is an important part of the tsera, as it was believed to attract more tsera. It is a small round fiber object with a mussel shell as an eye. (See tsera) (See Powdermaker p. 200)

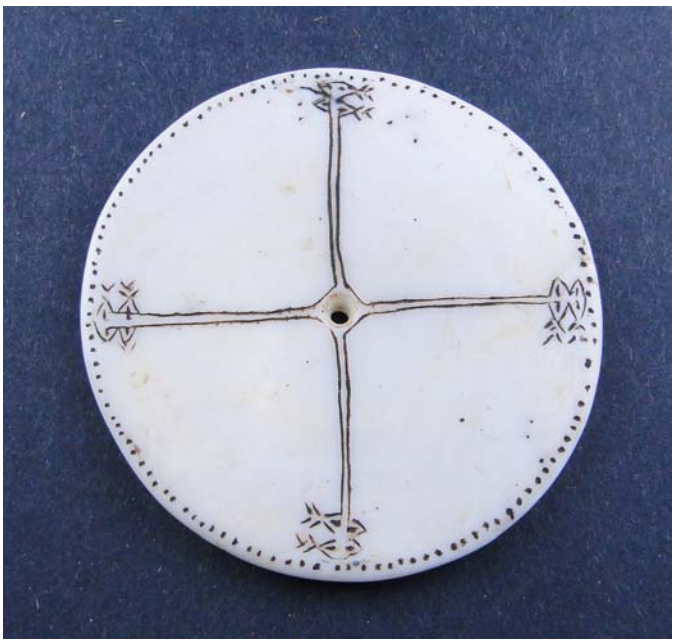
URATOL
Papua New Guinea
From Budji come necklaces of wallaby teeth called uratol.

USI SA'ELA;OKINI
Solomons
Usi sa'ela;okini Is a string of sa'ela'o kini (women's shell disk with a star design and a hole in the center.



OPITZ COLLECTION

USU USU
Shell sticks with pointed ends passing through the septum of the nose were also money. Designs and cutouts on the surface of the piece may be rings near the points or more complex decoration.



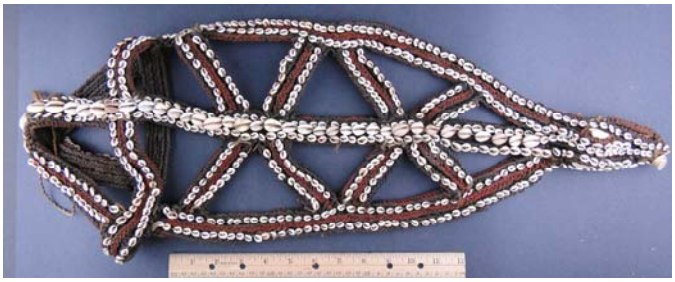
OPITZ COLLECTION

UTUTE
Tridacna clam-shell circular disks decorated with etched decoration were worn by the men of Malaita, Ulawa, and Maramasike. Most have a cross of some kind and other decoration as well. It is possible they were a valued item or possibly even money. This piece is of pre- European manufacture.

URUA CROSS - See Handa

VAYGUA
Trobriand Islands
Objects or tokens of wealth that consist of classes of highly valued items like big ceremonial axe blades, necklaces of red shell disks, and arm shells of conus millepunctatus shell. See bagi.

VEGETABLE PEELER - See Kula.



OPITZ COLLECTION

VEIL
Papua New Guinea, Middle Sepik River, Latmul tribe
It was called “Ambusup” and was a rare and important bridal cap.

VERTEBRAE -See Shark Vertebrae



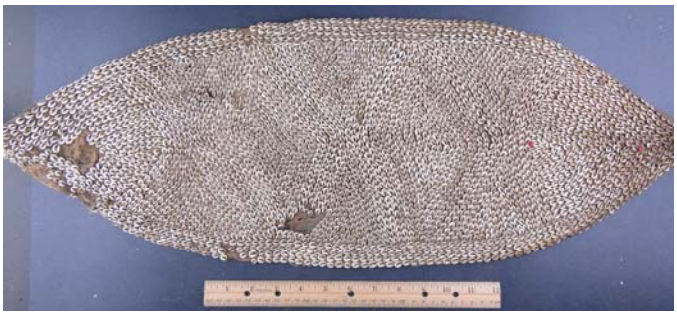
OPITZ COLLECTION

VULA
New Britain
Shell disk bead money of the Kaliai people of northwest New Britain. It comes in two denominations black vula (vula asona) and gold vula (vula misi). It has been used from old times to the present. Lewis states that New Ireland and the small islands off its coast were originally the chief centers for the production of the shell money. The

black vula comes from a bivalve shell found on the island. A bead is 1/8 to 3/16 inch in diameter and 1/64 inch thick. It is strung on pandanus fiber in lengths of about six feet long, and this is called a pram. The gold vula is usually white or pink in color and is worth five times as much as the black vula. The white shells used for making vula came from The Duke of York Island and were traded by the Tolai to the region of Open Bay, where they were then traded to the Nakanai, who traded them farther to the west. These beads are slightly smaller than the black vula. Shell money is used to purchase masks and for assistance in building men's houses. Vula is used in bride wealth presentations as well as at mortuary ceremonies and the initiation of children. It is used along with Australian money in bride price. Some vula must always be included because Australian money by itself is not acceptable. It is said that wealth moves in one direction and prestige moves in the other direction. A pram of black vula was worth one Australian dollar, while a pram of gold vula was worth five Australian dollars. The items do not equate as one dollar to five dollars, as both kinds of vula are required in bride price. Other items were valued in black vula as follows: a 40 foot canoe was 20 pram, a pig was five to 10 pram, a mask was five pram, a spear was 1/2 pram, and a Siassi wooden pot was one to five pram. The value of vula has decreased due to the use of steel tools, which make production much faster and easier. The current value is about one half of its former value. That has also made more people produce it. Fifty years ago bride price was five pram plus three or four pots and spears, while now it is about 100 pram of black vula. Vula is used to obtain turtle shell arm rings, Siassi bowls, Sio pots, sago, and tobacco. Among the Sio a string of vula is worth a small pig. The Sio use modern money as a wealth item instead of as a medium of exchange. The vula is the medium of exchange. In 1970 a pram vula (six feet) was worth $1 Australian. A mase vula (15 inches) was worth $.20 Australian. A Siassi wood bowl was worth one to five pram of black vula, depending on the size of the bowl. A Sio pot was worth about the same amount. A mask was worth five pram of black vula, and a large 40-foot canoe was worth 20 pram. Pigs went for five to ten pram each, and a mask was worth five pram. (See Counts)

At present vula is made by the Kove people for their use. In the past, the Kove state they did not manufacture the disks but traded them from the east. The Tolai people obtained the shell disks from the Duke of York Islands, especially Mioko, where they were manufactured and called pele. It is believed that vula and pele, as well as bubu, are the same shell bead. There are several kinds of vula: vula misi (gold tambu) is light colored, usually white or pink, and vula kasoka (black tambu) is low-valued and dark-colored. There are many minor varieties, and it is believed that not all kinds came from the same areas. (See Chowning) 3/8" dia. along the shell. These decorations did not increase the value of the shells but were mainly decoration. Dentalium shells were used to pay for blood payment, murder, religious trespass, adultery, or the most heinous crime, which was to utter the name of another person's deceased relative. The Chinook Indians to the north also used dentalium shells as money and called them hiaqua. (To be considered as hiaqua there could be no more than 25 shells to the fathom. Forty shells to the fathom was considered a fixed standard.) Fifty shells to the fathom was worth only half as much as a 40 shell fathom. A fathom of 40 was formerly equivalent to a slave. Strings of smaller shells were called kop kop and were worth only one fortieth as much as a string of 25 shells to the fathom (hiaqua). Very long shells were worth more than one dollar in Washington. The longest shells known were about 2-1/2 inches long. (Hodge p. 447)

WADMAL
Iceland
In ancient times cloth, spun from the fleece of sheep was called wadmal and was money. (See Quiggin p. 284)


OPITZ COLLECTION

WAFU
Papua New Guinea
Avery rare and old form of traditional money. It was worn on the chest as a sign of wealth and also presented as payment during bride price transactions. The native woven base is covered with nassa shells and was vey large.

WAKALA -See Kula.


OPITZ COLLECTION

WALIMO
Irian Jaya
The walimo is a man's collar with a front bib with nassa shells sewn onto a bark backing. (See Lumholtz)


OPITZ COLLECTION


OPITZ COLLECTION

WALRUS SKIN MONEY
Russia, 1816-1852
Parchment notes were first made in 1826, and the paper notes were issued in 1816 and 1822. They were made for the private Russian American Company, which was chartered in 1799 by the Russian government as a joint- stock company with the power of a trading monopoly like East India Companies and the Hudson's Bay Company. The firm's income was from hunting fur- bearing animals and seals for export of the fur. In 1797 the Commercial American Company was formed by a Russian named Mylnikoff in Irkutsk, Siberia. In 1798, it combined with another company to form the Russian- American Company. In 1816 the company printed 12,000 rubles of walrus skin money printed. A second printing took place in 1822 and another printing in 1826. Zander states that during this period and up to 1860, the amount of notes in circulation varied from a low of 12,000 rubles to a high of 80,000 rubles. When a new series came out, the old notes were called in.

Zander says notes were issued in 1816, 1822, 1826, 1834 and 1852, and correspondence also shows notes in 1842, 1845, and 1858. Because the company did not provide the number of notes needed, the Governor produced local currency from time to time. The notes were issued in seven denominations, which were 10, 25 and 50 kopeck notes and one, five, 10, and 25 ruble notes. The serial numbers are all hand-written on the notes. On the face of the notes it states in Russian "Note in America" along with the denomination. The reverse of the notes has the double-headed eagle around which in Russian it states, "Under the High Patronage of His Imperial Majesty." There were five to possibly eight issues with a total value of from 280,000 to 3,109,000 rubles, according to Zander. The notes are known in mustard, blue, green, brown, red, and tan. Later notes are black printing on light color parchment. All the notes were redeemed for Russian credit notes. All notes are rare. Most notes have holes and clips as follows: 10 kopeck notes have a hole in each upper corner; the 25 kopeck notes have all four corners clipped; and the 50 kopeck notes have the two upper corners clipped. There are also some oval shaped notes. There are only about 100 to 120 notes in existence, and about one half are in private collections. Uhl believed the notes were made from waterproof bags made of walrus skin used to ship otter skins to China. The Chinese then used them to ship tea and spices to Russia. In Russia they were cut and stamped with values and devices of the RAC. Anders Bergland, Tuukka Talvio, and Randolph Zander published an article in 1987 stating they felt that the notes were made of paper, cardboard, and parchment or walrus hide. (See Zander) They were erroneously referred to as "seal skin money" in several past articles. Only three of the 1816 issue are known, one each of 25 and 50 kopecks and one ruble. The Company phased out its activities in 1867-68 after the sale of Alaska to the United States, and it redeemed the outstanding notes. Very rare



OPITZ COLLECTION



OPITZ COLLECTION

WALRUS TUSK MONEY

Alaska

Indians used whole tusks and pieces of tusks as money. Hudson's Bay Company accepted walrus tusks in all of its stores as money. (See Payne A-11)



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OPITZ COLLECTION



OPITZ COLLECTION

Iroquise tribe wampum



OPITZ COLLECTION

Oklahoma wampum 900 years old



OPITZ COLLECTION



OPITZ COLLECTION


OPITZ COLLECTION


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WAMPUM

New England, until late 19th century

The Merriam Webster Collegiate Dictionary defines wampum as “beads of polished shells strung in strands, belts, or sashes and used by North American Indians as money, ceremonial pledges, and ornaments. Money.” The word “wampom” is an Iroquois word meaning mussel. It is shortened from wampum peak which is Algonkian for white shell beads. It is also called peage, peake or peg, which are abbreviations. The Dutch used the term Sewan, Sewant or Zee wand. Wampum was the English term for the Algonkian “wampum peak.” The French called it “porcelain.” True wampum refers only to a particular type shell-bead of unique importance to the Iroquois Indians, and it is called belt wampum or “true wampum.” (Ceci p.63) Indian wampum was produced by the Mohegan, Pequot, Narragansett, Niantic of southern New England and the Montaul, Shinnecock and Corchaug of eastern Long Island and other Long Island Indians farther west. It was made in the 17th century along the coast of southern New England and Long Island particularly around Peconic Bay. Many people made wampum in Albany in the 1740s.In Cape May County wampum was made in the 18th century. In the early 1800s the wampum makers of Bergen County started making wampum hair pipes and moons for the Plains Indians. The U.S. government ordered large quantities of wampum in the 1800s for trade. In 1808 government buyers paid $1.75 per 1000 white beads and $3.00 per 1000 gray wampum. They were no longer using the dark spot on the inside of the shell, but the gray edge of the entire interior lip. In 1808 the price was $5.00 per 1000 white beads and $6.00 per 1000 gray beads. The American Fur Company of John Jacob Aster started buying wampum also. The earliest known order for Wampum moons and hair pipes is one to Samuel Campbell of Bergen County in 1819. In 1834 the hair pipes had to be between 5 and 6 inches. In 1819 the hair pipes were only 3 to 3 ½ inches long. The Campbell family between 1835 and 1866 along produced 1,000,000 black beads per year. They continued making it until 1899. Conch shells from the West Indies were used along with clams from the Washington Market in New York. In 1844 the Campbells sold string of wampum with 50 beads for 25 cents. Also in the time period others sold a one foot string for 12 ½ cents. (See Williams, Trade Wampum) Loskiel in his book, History of the missions of the united brethren among the Indians in North America, 1794, states “Before the Europeans came to North America the Indians used to make their strings of wampum chiefly of small pieces of wood of equal size, stained with black or white. Few were made of mussels, which were esteemed very valuable and difficult to make; for, not having proper tools, they spent much time in finishing them, and yet their work had a clumsy appearance. But the Europeans soon contrived to make strings of wampum, both neat and elegant, in abundance. These they bartered with the Indians for other goods, and found this traffic very advantageous. The Indians immediately gave up

the use of the old wooden substitutes for wampum and procured those mussels, which, though fallen in price, were always accounted valuable… Formerly they used to give sanctions to their treaties by delivering a wing of some large bird, and this custom still prevails among the more western nations in transacting business with the Delawares. But the Delawares themselves, the Iroquois, and those nations in league with them, are now sufficiently provided with handsome and well wrought strings and belts of wampum." p. 333

Indian Use Prior to European Contact

Taxey feels that wampum was used as money in pre- contact times, mostly for small transactions, but in most cases barter was used instead. He feels this is true because of the tight supply of wampum, and it was therefore saved for such transactions where the debt could not otherwise be settled, such as in the payment of blood money.

Prior to Europeans coming to North America, the Indians, in some cases, made their wampum from small pieces of wood which they stained white or black. A few wampum were made of mussels which were considered very valuable and difficult to make (See Beauchamp p. 333) The Iroquois claimed to have invented wampum. One story states that Hiawatha, the founder of the Iroquois League, first made and used wampum. This cannot be verified. Another story says that porcupine quills were used. Since the Iroquois Indians did not have access to the shells used in wampum, it seems unlikely that they actually invented it but instead got it from the wampum makers of Long Island. (Fenton p. 440) Orchard feels that the Indians did have cylindrical beads in the pre-contact period, while other experts do not agree. Only a few beads were made from mussel shells because the Indians lacked proper tools. To substantiate this feeling, it is known that few shell beads are found in prehistoric Onondaga Indian village sites. After the coming of the whites, it is felt that the Indians, as well as the Dutch and English, made wampum. Beauchamp feels that owing to the large number of beads required and the regularity of their size, it is doubtful whether wampum belts were used as necessary or ordinary parts of Indian councils before the coming of the whites.

When a bargain was made, a string of wampum was given by the buyer to the seller as an evidence of good faith, not as a part of the price. "The Iroquois tribe had a custom that all important statements should be accompanied by a gift, the gift indicating that the statement is a serious one and is a true one. In time wampum came to be regarded as the most appropriate and customary gift. It also served as a letter of introduction and a certificate of authority. This custom started as late as within the last 450 years." (Tooker p. 422) Trade existed prior to the coming of the Europeans and was described as early as 1606. (Salwen p. 166) Wampum caused some confusion with the colonists because when they first noticed wampum, they regarded it as pieces of natural pearls. Prior to the coming of the European trader, the Indians used wampum as a source of prestige and as a badge of authorization or identification as well as a mechanism for recording and binding treaties in the form of belts. Only when the white traders came did the wampum become a media of exchange.

What is Roanoke?

Roanoke is a cheap kind of wampum made from oyster shells from an area south of the Delaware Bay and used in Virginia by the neighboring Indians. These shell beads were worth less than one fourth as much as wampum. Their disks were not as finished as wampum, but were used in the same manner. The edges of roanoke are rough, while the edges of wampum are very smooth. Roanoke was also more wheel-shaped than cylinder- shaped like wampum and shorter in length than the diameter of the bead. (Swanton p.482-485)

Was it Money?

"Wampum was a repository of value among the Indians before white contact, but its use as money is probably the result of the diffusion of the Western European idea of money as part of the acculturation process between Indians and whites. Later, through the influence of the monetary customs of the English in Virginia, wampum began being used in money transactions between Western Europeans and Indians." (Slotkin p. 223 & 226) There is not much evidence that wampum

was used as money by the Indians prior to the arrival of the colonists. Wampum was actually "white man's money," more so than the popular notion that it was "Indian money."

Use By Indians

The great attraction of wampum was its value to the Iroquois Indians of New York. They were one of the most powerful native tribes in North America. Therefore, the beads had value in all of the surrounding area. They used wampum in nearly every stage of their life and public action. They did not then use it as money as we use the term but as a kind of seal to mark agreements and milestones in life. Wampum was used in adoption rites, invitations of importance, condolences for the dead, to seal contracts, to pay tribute, and to purchase land. They also used wampum to announce the death of a sachem, to hire other tribes to fight, to make war and peace, to pay tribute, to pay indemnities for casualties, to record speeches made at ceremonial occasions, as bridewealth, to save a captive from death by torture, to make belts by Indian converts as gifts to the Church, ransom captives held by the Indians, to establish boundaries between enemy tribes, as gifts between friends, to adorn prisoners about to be tortured to death, as a fee to have an enemy murdered, as a sign of status and wealth, and in a marriage proposal. Wampum was also given to atone for a murder and could prevent retaliation. The Iroquois Indians used wampum extensively for many of the normal activities, such as obtaining permission to speak at council meetings. In condolences when a chief or sachem died, all activities in that nation were suspended until the condolence had been completed. A runner bearing special wampum carried it to each of the other nations. In the case of a principal chief, three strings of purple wampum united at one end were used. The death of a war chief was announced with one string joined at the ends to form a circle with a small stick with a number of notches on it indicating how many days remained until the condolence ceremony. The Iroquois valued a human life at ten strings of wampum a cubit in length. The wampum was thought of as an act of atonement rather than as compensation. The Iroquois later valued a life at six strings of white wampum, and the strings were sent by the killer to the relatives of the deceased. If that was not done, the murdered person's family could kill the man or a member of his family. If a man killed a woman, he could give 20 strings of wampum for the life of the woman and 10 strings of wampum for his life because if he didn't, his life would have also been taken. The Huron tribe valued a man at 30 presents, with each present being 700 wampum beads. A woman's life was worth 40 presents. Wampum was also used in ransom. If a chief or sachem was captured and condemned to die, a certain amount of wampum would ransom him. Wampum was also used in tribute. After 1637, the Long Island Indians made the wampum and were required to pay large sums of it annually to both the Narragansetts and the aggressive Pequots, as late as 1756, and they traded the wampum for furs. The English also required the Long Island Indians and others to pay annual tribute to the English for protection. A girdle was one yard long and 14 pieces wide. It had squares of black and white over most of the length. The girdles have been identified as made by the Iroquois Indians, and they were all very valuable.

The names "Wapanoos," "Pequats," and "Sequins" were used to describe wampum and were also some of the important suppliers of the wampum. The Pequots also acquired wampum from other tribes that they had conquered or subjugated. The Narragansetts as well as the Pequots used the wampum to obtain furs and European goods.

In 1628 wampum was used in bride price, enabling men to buy three or four wives. In that same year, the first Anglo-Indian war, the Pequot War, was fought over control of the wampum trade. The Pequots were the most powerful Indian competitor for wampum. To try to settle the war, the Pequots sent 70 beaver and otter skins and 400 fathoms of wampum to New England authorities to restore friendship. The fighting continued, and eventually the English demanded 6,000 fathoms of wampum to pay for damages. This demand was worth 3,000 English pounds. The military campaigns continued until the Pequots were destroyed and dispersed. The English then controlled the wampum as well as the other wampum-producing Indian tribes

formerly controlled by the Pequots. After the Indians saw what the English did to the most powerful tribe, the Pequots, they were not going to fight the English. In 1645 the Narragansett Indians had to pay the Connecticut colonists 2,000 fathoms of wampum because of the expenses they caused by persisting in fighting the Mohegans. All this resulted in lower values for wampum and therefore furs. This also led the way for wampum to be used as money in the colonies at lower prices than when the Pequots were competing with the English. The Indians were also charged a tribute of one fathom of white wampum for every Pequot man and 1/2 fathom for every Pequot youth. Fines were also charged to the Indians of 560 fathoms for the murder of an Englishman, as well as fines for other damages. Total fines were in excess of 17,000 fathoms worth 9,500 pounds English. The English demanded and received from the Indians much wampum as tribute and in fines for offenses and damages. These annual payments of tribute continued until 1651 when the English told the Indians that they needed to pay for another 10 years, but children born after this time would not be subject to assessments. In 1656, Farmington Indians were forced to pay 80 fathoms of wampum annually for seven years for murdering a white man. Fines and assessments for damages, such as an Indian burning English property, continued as late as 1657. In 1639 the Dutch also started to charge the Indians in the form of wampum and corn. By 1643 this had gotten out of hand, and the Indians attacked the settlers and forced the governor to pay the Indians wampum to try to establish peace. The killing continued on both sides for many years.

Wampum was also used for sending messages. The runner orally delivered the specifics, but he would use a belt or string of wampum to recite the message, which validated his message. Small strings of wampum were used as decorations and in barter or trade. Imitation beads were made in Europe from porcelain and sent to America to be used as wampum. The colonists used the imitations, but the Indians refused to accept them. Indians made wampum in their primitive way as late as 1700. Wampum was also at times buried with the dead. As wampum became rare, this practice was stopped. The usual Onondaga tradition is that their first wampum was made of porcupine quills.

Use By Colonists

The first European to encounter wampum was Cartier in Montreal in 1497. (Francis p.22) A man named Johnson is credited with calling attention to the value of wampum in a letter to Clinton, the Governor of New York. The governor wrote to the directors and stated that wampum was the mother of the beaver trade, and without it they could not obtain beavers from the Indians. Smith (who quoted Williams, p. 144) stated that the fur trade existed with the coastal tribes buying furs from the interior tribes for wampum prior to the whites coming to America. Some traded a heavy, coarse trade cloth called “duffles” to obtain wampum, which was then traded to obtain beavers. The English traders were late to recognize the importance of wampum in the beaver skin trade. Furs were important in the history of the North American colonies, and the easiest way to obtain them was by trading with the Indians. In the early 1600s the colonists purchased much land from the Indians. In 1622 the Dutch trader, J. Elekes, held the chief of the Sequin tribe hostage and demanded 140 fathoms of wampum, which they called Zeewan, or they would decapitate the chief. Wampum eventually became a universal currency, exchangeable for merchandise, labor, and for taxes. “As the supply of wampum was from the New England and New York coast, it was never so abundant in Canada, but among the Hurons it usually was arranged in collars or belts. Many of these were private property and of great value, though small.” According to Beauchamp, p. 343. At a council at Albany in 1691, the Five Nations received a present of 1000 guilders in white strung wampum, equivalent to 150,000 beads. According to Beauchamp, P. 351. Beaver skins or other furs were sometimes used in place of wampum belts and strings. Wampum was also used to pay for murder or atonement. The theory that putting the murderer to death would not restore the victim’s life. A blood atonement was used to “cover the grave.” According to Beauchamp, p. 459.

"In 1668 Captain William Sanford purchased from the Indians a large piece of land near Boiling Springs for 170 fathoms of black wampum and 200 fathoms of white wampum along with 19 watch coats, 16 guns, 60 double hands of powder, 10 pair of breeches, 60 knives, 67 bars of lead, 1 auker of brandy, 3 half fats beer, 11 blankets, 30 axes and 20 hoes." P. 4 (See Westervelt)

The Indians measured the beads according to a span which extended from the end of the little finger to the elbow joint. Because this measurement varied according to the size of the Indian, the colonial authorities fixed the value by the number of beads instead of the length. The colonists demanded wampum as compensation for damage, for pillaging property, raiding settlements, and killing settlers. In 1625, the English traders used Indian corn, which the Plymouth farmers raised, to exchange for beaver skins at the rate of one bushel of corn for one pound of beaver skins. A single beaver skin weighed about 1.7 pounds. Ten bushels of corn were worth six fathoms of wampum. A fathom of wampum consisted of about 360 beads. A fathom of wampum also required from eight to fourteen mature shells to make. It also took from seven and a half to 10 days of labor to make the beads after the shells were collected. The Dutch monopolized the trade in wampum when they recognized its importance. Records show that most of the land both the Dutch and English purchased from the Indians was purchased more for the production of wampum rather than to farm or settle colonists. In 1628 the Dutch sold some wampum to the English. By 1636 both the English and the Dutch were using wampum to trade for furs to send to Europe. Because furs could always be obtained for wampum, it became the most important currency for all of the colonists, even those who had no interest in the fur trade. "In 1640 one tract of land that was one day's walk across was purchased for eight fathoms of wampum, six coats, 10 hatchets, 10 hoes, 10 knives, 10 scissors, 10 jews harps, 10 fathoms of tobacco, three kettles, six hands and 10 looking-glasses." (De Forest p. 177) Many other parcels were purchased for approximately those same items, including wampum. The production of wampum and trade for furs with the Indians were the most important concerns of the Europeans in the area. Much of the land was purchased with the drills used to make the wampum beads. The deed included clauses excluding the right to trade wampum. By 1648 the English passed rules that regulated the quality and stringing of wampum. In 1648, four beads were valued at one penny in Connecticut. All the colonies used wampum at one time. Because the colonies were restricted by England from coining their own money to a large extent, and because few coins and other money came from Europe, there was little money to carry on commerce in the colonies. The legislatures of many of the colonies then established wampum as money within the colony and established a set value on the wampum. Beaver skins were valued in wampum using the guilder denomination. However, by 1648 wampum started to gradually lose status due to counterfeiting and the 1652 issuance of the silver pine tree shilling in Massachusetts. In 1650, bad wampum was devalued to one-half the value of good wampum. Control of wampum and the Indian lands was an important factor in the English overthrowing the Dutch. In 1650, much of the wampum in circulation was only half-finished, and some was made of stone, bone, glass, and even wood according to Francis. In 1658 the value of a beaver skin rose to 16 guilders. Later the beaver skins rose even more in value. Wampum changed in value between 1628 and 1673 from a low of three white beads for a penny to a high of 12 white beads for a penny. A big problem was the large number of bad or imperfect beads in circulation. In 1661, legal tender status was revoked by Massachusetts and the other colonies. As late as 1683, the salary of a schoolmaster was paid in wampum. As late as the 19th century a string of white Campbell wampum was valued at a bit, or 12-1/2 cents, and still circulated widely. (Taxey p.135-136) Wampum was used for ornamentation into the early part of the 20th century, long after most economic and ceremonial uses had disappeared. The rough, unpolished beads were traded, while the good, polished beads, called "Manhattan wampum," were exported or saved.

"Burial of wampum by the Indians continued to take it out of circulation. The holding of belts used to validate a treaty in the 18th century also held large amounts of wampum. " according to Williams, Lorraine, P. 25.



OPITZ COLLECTION

Hair shell pipe



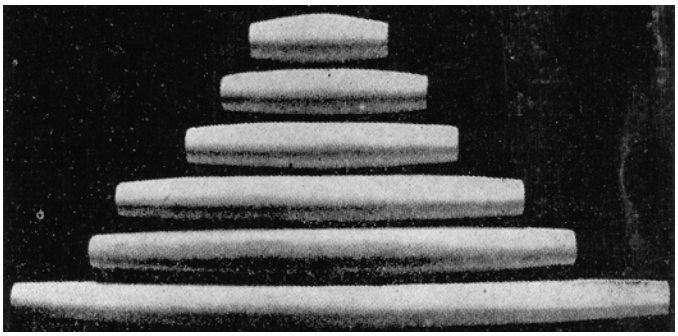
OPITZ COLLECTION

Modern made

Shell Hair Pipes

Some time before 1798 shell hair pipes were developed as a substitute for silver hair pipes. The Comanche invented the hair pipe breastplate before 1854. After 1819 all orders for hair shell pipes were with the Campbell family except one. There are several members of the Campbell family, Samuel, Abraham, James, Daniel. The Campbell family made a machine that could produce 400 hair pipes per day. Two machines were used until 1899. (See Williams, Trade Wampum)

The length of the wampum pipes varied by time and trader. In 1819 450 wampum hair pipes were ordered to be only three to three and one half inches long and drilled completely through. In 1834 the wampum hair pipes were to be no less than five inches and no longer than six inches in length. The size and thickness of wampum also varied from the early 1600s in the east to the mid 1800s in the plains and west of America. The early dark wampum was darker than the later wampum which was only grey in color. (See Williams, Lorraine, P. 43)



Internet

Old hair shell wampum

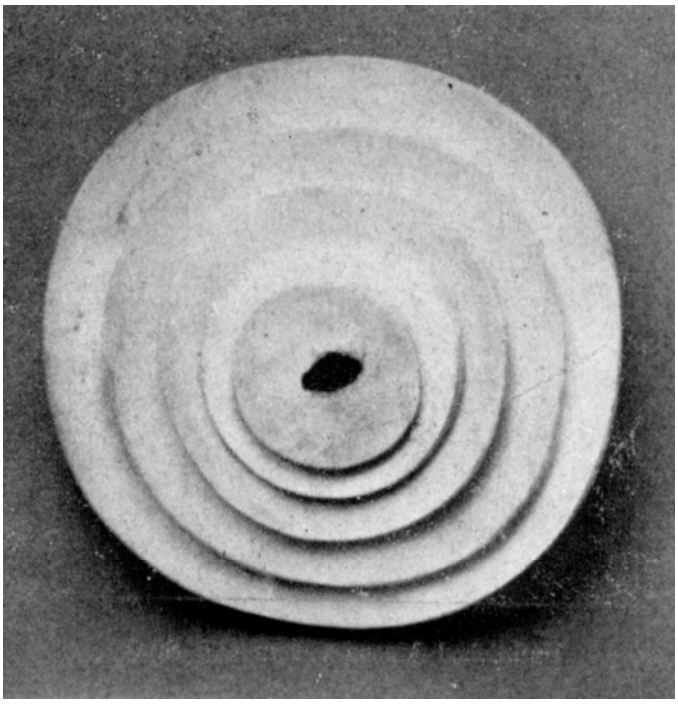


OPITZ COLLECTION

In the 1800s the Campbell family specialized in hair pipes and moon production. In the 1880s the Campbell family said they had sold one foot lengths of wampum counting 50 breads for 25 cents per string. P. 47

They were called hair pipes because they were worn in the hair of the Indian. Before 1854 the Comanche Indians invented the hair pipe breastplate. Columns of horizontal pipes were strung together and worn hanging from the neck. There were three or four columns in the breastplate. By 1819 all orders for hair pipes were made only to the Campbell family. The Campbells made a machine which could produce 400 hair

pipes per day. (See Williams, Lorraine, P. 51) "Wampum pipes were made from the large ridges or ribs on the lips of the conch shell. The pipes were from 1 ½ inches to six inches long and tapered from the center. They were used in breast plates and were also used to ornament the long hair of the Indians by running some of the hair through them." P. 20 (See Westervelt) "In 1808 the US government had 34 moons worth $113.32 and 32 hair pipes worth 80 cents each. In 1817 hair pipes were 2 ½ inches long and cost 6 ¼ cents to 8 cents each." (See Peake, P. 72)



Internet

Old moons

Moons

Oval shell disks called wampum moons were used as a substitute for the silver English military gorgets of the 18th century. They were recorded as early as 1796. They were made from West Indies conch shell. They were sold in graduated sets of 5. The largest was 3 ¼ inches by 3 inches. Later they were up to 6 inches. About 1880 the bone hair became available.

(See Williams, Trade Wampum) The moons were very popular and worn as breastpins. Wealthy chiefs have a full set and others have less. The moons sold for three dollars for a set of five pieces and two dollars for a set of three and one dollar and fifty cents for one. P. 19 (See Westervelt) "In 1808 the US government had 34 moons worth $113.32 and 32 hair pipes worth 80 cents each. In 1817 hair pipes were 2 ½ inches long and cost 6 ¼ cents to 8 cents each." (See Peake, P. 72)



OPITZ COLLECTION

Modern clam shell, like kind used to make wampumin the East – note white and purple



OPITZ COLLECTION



OPITZ COLLECTION

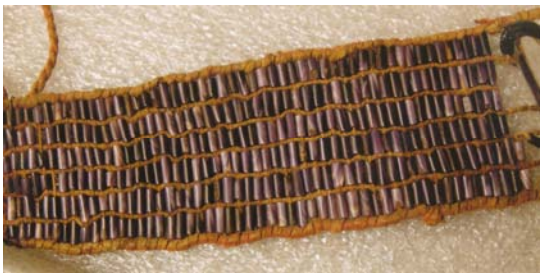
White & purple wampum from New England

How It Was Made

Cylindrical beads from the quahog clam shell (Venus mercenaria) were used to make the black

wampum. and the columella of univalves, periwinkles and conchs, like Buccinum undatum, were used to make the white wampum. It was produced by the Indians of Long Island, coastal Connecticut, and Rhode Island, including the Pequots, Narragansetts, and Shinnecock. The shells were not found in quantity north of Cape Cod, so the shells were traded to the northern areas.
The tools used for making Dutch wampum consisted of a double-bladed adze with a short handle, a hickory stick about 14 inches long with a notch in the center (which allowed the shell to be placed in the notch and held in place by pulling on the two ends), a drill made from a saw file, a bow drill to revolve the drill, a wire to hold the rough ground beads, and a grind stone to smooth and polish the edges. The hickory stick was only a cleft stick, but it formed a clamp or vise to hold the shell. Hickory was used because it has "give" and will spring back to its original shape. The drill was sharpened to a point, heated to red-hot and put into tallow to give it the required hardness or temper. The Indians originally drilled the shells with a stone or reed drill. Later iron drills were used. The east end of Long Island was the original location of wampum trade. The Iroquois said that peach pits were broken and boiled in water, and the liquid made the shell soft to drill.
"The conch, giant conch (Stigas strombus) was imported from the West Indies. This shell is considerably larger and thicker than the knobbed or channeled welk and this offered the opportunity of producing many more beads from a single shell. " (See Lorraine Williams)

Purchase of Manhattan
The question of whether Manhattan Island was purchased for $24 worth of beads or wampum can best be answered by the fact that there is no documentation that beads or wampum purchased the island. We do know that the purchase price was 60 Dutch guilders, as dollars were not used at that time. What is known is that the island was purchased in 1626 for a variety of trade goods. Which trade goods were used are not documented, but beads were a popular trade good, so part of the purchase price could have been beads. Some of the other trade goods that could have been used were axes, knives, rolls of cloth, pots, and coats. It is also clear that the natives misrepresented themselves as the owners of the entire island, which in fact they did not own. Francis states that in 1626, Minuit bought Staten Island from the Indians and gave them wampum, probably to seal the agreement. The English have said that the items paid were more to promote good relations than to actually pay for the land because the Indians did not actually own the land they sold.


Milwaukee museum collection
Purple wampum bound with native material

Use of Belts
Some authorities have said that Hiawatha was the inventor of the wampum belt. This information is contained in Iroquois legend, but many of the legends have not proven to be true. Even though the Indians believe some known belts were prior to 1600, no beads of the type found in the belts have been found in any sites in upstate New York pre-dating 1600. (Fenton p. 449) There do not seem to be any wampum belts which appear to have been made before the European period in America. In 1624, Governor Burnett presented a belt to the Five Nations. As early as 1641, the Mohawks presented belts to the French. One belt given in the mid 1700s consisted of 30 rows of wampum and was five feet long. In 1701, the Onondagas announced the death of an old chief and the appointment of his successor by giving a bunch of wampum to each nation. To some councils they were taken almost by the bushel, more than 100 being used sometimes, but nearly all these were taken apart afterwards or made to do duty on some other occasion. It is to be remembered that very few belts were preserved. (Beauchamp p. 11) Hundreds of wampum belts of varying size, design, and color were exchanged to attest to political agreements. Most wampum belts were later

broken up to form new belts, or the supply of wampum would not have been sufficient to make all the belts needed. That is one reason few really old belts survive.

The widest known belt was 50 rows wide and measured 31-1/2 by 14-1/2 inches. The Washington Covenant Belt was given to the Iroquois either at a conference or at a treaty in 1775 or 1789 and is 6 feet 3-1/2 inches long by 5-1/4 inches wide with 10,000 beads and is the longest Iroquois belt extant in the U.S. It testifies to friendship between the 13 colonies and the Six Nations. Belts were made from wampum and varied in length, width and the kind and style of beads used. Many of the belts were seven rows wide. War belts were made of dark beads with a series of white tomahawks, and the peace belts were in white beads with a pipe in dark beads, according to Speck. Message belts were sometimes sent to the white colonists by the Indians. One of the most important belts known is the Penn Wampum Belt. It was supposed to record a treaty made by William Penn and the Delaware Indians in 1682, but it appears that the belt was actually made at a later date by the Iroquois Indians. It is said that Washington persuaded the Indians of western Pennsylvania to break the alliances they had made with the French and to return all the wampum belts they had received from the French to record the treaty. The Grand River Territory of the Iroquois Confederacy was established in the late 18th century and it became the repository for the wampum records of the Confederacy. It held three kinds of wampum records: the Confederacy constitutional records, the treaty records with the British Crown and other Indian nations, and the ceremonial wampum. There were a total of 20 belts located there in the 1870s. The belts were later stolen and sold to various museums. During the 1980s, many were returned to the Confederacy Chiefs at the Grand River.

Where it Was Used

Wampum was eventually used as money throughout the continental United States. Shell beads and actual whole shells were traded in ancient times, as shown by the ancient shells found great distances from their source. They had been traded to that area by tribes along the way. The majority of wampum was used, made, and traded in the New England area by the Dutch and English. The French also used wampum in trading with the Indians over a larger area. As early as 1715, New England wampum was used as money in Wisconsin. In 1804 Lewis and Clark used wampum with the Sioux and the Aricaras in the Dakotas. In 1819 the Osages knew about wampum. Wampum was also used in Arizona, California, the Carolinas, Florida, Georgia, New Mexico, Ohio, Oklahoma, and Tennessee. The Indians used six fathoms of wampum on the Colombia River to purchase a canoe. The Cherokee used it for money. The mound- builders and other tribes of the Mississippi area, including the Lenape Nation, used flat disk beads of shell as treasured possessions and for decoration on the dress and in the hair of the women. They were also made into belts to exchange at ceremonial or tribal conferences.

"In 1830 European fashion switched from beaver to silk hats for men. At the same time South American nutria skins began to rival muskrat in popularity. In 1842 the British army gave up its traditional beaver headdress. All this changed the fur market in America. P. 35 Fortunately for the wampum makers of Bergen County, a new market for wampum opened as an old one closed. The Plains Indians became the main consumers for the wampum beads produced, as well as for new items like wampum hair pipes and moons made out of shell. P. 37 As demand continued to rise in the early 1800s, the price of wampum went up as well. In 1808, the government buyers were paying $1.75 per 1,000 beads of white wampum and $3.00 per 1,000 grey wampum beads also called grains. The term gray means the makers were no longer using only the dark spot on the inside of the hard shell but also the grey edge of the entire interior lip. By 1816 the price had risen to $5.00 per thousand of white and $6.00 per thousand of grey. Even at these prices the governments could not obtain all it wanted." (See Williams, Lorraine, P. 39)

Arizona

The Pima Indians would only use clam shell disks as money. The Navahos used olivella shells as money.

In the later 1800s a small string of olivella shells was worth a good horse.

Carolinas
The Indians of Carolina and Virginia used two different kinds of shell money called peak (wampum) and ronoak (roanoke). Roanoke was worth only 1/4 as much as wampum.


OPITZ COLLECTION
Pomo Indian shell beads


OPITZ COLLECTION


OPITZ COLLECTION

Magnisite beads – left bead is untreated and right two are treated by heating

California
Discoidal shell beads ranging from 1/8 inch to 1-1/2 inches in diameter were made and used by the California tribes as a medium of exchange and have been called wampum. As early as 1792, Jose Longinos Martinez observed shell beads being used by the Chumash Indians in lower California. They were made from a small sea snail called caracolito. It is believed they were made on the Santa Barbara Channel. Eight strings of the shell beads, each one a yard long, were worth one silver dollar.
In central California the Pomo Indians used shell beads as money. The beads generally are about 1/2 inch in diameter. A bead two inches in diameter was valued at one dollar, a bead the size of a quarter was valued at 25 cents, and most 1/2 inch beads were valued at only four cents each. It appears that their value was based on the size of the denomination of the coin of that corresponding size. At one time the half-inch beads were only worth 160 to the dollar. The values did not remain constant. The Pomo Indians also produced and used clam shell cylinder beads which were made from the thick heel of the shell. They obtained them from Bodega Bay (Sonoma County) in Coast Miwok territory from the shell called Saxidomus nuttallii, or aratus, or gracilis. Every man manufactured the beads for himself. In former times the Indians traded for the shells, as it was too dangerous to go to the shell's source. The northernmost Pomo got their shells from the Athabascan coast near Shelter Cove. The Pomo supplied the disks for the northern half. They were broken, and the rough outer surface of the shell was rubbed off down to the white inner layer. The shells were then ground approximately round on a sandstone, bored, strung, and then finished by being ground on a fine- grain sandstone. Enough water was always used to keep the beads and the stone well dampened. In ancient times the drill was a piece of chert stone. When whites came, the small three-cornered steel file replaced the chert drill for drilling the holes in wampum. The value of wampum was based on the diameter, thickness, and the degree of polish on the beads. The older

valuation was 400 beads for $2.50, or about $1 per yard. The value varied by time and location. It took about 800 regular beads to equal one magnesite bead which was the Pomo's high value currency. These magnesite beads, called po, pol, or fol, were made by baking raw nodules of magnesite in a fire and then shaping and drilling the piece to form a bead. The magnesite, which was dull grayish-white, turned beautiful shades of orange which polished up well. Magnesite beads were also used by the Yuki, Wintun, Kuhlanapo, Habenapo, Miwok, and Maidu.

The Yuki Indians used clam shell disk beads as money, which they obtained from the Pomo Indians. They also used dentalia as well. The Yokuts used shell disks of the wampum type for money, and they called them keha.

The Yokuts valued a string from the middle finger to the elbow at 25 cents. Clam-shell disks were a staple currency in central and southern California and were known as hawock or hawok. A particular necklace of these shells was 10 yards long with 1,160 beads and was worth $225. Some disks were two inches in diameter and 1/2 inch thick and were worth $1 each. (See Taxey p.68) The Chumash furnished the bulk of the supply of clam-shell disks used as money in the southern half of California. Other tribes that also used the clam-shell disks as money include the Migueleno, Salinans, Gabrielino, and Luiseno. The value among these tribes varied considerably with a yard of the beads worth from 12-1/2 cents to $25. The disks also varied within the same tribe with different values at different times.



OPITZ COLLECTION

Maidu shell beads

The Maidu used shell disk beads as money, and they counted them instead of measuring them by the length of the string. The Miwok Indians valued the shell beads at $5 per yard of beads. They also valued shell beads believed to be olivella shell at $1 per yard.

Oblong strips of abalone shell with a hole in one or both ends of the strip were worn as pendants or hung end to end to form a kind of necklace. They were a currency of the Miwok Indians of California. The Maidu Indians also used these pieces as money. A piece one inch to two inches by 1/2 inch wide was valued at one dollar and other sizes were valued proportionately. A string consists of 10 pieces making a string worth about $10. Only pieces that were polished to a beautiful iridescence were highly valued and used as money.

"The shell money that was made by the Chumash had a lower value by them than by the other tribes. The southern Maidu, who were probably the farthest group from the Chumash valued a yard of shell money at from $5 to $25 American money while the Chumash valued the same length of shell money at 12 ½ cents." According to Weeden, P. 566.

Clam shell bead currency was a major kind of currency and had two sources of supply. On Bodega Bay the resident Coast Miwok and neighboring Pomo gathered the shells of Saxidomus aratus or gracilis. From Morro Bay near San Luis Obispo to San Diego there occurs another large clam, Tivela or Pachydesma crassatellodes. Both of these were broken, the pieces roughly shaped, bored, strung and then rounded and polished on a sandstone slab. The disks were from 1/4 inch to 1/3 inch thick, and varied in value according to size, thickness, polish and age. (See Weeden, P. 825)

Missouri

Catin remarks in 1832 that he saw very little wampum in Missouri and met with very few strings among the Missouri Sioux. "Below the Sioux and along the whole of our western frontier, the different tribes are found loaded and beautifully ornamented with it, which they can now afford to do, for they consider it of little value, as the fur

traders have ingeniously introduced a spurious imitation of it, manufactured by steam or otherwise, of porcelain or some composition closely resembling it, which they have flooded the whole Indian country, and sold at so reduced a price as to cheapen and consequently destroy the value and meaning of the original wampum, a string of which can now but very rarely be found in any part of the country." p. 335.



OPITZ COLLECTION

Oklahoma shell wampum necklace

Oklahoma

The Temple Mounds yielded more than 5,000,000 shell beads in the 1930s. It is widely believed that the Indians used them as a form of money or for trade.

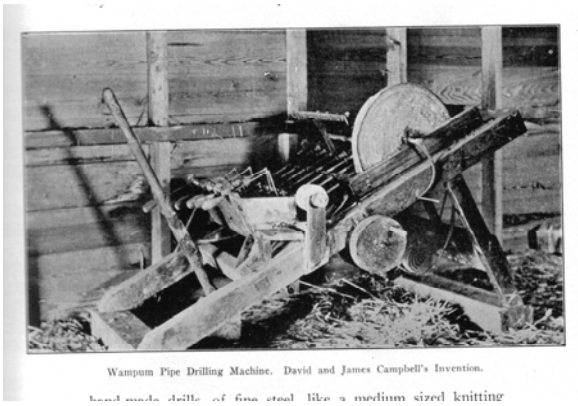
What Was Its Value?

In 1626, a fathom of wampum was purchased for five guilders and would buy 2-1/2 beaver pelts, while in 1641 six fathoms of wampum would buy only one beaver pelt. In 1662, 16 to 18 fathoms of wampum were needed to purchase one beaver pelt. (Ceci p. 101) Two hundred pieces of duffles (cloth) could be traded for 10,000 beaver skins. In the eight-year period from 1624 to 1632, 97,000 beaver skins and 8,500 otter skins were sent to Holland alone. Other goods like hatchets and linens were also used. In Massachusetts, the official exchange rate in 1637 was two white or one black bead per farthing, or six to eight beads for a penny for any sum under a shilling. In 1637, Connecticut received wampum for taxes at the rate of four beads to a penny. Later the rate was raised to six to the penny and then
reduced again to the original four to a penny. In 1641 the legal tender of wampum was increased from one shilling to 10 pounds.

Purple beads were valued at twice that of white beads. At one time, three purple and six white beads were worth an English penny. In the mid 1600s the value of wampum fell by 50 percent, but by 1673 there was a severe shortage in wampum due to the sudden and general movement of the Indians toward the West and the placing of large amounts of wampum in Indian graves. In 1648, one beaver skin was worth two fathoms of white and one fathom of black wampum. In 1657, a beaver skin was worth two strings of wampum. In 1658 the old township of Bergen was purchased for 80 fathoms of wampum and other items. In 1660 the Mohawks wanted 30 handfuls of black wampum for one beaver skin. There were single strings that were valued at five shillings for a fathom, with the purple going for 10 shillings per fathom. A wampum belt five inches wide was valued at 10 pounds. In New Jersey, one fathom of wampum was valued at five Dutch guilders. In Virginia, a yard of purple wampum was valued at five Dutch guilders, and white beads were worth nine pence. In 1667 the town of Newark was purchased from the Hackensack Indians for 850 fathoms of wampum.



OPITZ COLLECTION



Wampum Pipe Drilling Machine. David and James Campbell's Invention.

INTERNET

Campbell factory wampum

Campbell Wampum Factory

All persons were free to make wampum. Wampum was made in Bergen County, New Jersey, by the Campbell family starting about 1735. William Campbell started making wampum, and his son John set up a wampum factory in Park Ridge, New Jersey. His business was continued by his sons Abraham and William until 1899. There were five generations in total. Their beads are 1/2 inch to 7/8 inch long and a diameter of 3/16 of an inch. No bead of this size (small) appeared before the Campbells started making wampum. This small "belt wampum" does not appear until about 1650, which indicates the Indians did not make or use it before the coming of the European settlers. Some of the Campbell wampum was used to establish the John Jacob Astor fur business, and some of the wampum also was used as far west as Oregon. During the best wampum producing years between 1835 and 1866, one million dark beads were produced.

The Campbells got some of their shells from sailing ships from the West Indies, that used them as ballast as well as purchasing all the clam shells from the Fulton Fish Market in New York. They also had free clam- opening feasts when they imported the shells from Rockaway (N.Y.) Beach. The people in the area could have all the clams they wanted as long as they left the shells and did not break them. They made the wampum by using a hammer to split off the thin part of the shell. It was then clamped in a hickory stick with a slit in it which held the shell secure. It was then ground smooth on a grindstone until it was made into an eight-sided piece about one inch long and 1/2 inch in diameter. A drill made from an untempered handsaw was tempered in the flame of a candle. A bow drill was then used to bore the hole. About every other sweep of the bow, the drill was withdrawn, cleaned and cooled by dripping water on it. They had to watch that excess heat did not break the shell and also had to remove the shell pieces that were drilled out. The hole was drilled halfway from each direction. A wire was then threaded through the unfinished beads, which were then ground on a grooved grindstone until smooth. The Campbells later discovered that buttermilk could be used to soften and bleach the shells, allowing them to make the beads faster and better. Many women worked in their homes for the Campbells. A woman could make five to 10 strings per day, and each string sold for 12-1/2 cents. The company sold black wampum for $5 per thousand. A string 12 inches long was counted as 50 beads. In 1869 James Campbell devised a machine that would drill six beads at one time. The Campbells made only two of these wampum-making machines. At one time they were said to have refused $10,000 for one machine. The length of the Campbell wampum is probably its most distinguishing characteristic as it is about three times as long as the Indian-made wampum. Westervelt states that the Campbells sold their wampum to John Jacob Astor, P. Cheauteau & Co. New York, Secter, Price & Co. Philadelphia, Robert Campbell, Chicago, and a firm in Texas. Astor is said to have opened the way for the Campbells to sell their items to the Indians in the plains and far West. Wampum started to decline around 1830, but moons and pipes continued until about 1899 (Westervelt p. 23-24). Wampum moons were made by the Campbells from conch shells brought from West Indian ports as ballast. Five to ten thousand shells were received at a time. The concave disks for the moons were made from the centers of pink shells and ranged in size from 1-1/2 inches to five inches in diameter. They were a natural, highly glazed pink and white with the side tied with a bright red worsted tassel through two holes in each center. Moons were very popular and were worn mostly as breastpins. A full set of moons consisted of three to five different size pieces. They were valued at $3 for a five-piece set, $2 for a three-piece set and $1.50 each. (Westervelt p. 16-19) Westervelt also states that wampum pipes were made by the Campbells from the large ridges or ribs on the lips of the conch shell. The large five-pound shells worked best because they yielded the largest pipes and moons. The pipes were from 1-1/2 inches to six inches long and
larger than a lead pencil tapering from the center to each end. They were bleached with buttermilk and polished with sand and water. They were also called hair pipes and were used in breast plates in rows of from one to four rows wide, worn mainly by the Plains Indians. Sometimes hair was run

through them and tied with brightly colored strings for ornament. Each pipe, up to 41/ 2 inches long, was worth six cents per inch, and larger pipes up to six inches long were worth eight cents per inch. Later the pipes were made from cow bones by white manufacturers. In the 1800s the use of cow bones greatly increased the supply of pipes, and large breast plates were possible and also were cheaper.

A farmer by the name of Johannes Stoltz had a large wampum-making business in the hamlet of Goffle, New Jersey, from 1700 to 1770. This factory started operation prior to the Campbell factory, and it is believed that it did not have power equipment like the Campbell factory. These beads were slightly larger than the native pieces and made use of purple pieces with traces of white. Other wampum factories were reported in Philadelphia, Staten Island, Babylon and Oyster Bay on Long Island, Keyport, Egg Harbor, Cape May, Absecon and Hakensak, New Jersey. (Francis p.26)



OPITZ COLLECTION

Maidu abalone shell bead

Abalone (Haliotis) Shell

The mother-of-pearl-looking shell was a barter item that was used on the West Coast and New Mexico. It was shaped into pendants, beads, and oblong pieces. At the turn of the 19th century, the Indians valued the shell at $6, which was equal to the value of a horse. Some consider the abalone only as a favorite barter item instead of as money. I feel that it was a form of money at times and only a form of barter at other times. (See Taxey p.73-74) Haliotis (abalone) was also used for ornamentation by the Yurok but not as money.

Dentalium Shell Money -Indian Money But Not Wampum

Dentalium shells were called allicotsik, which means “Indian money” in the Yurok language. In northern California the species D. indianorum and in the south the species D. hexagonum was used as money. Both shells live in the sand in comparatively deep waters. Most of the shells came to the Yuroks from the Indians of Vancouver Island. The shells were valued more highly in the south than in the north. Larger shells were considered more valuable. Prices varied from $.25 to $5. Value was determined by how many shells it took to make a string of standard length (27-1/2”). Yurok Indians valued a house at three 12-shell strings, a bride from a wealthy family at 10 strings of various sizes, and a fine for adultery at five strings. A small boat was worth a 13-shell string, and obsidian blades were worth two to 10 strings. A slave was worth one or two strings, while a headband called sraisplegok made from 50 woodpecker scalps was worth 10 strings of probably small shells. (Kroeber p. 27) They tried to have all of the shells on a string be the same size. The Kergerpitl shell was 2-1/2 inches long, and it took only 11 shells to make a string worth $50. The Tsepupitl shell was 1-1/2 inches, and it took 15 shells to make a string worth $2.50. Twelve-shell strings were worth $20, 13-shell strings were worth $10, and 14-shell strings were worth $5. Shells shorter than 11/ 8 inches long were not used as money. By 1920 the value of these strings was cut in half. A longer string was more valuable.

The Nootka of Vancouver Island, the Nuu-chah-nulth and also probably the Makah were the tribes who collected the shells. They devised complicated dredges to collect the dentalia from depths of 20 to 30 feet. They ate the meat and traded the shells to their southern neighbors. The Indians used a strip of wood with bone or wood teeth on it. They attached it to a pole, carefully probed the sand at the bottom of the water a number of times and then raised the strip to see if any shells were brought up. The farther from the source, the more valuable the shells were. The marriage price for a woman among the Shasta Indians in California was 15 or 20 large dentalium shells, 10 to 15 strings of disk- shaped beads, and 20 or 30 woodpecker scalps. Each shell was approximately 2” long. The

shells were some of the wealth items used to proclaim rank and uphold prestige. The Shasta Indians engraved their dentalia with fine lines and angles and wrapped some of their shells with narrow strips of snake or fish skin diagonally along the shell. These decorations did not increase the value of the shells but were mainly decoration. Dentalium shells were used to pay for blood payment, murder, religious trespass, adultery, or the most heinous crime, which was to utter the name of another person's deceased relative. The Chinook Indians to the north also used dentalium shells as money and called them hiaqua. (To be considered as hiaqua there could be no more than 25 shells to the fathom. Forty shells to the fathom was considered a fixed standard.) Fifty shells to the fathom was worth only half as much as a 40 shell fathom. A fathom of 40 was formerly equivalent to a slave. Strings of smaller shells were called kop kop and were worth only one fortieth as much as a string of 25 shells to the fathom (hiaqua). Very long shells were worth more than one dollar in Washington. The longest shells known were about 2-1/2 inches long. (Hodge p. 447)



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OLIVELLA SHELLS

Olivella or olive shells which have been ground down at the top to permit stringing were used as money. The Maidu used them as money and called them kolkol. They were valued at one dollar per yard in 1875. Halitis shell were called ulo and were strung in a double row in lengths as long as 15 feet. The shells were valued at one- fifth the value of the regular 1/2 inch shell disks. The Yurok Indians used olivella shells for ornamentation but not for money. In general the olivella shell beads were not considered as valuable as the clam shell beads or in some cases not even as money by some tribes. The beads were used in some areas as trade goods and in other areas as money. The Chumash used olivella shell beads as one of their less- valuable money beads. (King p.61)



OPITZ COLLECTION

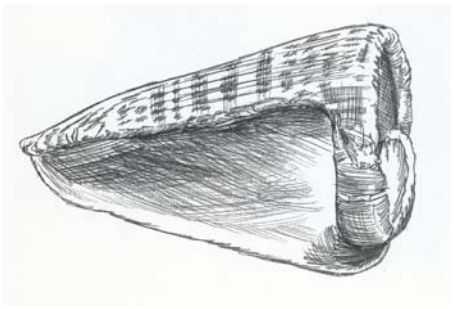
STEATITE BEADS

Precontact grooved steatite beads were drilled and worked with long, needlelike chalcedony drills. Chumash Indians from San Miguel Island, California. See Dubin, 1999 p. 433

WAPITI - See Elk Teeth Money


OPITZ COLLECTION

WARAZ
Torres Straits
Another name for the string of olive shells used as money in a necklace is waraz. See olive shells. (See Haddon Vol. 6 p. 24)



WAURI
Torres Straits
The wauri is the first step toward actual money. This Conus shell has a token value and parts were used to make wauri o, shell ring and Dibidibi. A wauri was worth 10 to 12 large dibidibi or a wife. It was also an upper armband. (Quiggin p.17) (See Quiggin p. 181-182)
Cone shell arm ring used as money on both Torres Straits and parts of New Guinea. They were also part of the kula. A ring large enough to go on the arm was the highest unit of exchange in Torres Straits. It was worth a canoe. (See Haddon Vol. 4 p.56)
Triangular white shell pendant hung on the bride's chest. They were called o, wauri o, and o kaukau. Some had incised decoration on them. (See Haddon Vol. 6 p. 114)


OPITZ COLLECTION

WAX
Borneo
Blocks of beeswax weighing eight to 34 pounds were valued at 40 shillings.

Brazil
Round white cakes weighed one pound and were worth $1. (See Taxay p. 57)

Sweden
Tokens of sealing wax mounted on bases of iron, wood, or ivory were used as money. (See Schulman p. 35)

WEA WUNU WONA EARRINGS
Flores Island - See earrings, Flores, Indonesia

WEIGHTS - GOLD


OPITZ COLLECTION

Ashanti, Ghana, Togo, and Ivory Coast
The Akan occupied the area of Ghana and the Ivory Coast. They developed a weighing system based on

the Islamic, Portuguese, and English systems and introduced weights around 1400, which spread rapidly in use until the 1750s. The Asante were the last of the Akan people to use the weights, starting after 1700. The Akan ceased using the weights about 1900. The weights are called Asante or Baule gold weights. Brass, copper, or bronze was used to make the weights by the lost wax method. A wax model was made and covered with clay and baked to melt the wax. Molten brass was then poured into the mold and allowed to harden, and the clay was then broken away, leaving an exact copy of the wax figure. The ornamental and geometric weights are considered to be the oldest. They were used to weigh gold as well as for trading purposes.



OPITZ COLLECTION

The oldest Akan gold weights, among Islamic weights, are plain in the form of a truncated double cone, four-sided pyramid weights, weights with indented edges, polygonal weights (usually five or nine sides), or square or rectangular weights decorated with one, two, three, or four simple parallel bars. Many of the geometric weights show that they once had a lead filling which has since been removed. The Akan had weights in Islamic, Portuguese, troy, and mitkal weight standards. Almost all weights now found are modern. They are cast into small animals, squares, rectangles, triangles, beetles, and people. The weights are still being made at the present time. Each weight had a name, and the Asante had 54 names describing weights from .02 to 352 grams. It is believed that the geometric weights were made and used earlier than the figure weights. The designs on the weights had no relation to the size or value of the weight. Metal boxes were used to hold gold dust and were also used as weights. There were also shovels or scoops used for lifting the gold dust and putting it on the scales. Items pictured were purchased in Africa in 1974. (See Nitecki) Akan gold weights - (following from Garrard p. 275-299) Early geometric weights



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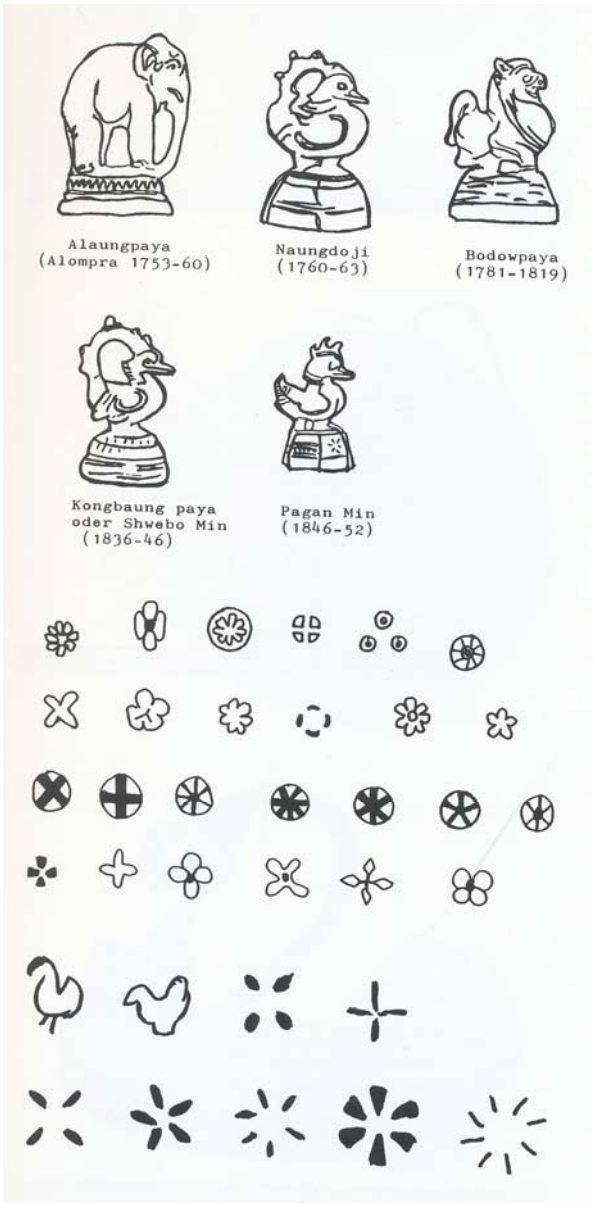
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Cone forms - circular pellets, plugs, truncated cones,
etc., circa 1400-1700. Simple engraved forms - square, rectangular, circular with some engraved lines and dots, circa 1400-1700.
Polyhedron forms - eight sided cube from 1400-1700
Cogwheels - circular, rectangular, square all with cut cog teeth, circa 1400-1700 Notched forms - notches stamped in flat side at edge,
square, rectangular, or circular, circa 1400-1700 Carved polygons - thick polygon base with carved designs on top. Made by lost wax method, circa 15001720. Carved rectangles - similar to carved polygons but more
common.
Variant carved rectangles - similar to carved rectangles, circa 1500-1720. Pyramid forms - truncated pyramid and triangular
pyramid, circa 1500-1720.
Late period geometric weights - square, rectangles, triangles, circles all in high relief, circa 1700-1900. Early period figurative -shapes of animals & implements,
circa 1600-1720. Direct castings - seeds, insects, nuts, fruits, etc. Late period figurative - more ornate and well made, circa
1700-1900. Human figures - both early & late periods. Some are still being made for tourists.
Burma, Siam, Laos region, 1600-1860
The weights are called gold weights, opium weights, Burmese weights, or Asian weights. The animal weights are of Burmese origin but were used in the surrounding area. The weights were

used in Burma, China, Persia, and India and were found as far away as Egypt due to trading to these areas at an early date. They were used with a balance scale. Until 1300 A.D. the kyat unit weighed about 12.0 grams. By the 14th century the kyat weighed 14 grams and increased gradually until by 1908 it weighed 15 grams. It reached a high of 16.3 grams at the end of the 19th century. The weights conform closely to the baht. Weights are one, two, three, four, five, six, eight, 10, 12, 16, 20, 50 or 100 baht. The largest weights weighed 1,600 grams, called one viss, 100 kyat or 100 tikal. Therefore one tical weighted about 16 grams, but that weight varied through the centuries. In the 19th century, weights of 2.5 and 5 viss were used but not at the present time. The most common size weight is 20 kyat with the majority of weights between two and 50 kyats. The bases are in the following shapes: hexagonal, octagonal, round, square, oval, rectangular, and pumpkin-shaped. On the bases are mounted any of a large variety of figures. The figures are the duck, lion, elephant, goose, Burmese crane, snake, chicken, stork, goat, bear, heron, bird of paradise, stag, Tibetan bull, horse, crested bull, cuckoo, mynah, hintha, monkey, frog, rat, buffalo, tiger, rabbit, dragon, horse, cock, dog, snail, turkey, worm, and squirrel. There are many varieties of many of the animals such as the ducks and lions. Some of the kinds of animals given may not exist at present because they have all been lost or remolded to form other weights. Most of the weights were made of a copper-tin alloy with variable amounts of zinc and lead, and during parts of the 15th and 16th centuries some of the weights had a stone core in the base. It is believed here were a few marble weights used during the 19th century. In about 700 B.C. in Persia and the surrounding area, duck and lion weights started to be used.

In the 16th and 17th centuries the weights were made of an alloy containing a large amount of copper, giving it a reddish color. In the 17th and 18th centuries the alloy contained more tin to give it a silvery color. In the 19th and early 20th centuries the weights were made of soft yellow bronze. Handles can be found on some of the 50, 100, and 250 kyat weights. Some of the square-based 10 kyat pieces also have handles. The larger weights of 100 kyats or greater have more elaborate decoration, and the weights of two kyats or less are missing some detail. Many counterfeit weights have been made from early times to the present. Signs or seals are mainly on the bases of the weights. Many of the weights of five kyat or less have the sign on the bottom of the base, or the sign is not present. During the 19th century, signs or marks in the form of star flowers were made on the base of the weights. Braun believes, but cannot confirm that the four petals were used in the early part of the century, five or six petals were used in the middle of the century, and eight or nine petals were used in the later part of the century. Some weights have more than one mark, while others do not have any marks. Seals were also used on some weights. The elephant weights primarily have these seals. The older weights are almost all black, dark brown, silvery bronze or bronze. Only modern weights are brassy in color. The actual materials can vary, but they mostly consist of copper, lead, and tin. In the 19th century, zinc also became important. The weights can also contain small amounts of nickel, iron, arsenic, and silver. Small bronze elephant weights were used in Burma to weigh silver bullion in the 20th century. They were also used to weigh opium during this period. Sometimes solder was added between the legs to increase the weight. In other cases, copper wire was wrapped around them to increase the weight. To reduce the weight part, the base would be removed. The elephant weight set normally consisted of seven different weights. There were many copies of weights made even at the time of their use. It is estimated that as many as one half of all weights seen are copies. Many were made to use when official weights were not available. Copies are also made today to sell to tourists and in a few cases deceive collectors. At present, modern sets are made in the form of frog, peacock and rhinoceros. These forms were never used in old days. Modern sets are also made of the elephant and hintha. Be cautious of sets that have an unnatural green or unpolished black patina, also pieces that have sharp edges or where identical examples of rare types are available. Complete sets of rare types can also indicate modern

reproductions. (See Mitchiner p.365-366) (See Braun) 1 Baht (11.2 gram) 2 Baht (29-32 gram) 3 Baht (50 gram.) 4 Baht (69 gram) 5 T



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION

WELA

.Mumeng in Morobe Province, Papua New Guinea This piece is similar to the dangangtang but has only eight egg cowries attached, and the central core is decorated with nassa shells to make four quarters colored alternately blue and red. It was used in bride price. See Barron, Colin, TMA November 1989.



OPITZ COLLECTION



OPITZ COLLECTION



OPITZ COLLECTION



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WHALE TOOTH

Fiji

The tooth of the cachalot or sperm whale, was called tambua or cachalot and was used as bride price and as a favorite medium of exchange. When a youth seeks a wife, the request must be accompanied by the presentation of a whale's tooth, and its acceptance constitutes a binding contract of marriage. It has a symbolic meaning similar to that of our engagement ring. In 1840, whale's teeth were only used for big transactions such as a canoe. "Such was the power of a whale's tooth that he who accepted it could not refuse the request it carried with it, whether it be for a mere gift or for an alliance, or for a human life." An old, polished, well-colored, red ivory tooth was worth about $25, while a white one was worth only about 25 cents. Some experts do not consider whale teeth to be money, but Brewster (p.17) relates a story which indicates they were used for compensation. To be presented with a tambua is a great honor. When Queen Elizabeth visited Fiji in the 1950s they presented her with a whale tooth. The necklace was made of thin shaved pieces of whale's teeth tied together in a chain at their base. The old original necklaces are very rare. (See Quiggin p. 130) (See Einzig p. 44) (See Mosher p. 30) Necklaces, were made from sawed pieces of whale teeth, were of high value but seem to have been somewhat more common. These were apparently associated with chiefly positions rather than individual chiefs: they were certainly not destroyed or buried at the time of death. In the early 1800s whale teeth were worth 2 pounds each. p. 114, Much later large whale teeth were worth $60 to $100 each. p. 196 (See Nicholas, Entangled Objects p. 74) Before contact with Europeans, supplies of whale teeth were probably extremely limited. Whales did not frequently wash up on reefs in the Fiji group; even in the 1830s a few Fijians on a trading vessel to Tahiti were astounded by the entirely novel sight of a whale, although they evidently knew that the teeth came from some large sea creature. P. 110 (See Thomas, Nicholas)

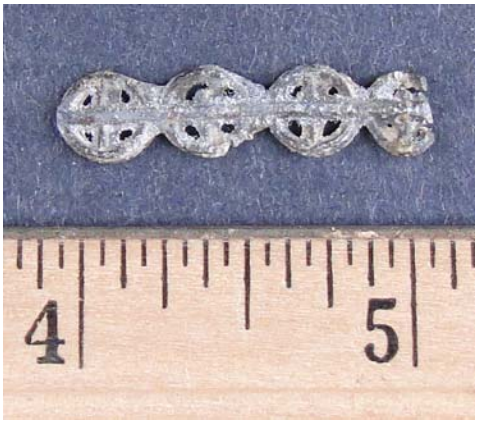
Solomon Islands

Sperm whale teeth, called kalo, were used as money in Marovo, New Georgia. It was considered an important currency. (See Hviding p. 93) "In 1896 one whale's tooth (kalo) was worth one pound, one stick of tobacco was ½ d., one hokata was 1s.

3d. They were mediums of exchange." According to Somerville.

Yap Island
Whale teeth were attached to gau shell strings. See Gau

WHEAT - See Grain Currency



OPITZ COLLECTION

WHEEL MONEY

WHISKEY MONEY
America
A part of a workman's pay during the building of the railroad days was whiskey. It was also traded to the Indians for furs. (See Mosher p. 41) See Liquor

WHITE STAG NOTES
China, 118 B.C.
A small supply of notes were made from the skin of a white stag. Each piece was 1' square with a fringed border and was decorated. Each piece was valued at 40,000 copper coins. They were rare, as the Emperor Wu-Ti had only one white stag. Princes had to purchase a note to pay respect to the throne and present their gifts. (See Quiggin p. 248)

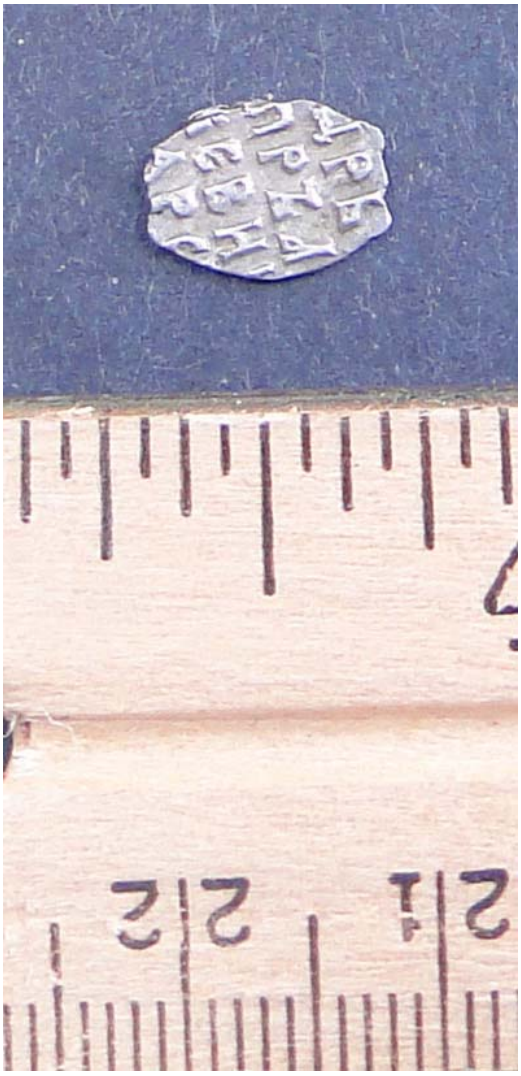
WILDCAT SKIN
Canada, early 1700s
The traders used many kinds of skins for trade. A blanket was at one time worth eight skins. (See Neufeld, p. 9)


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WILLOW LEAF MONEY
Burma, 1600-1800
It is also called flower money or ywetni and was commonly used before and after 1287 A.D. in Burma in ingots of supposedly .900+ silver weighing 300 to 400 grams. The standard, however, was much smaller and was used from 1700 A.D. with reddish-yellow spots of litharge on one side and was 85 percent silver. An unusual pattern on one side resembled the pattern of frost on a window and was caused by the cooling silver. They were produced in the Shan provinces of the Upper Irrawaddy valley on the route to China. The thin flower money (9 16 gram) almost always has a hole for wearing, while the thick flower (13 - 311 gram) has no hole. There is also a flower tok that is thick with a crude concavity center reverse. (See Gear p.32) (See Semans p. 3.)

WIRE MONEY
Africa
By 1880 brass wire had already become the major currency in the Tio Kingdom. People preferred the shiny brass to the duller copper. (See Guyer, Jane, P. 272)

"Brass wire was preferred and later replaced red copper as a medium of exchange due to the imported metal's higher resistance and malleability and brightness and shining aspect. " (See Mambu ma Khenzu, P. 41)



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Russia, 1547-1718
A short piece of silver wire was hammered flat and bent into a rough oval shape. A planchet was struck between two crude dies to form a coin. 1/2" - 3/4" (See Cheetem, Mitako)

WOTI SHELL - See Melo shell, Papua New Guinea, Kapauku tribe

WOOD - See Tukula

WOODEN BEAD MONEY
Nigeria
Small wood beads were used for small purchases.



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1920 wood money from Austria



OPITZ COLLECTION

Wood money made from the wood in the Maiden-In-The-Mist boat used by tourists before the fire on the boat at The Niagara Falls.

WOODEN NICKELS
United States
The wood nickel originated in 1931 by the Tenino, Washington Chamber of Commerce as a fund raiser. It is an interesting item to collect, but it is not Odd & Curious Money. See Tally Sticks



SMITHSONIAN MUSEUM COLLECTION

WOODPECKER SCALPS
Yurok, Hupa, Shasta, Karuk tribes, United States
The kokoneu and terer'it species of woodpeckers were used as money. The kokoneu which were the larger and more brilliant were worth twice as much as the terker'it species. In 1872 the Karok Indians valued the scalps at five dollars and 2 1/2 dollars each respectively. At another time the kokoneu were worth $1 to $1.50 each, and the terker'it were worth 10 to 25 cents each. Among the Shasta the average bride price was 20-30 woodpecker scalps along with 15-20 full sized dentalium strings, 10 - 15 clam dish strings and possibly also a deer skin. The Yurok valued the scalps based on their size. The small ones were worth from $.50 to $1 each; the large ones from $1 to $5 each. Three large woodpecker scalps were worth a small boat. The scalps were used to decorate head dresses and other regalia. A headband called sraisplegok made of 50 large woodpecker scalps was worth 10 strings of small dentalium shells. A large boat was worth 10 large or 60 small woodpecker scalps. A small boat was worth three large woodpecker scalps. (Kroeber p. 27) Woodpecker scalps were also used to purchase wives, pay for killing a man, adultery, and many other items. (See Quiggin p. 296) (See Sigler p. 36) (See Taxey p.80)

WOOL
1674, Rhode Island - colonial times
Wool was used as money and was valued at 1s. per pound in 1674. (See Taxay p. 58, 146)


OPITZ COLLECTION

WOSHELE
Africa, Zaire, Bankutu, Nkutshu, Zande, and Bushongo tribes.
It is a throwing knife that is also known as shongo or oshele (singular). It was made of a thick piece of iron. It was not a tool or weapon, but was the highest currency unit in the early 1900s. One oshele would purchase as many as five slaves. Two woshele would buy a wife. Two woshele were the normal bride price and also worth 1,250 wudjwe, which was a slim iron hoe head. The oshele were normally broken up into small pieces because the value of the whole piece was too high for normal use. Only a wealthy chief could afford to keep one intact. The pieces are very rare. The handle was usually covered with a fiber net, animal skin, or copper bands. Those with wood or ivory handles are rare. (See Ballarini p.109) (See Spring p. 82) (See Quiggin p. 67-69)


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WOVEN DECORATION
Pacific Area

Y-SHAPED - See Ogoja Penny

YAKARO - See Ogoja Penny

YAMS
Papua New Guinea
They are a source of food, a limited currency, and a minor part of bride price.

Trobriand Islands
Yams were the principal currency with prices expressed in “standard yam baskets.” They were also a store of value. Although unused yams were destroyed when the new harvest came in, the yams were readily accepted even when the native had a sufficient supply of yams on hand. (See Einzig p. 81-82)

YAO STONES
Irian Jaya
The Dani tribe used these stones for bride price and for pigs. These smooth, flat green stones were also called Je stones. See Je stones.

YAP ISLAND STONE MONEY - See Stone Money

YAR - See Yar nu au.


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YAR NU AU
Yap Island
A pearl shell (pinctada margaritafera) was bound on a sennit cord, and that cord was attached to another cord. That second cord had five-six pearl shells each bound on cords attached to it. The unit was called a Botha A Yar. Presentation strings may have 500 shells on them. They were used for local purchases and were considered women’s money, while stone money was men’s money. They were also called yar nu valeu. Small shells are found on Yap, but the larger, more valuable shells are imported from the Philippines or Palau. The shells from the Philippines have a yellowish tinge and are more valuable than the shells from Palau, which are dark blue at either end. A good imported yar is worth 50 or more local shells. The single shells are perforated at the hinge and have a tightly plaited handle made from attached sinnet. See Lou tsu-k’uand. 6-1/2” diameter (See Quiggin p. 143-144)
YAR Nn VALEU

See yar nu au


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YATAU
Yap Island
Shell armband made from one shell. They were used as money on Yap.


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YERAK
Dani Tribe, Irian Jaya
Plant fiber bands decorated with cowry shell down the center of the band and coix seeds and plaited orchid fiber at both edges of the band are called yerak. The bands are from 3/4 inch to two inches wide and six to nine feet long. Heider quotes an expedition which said the bands were used to set the price of pigs by measuring the distance around the pig directly behind the front legs. The pig was then valued at one cowry shell for each segment of the band it took to go around the pig. The bands were used as funeral gifts and were then distributed at the funeral. Matthiessen states, the belt was a form of currency that as an ornament was worn only at birth, at the time of initiation and in death. (See Traditional Money Association newsletter, Vol.12 Number 2, ”Money of Men Who Eat Men”, Col. Davidson) (See Heider)

YOKE - See Tingle Dangle Money

YELA
Rossel Island -See ndap and nko.

YUA - See ring money, Papua New Guinea


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ZAPPOZAP

Lulua tribe and Nsapo people, Central Zaire, Africa
They were formerly known as a zappozap or kasuyu and now are called a Songe royal ritual axe from the Songe- Luba region. The axe has a worked iron head with a copper-covered handle of light material such as wood. On the spokes of the Axehead, human heads are worked in the metal. They originally represented wealth but were not actual currency. The iron they were made from was actually bar money. They were an insignia of rank. At a later date they were used in native trading along with imported goods. At this time the axes acquired the status of currency. They were carried in parades and ceremonial displays by chiefs of the Songe people. The name zappozap originally comes from the name of a notorious brigand chief and slave raider of the Lulua who relocated his followers several times in the 1880s. He was succeeded by his son, also sometimes referred to as Zappo Zap. (See Quiggin p. 63.) Kriger suggests, "it was not that these hatchets themselves performed as currency in economic transactions, but rather they were made of money, that is, they were assemblages of bar iron currencies. These hatchets, which clearly were not built to be wielded as either tool or weapon, were instead made to serve as literal representations of wealth."



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ZARU

Solomon Islands
A very old shell piece depicting two seated people facing away from each other over a ring. It was presented by a girl to the father of the boy she planned to marry to seal the marriage contract. Zaru were from the Roviana Lagoon and were used as money.



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ZEBRA TAIL MONEY
Africa, Angola, Congo, Loango
The zebra tail was considered money and very valuable. One tail was worth two slaves. (See Mosher p. 27)

ZIKU
Choiseul Island, Solomon Islands
Arm rings were used as money with one kesa worth 10 ziku. They were considered only a substitute for kesa and kesa, was always preferred. Ziku were used to pay fines in the same way kesa were used. (See Scheffler)

ZIMBABWE H CROSS - See Cross H Shaped

ZIMBU
This shell money was used in the kingdom of Congo before the arrival of the Portuguese. Later the shells were imported by the Portuguese from Bengela and Brazil. (Guyer p. 94.)

ZIMMER -See Fox Fur



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ZONG
Africa, Gabon, Congo Brazzaville
The zong is more a unit of account than a object of exchange by itself. Mezong (plural) are packets of 10 zong held together by fiber. It is also a store of value. This iron spearhead was used as money and in bride price. There is an old zong used before the coming of whites and the new zong (mandjang) the whites brought. (See Schaedler p. 321) (See Guyer p. 85-93) The name zong means hoe. It is more rare than the Mandjang. There are several varieties of zong and some even have a wood handle. See Ballarini, 2009 p. 226-227 Fig 4.24 4.29

Additional items in the Opitz Collection



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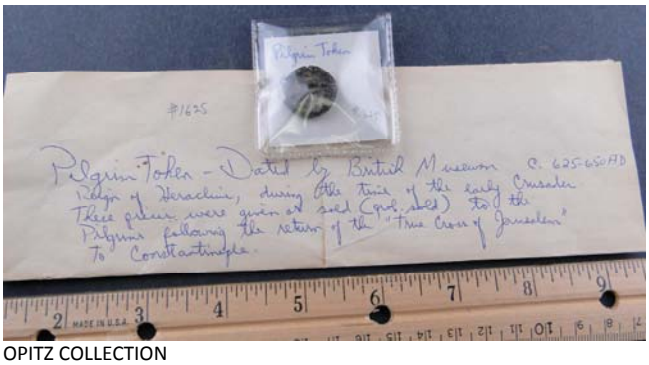


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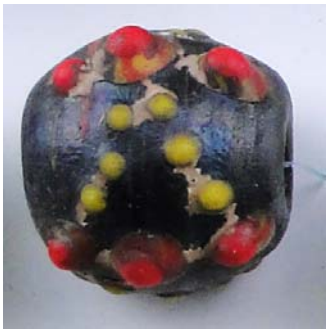
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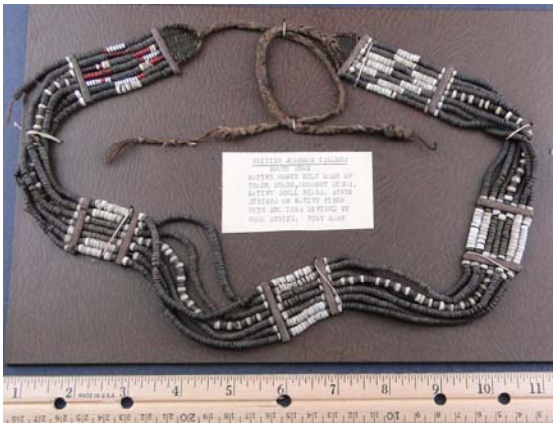
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Former Gibbs collection



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GOLD FOIL PURCHASED IN BURMA IN 2006 BY ME



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PATRIOTIC MEDALS COLLECTED IN RUSSIA BY ME IN 1975



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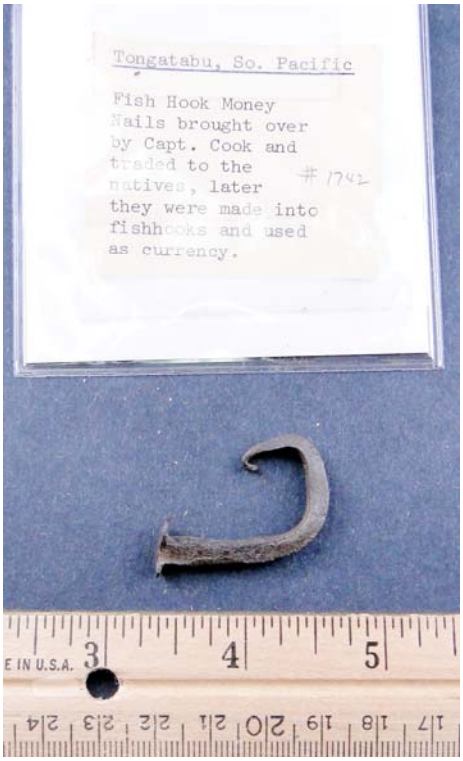
ANCIENT METAL SLING PIECES



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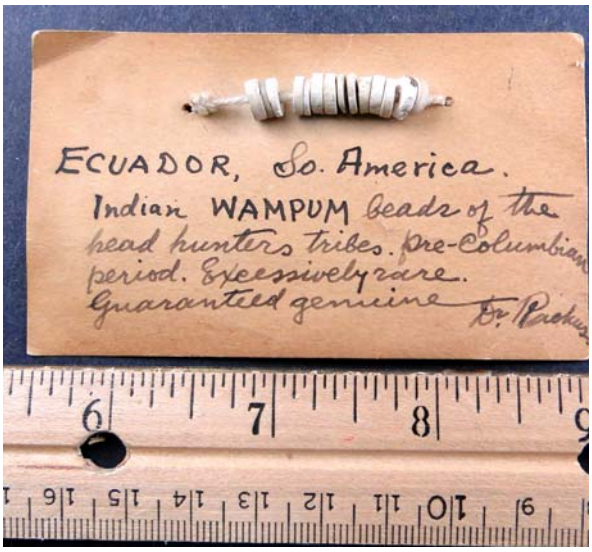


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SCALE



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FIRE STARTING KIT USED DURING COLONIAL PERIOD



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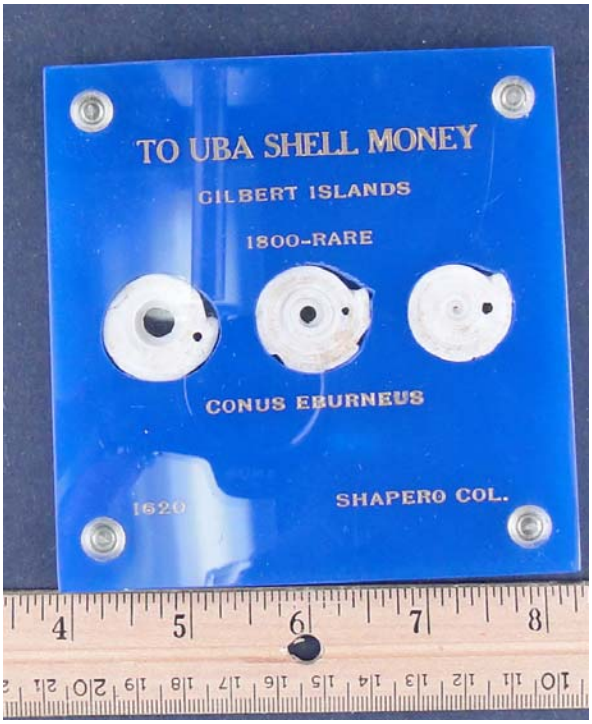


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SOLOMONS SHELL RING – BURIED



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THE SHAPERO COLLECTION BECAME THE NATIONAL BANK OF DETROIT MUSEUM



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The lower elephant tusk is 72 inches long





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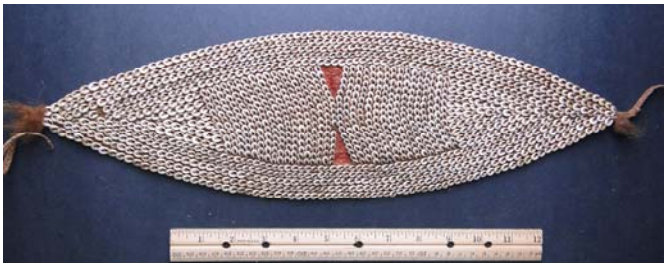


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Ancient oil lamps



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PNG PENIS SHIELDS GOTTEN IN 1973 IN PNG



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PNG CUSCUS TESTICALS USED AS A FERTILITY ITEM GOTTEN IN 1973



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SOLOMONS



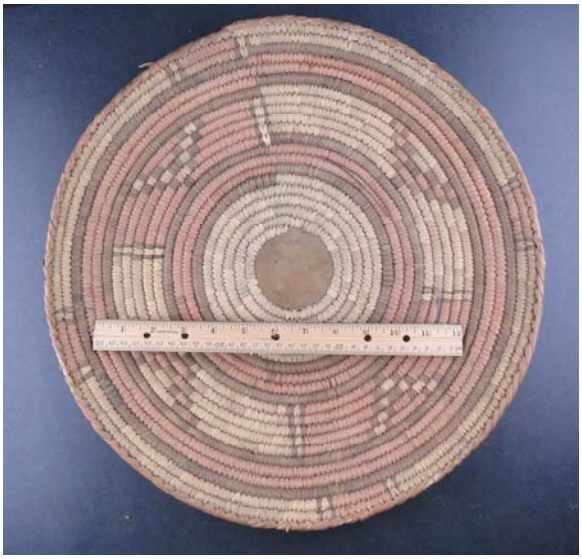
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SOLOMONS



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GIFT COVER FROM BALI – VERY OLD



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AFRICAN WOVEN PLATE – VERY OLD



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PURCHASED BEADS IN BALI IN 1994 – MODERN



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AFRICAN ELEPHANT CARVED TUSK –



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OPITZ COLLECTION

SOLID IVORY – ONE PIECE EACH – IMPORTED IN 1960 FROM AFRICA – EACH 11 INCHES HIGH



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PNG canoe prow



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American Indian purse



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American Indian purse



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Counter with gold pieces



OPITZ COLLECTION

Uncut sheet of cloth notgeld



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Ancient Vietnam statue heads



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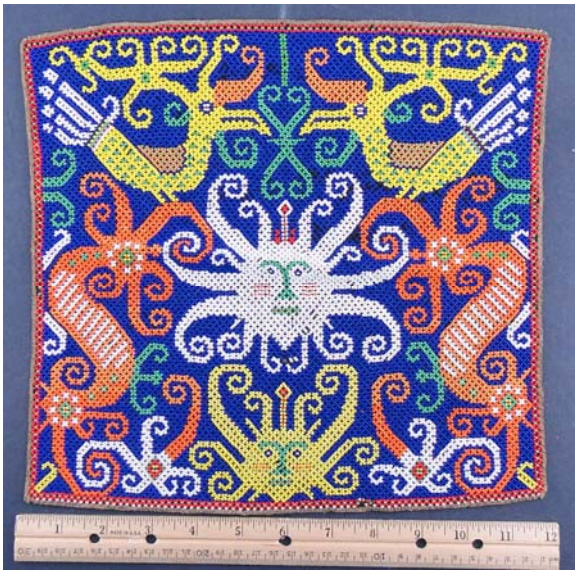
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Old Palau story board



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African silver beads



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African figures



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Bird of Paradise

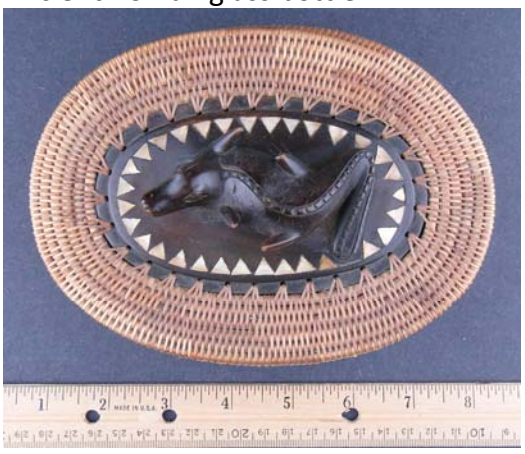


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Ancient Roman glass bottle



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Bali box



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Large pearl shell from Solomons



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Solomons belt – very old





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Trobriands canoe bailer



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One tael gold piece from China



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Ancient gold coin

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1973 Papua New Guinea trip by Charles & Karen Opitz



In October, 1973 my wife Karen, and I (Charles Opitz) left Milwaukee, flew to Los Angeles and then on to Honolulu, then Nandi, Fiji, and finally to Sydney, Australia. There we stayed at the Hotel Wentworth. We spent a day touring Sydney and the next day flew to Port Moresby, Papua New Guinea. We arrived one day early for our guided tour by Lindblad Tours**.** The trip was 28 days long and had 14 people on it.

Left picture is newly completed Sydney opera house

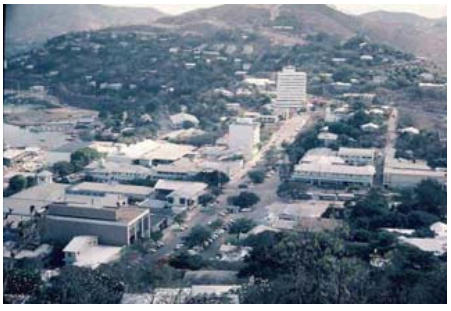
I am a collector of items used as money, but not coins or paper money, (I collect traditional money, primitive money, odd & curious money) and on this trip I hoped to purchase many items for my collection and learn how and why these items were used as money. On the trip I was able to purchase many hundreds of artifacts and masks for my collection.

In 1973 Papua New Guinea was under Australian control, but was scheduled to get its independence in 1975. While in Mount Hagen there was fighting in the village between tribes. Some wanted independence in 1975 and others wanted independence to come much later when they felt they would be more prepared to run a country. At that time the Australian patrol officers ruled the country. They were the judge and jury. In large they did a very good job and prepared a country that had been in the Stone Age to operate in the twentieth century. This required training people to understand business, know how to make change, drive cars, make laws, stop fighting, stop payback, have courts and judges, have bank accounts and many other activities we take for granted.

When we arrived in the capital, Port Moresby, we decided to walk down the main street of Port Moresby and see what the city was like. We met some children who talked to us and we showed them pictures of items I wanted to purchase. They said they were familiar with these items. They then added they saw them in the museum. This was not the start of the trip I wanted.

We stayed at a hotel that was originally was used in World War II. The rooms were upstairs with the bathroom down the hall. Downstairs was a bar which was loud until late in the night. The city had only one traffic signal. Port Moresby was the capital, but was very small as shown by the aerial photo.







Left: Our Port Moresby hotel. Middle: Aerial view of Port Moresby. Right: Hanabada village, suburb of Port Moresby

The following day we met up with our tour and our leader, Keith Buxton, and embarked by native outrigger canoes to Waijug. There we saw the Wanigela's Maypole Dance by a group of young girls. The next day we flew back to Port Moresby and then on to Goroka. We then visited Goroka's fascinating and busy biweekly market and began our drive along the Highlands Road to Bartown village to witness the unique dance performance of the mud men called the Asaro mud men. We were told the dance started when a rival tribe attached them and drove them into the swamp. Later that night the warriors slipped out of the swamp covered with mud and surprised the enemy. The attackers thought that these men, covered in mud, were the ghosts of the

men they had killed the day before. The enemy all ran in terror and the Asaro people perform this dance to commemorate their victory over their enemies.




Left: Karen Opitz with Asaro mud men. Right: Asaro mud men

We then flew by small plane to a remote air strip in a mountain valley to visit the Kukukuku tribe. This tribe was considered the ferocious tribe in all of Papua New Guinea. Until 1967, only six years before, even missionaries were not allowed in the area alone. We were met on the ground by an armed patrol officer. The people were short and most carried a stone axe and wore a bark cloth cape. Some carried a bow and arrows. Most of the men were armed. I was able to purchase many nice artifacts from them. Our tour leader, Keith, showed us an old man who was wearing a smoked human finger necklace. Before many of our tour had even seen it Karen offered that she would like to purchase it. This came as a surprise to everyone as our guide explained that this was the first time they had shown it to westerners. Our guide told the grandchildren of the old man that we were rich people. He did this because rich people pay more then ordinary people. He wanted to get as much for the natives as possible. After the old man and his grandsons discussed the price at length they announced that they wanted 50 cents for the necklace. That was the largest amount of money the old man could think of. Our guide changed it to $5.00 and we paid $5.00 for the necklace. The grandsons were so happy with that amount that one went to his hut and brought back a necklace containing a smoked human baby's hand. He sold it for $20.00. He was very happy with himself. The Kukukuku smoke their dead and keep them in a cave high in the mountain.

A woman in our group took two Polaroid pictures of three young men from the tribe. She kept one for herself and gave the other picture to the men. The man receiving the picture looked at it and pointed to one of the men in the picture and then excitedly pointed to the man standing next to him and said something we did not understand. He then pointed to the other man in the picture and pointed to the other man standing next to him. He then looked puzzled at the remaining man in the picture and looked around to find him. He then appeared to ask them if they knew the man. They pointed to him indicating it was his picture. This seemed to shake the man as it was obvious he had never seen a picture of himself and did not make the connection the picture was of the three of them. I had the same experience when I used a tape recorder.




Left: Kukukuku tribe girl with bark cloak and air-strip white cone. Middle: Karen Opitz with Kukukuku warrior, note arrows and lily root bandolier. Right: Kukukuku warrior.

We then continued along the road to Chimbu Lodge in Kundiawa village in time for supper. The next day we went to see a Chimbu play at Wandi village. We met the chief and his wives. One of the skits showed a young poor man attempting to purchase a wife with only a few plums and one or two stone axes. He explained to her parents and family that she was worth only this small bride-price because she was a leper. The chief, Mintina, dressed in his finest along with his assistant for us to see how a real chief looks. Many of the girls were dressed in their finest to show how they look when they are trying to attract young men for marriage. They sure look attractive wearing their dog tooth necklaces and cuscus (opossum) furs. They are also attached to western items like beaded belts and necklaces.




Left**: Chimbu native in front of hut Right: Charles Opitz with chief and other members of Wandi village**




Left: Karen Opitz with Chimbu natives. Right: Chimbu natives.




Left: Chimbu natives Right: Chimbu girls dressed to attract a husband. Notice stone axe in middle, cassowary feather headdress on left and Bird of paradise feather headdress on right with beetle headband on right.





Left: Chimbu woman with nassa shell headband on left shoulder. Woman in upper right corner has a cassowary hat on (now in my collection) Middle: Chimbu man with shells through his nose and a broken kina shell waist band. Right: Chimbu girl with kina shell and dog tooth necklace around her neck and cuscus fur down her chest.





Left: Chimbu man with drum. Middle: Man with an omak on his chest. Right: Karen & Charles Opitz with Chimbu natives.

After lunch we used a four-wheel vehicle to visit primitive villages in the somewhat inaccessible Yongamugl area.




Left: Aerial view of the gardens, each tuff is a garden. Right: Chief Mintina with our guide and the domestic pig we gave him as payment for the sing-sing.




Left: Girl in Chimbu market Right: Chimbu marriage stick. Paper money is attached to the stick as additional bride price.

The next day we took the Highlands Road to Minj in the afternoon. The colored mud on their noses indicate they are available for marriage. In Minj we saw the carim-leg (carry leg) ceremony which is a means for the young people of marriageable age to meet others from surrounding tribes. We also saw the tarnim-ed (turning head) courting ceremony. In this village many of the natives wore headbands containing iridescent beetles held in a lily root frame. These were also added to my collection of artifacts.





Left: Two girls we found along the road, the mud on their noses means they are available for marriage. Middle: Wandi village natives. Right: Wandi natives dressed for a sing-sing




Left: This is the carim-leg courting ceremony Right: This is the tarnim-ed (turning head) courting ceremony.

The next day we returned to see the buying of the bride which was exceedingly colorful where we saw the live pigs, plumes and pearl shells used in bride-price. In the afternoon we drove to another village where we saw a sing-sing which consisted of the killing of a pig, dancing and feasting for the actual marriage. The natives were all dressed in their finest and we were able to get some good photographs and I was able to purchase many items for my collection.




Left: Chimbu marriage ceremony. Notice bird of paradise feather headdresses Right: Chimbu girl with King of Saxony feather through her nose in a circle. Yellow bird of paradise feathers.




Left: Chimbu play with a poor man trying to purchase a wife. Right: Participant of the carim-leg and tarnim-ed ceremonies



Our guide Keith Buxton next to the chief (in western cloths) and some of his subjects.

The following morning we drove through the Wahgi valley to Mount Hagen. When we arrived in Mt. Hagen our guide told me about an artifact store in town. My wife and I immediately went to the store to buy what I could. The Australian woman who ran the store got all of her items from her husband who was a patrol officer. He was able to purchase the items for next to nothing as he was the only non-native in the area. I proceeded to purchase almost one-third of her entire inventory. It consisted of stone axe heads stone axes (15), boar tusk necklaces (4), shell nose pieces (6), dog tooth necklaces (6), mia masks (8) and many other items. She agreed to pack and ship the items along with other items I had purchased along the way. That evening we heard there was fighting between rival tribes. Our guide said as long as we did not get between the two tribes we were safe as they all had no problem with us. While in Mt. Hagen we visited the Andagalimp people. They put on a play showing how bride-price was negotiated for a wife. Before the play I had purchased four very nice kina moa. As the skit started they had to borrow them to put on the skit.





Left: Chimbu girl with kina shell and dog tooth necklace around her neck and cuscus fur down her chest. Middle: Chief Mintina with an assistant. Right: Wahgi boy with King of Saxony feathers at forehead with a chief's medal with them.





Wahgi men dressed for a sing-sing




Andaglimp people with bird of paradise headdresses, drums, kina and omak (parallel bamboo sticks down chest showing how many items were owed to them




Left: Andalimp girls with man wearing a headdress. Right: Andagalimp man with kina moa (red shield with kina in middle), omak and kina shell.



Charles and Karen Opitz with Andalimp villagers.

The following morning we flew to visit the Lake Kopiago people, many of whom had walked several days to meet us. Unfortunately there was fog in the area and we had to return to the airport without seeing the natives as it was unsafe to land the plane. The plane had no instruments and the airfield was merely a grass field. We then visited the Baiyer River Bird of Paradise Sanctuary created by Sir Edward Halstrom. We were able to see the birds in the wild. The birds are all very rare and protected by law. Even in Papua New Guinea no white person could own any of the birds. The natives could and did own the plums for their ceremonies. The birds had to have been killed by traditional methods – no guns.

We then flew to the little town of Ambunti where our river guide, Wayne Heathcoat, had his home. The natives were building a Council House with decorative carvings and the entire ceiling was a maze of bark paintings. For the next seven days we will live on the houseboat as we travel down the Sepik River to its mouth at Angoram.



This was the houseboat we took for seven days down the Sepik River. The red boat along side is one of two river houses we used to visit the villages located in the tributaries and in the shallow water. The house boat had seven cabins for the 14 members of our tour. It also had a nice dinning area and bar. We had two

smaller boats used to reach the villages while the main house boat remained on the main river.




Left: Woman fishing with a woven weir on the Sepik River. The water is brown with only some small fish. The fish are dried and ground up to provide some protein. Right: A village along a tributary of the Sepik.

We visited the Waskuk Lagoon and the Melawi village on its shore. From there we went through the Melawi Lagoon and the Meno Channel arriving at the village of Tonwingjamb. In the afternoon we visited the Swagup village. We visited it and saw a sing-sing. We also visited Nakak village and Yambon




Melawi village sing-sing along the Sepik River. Notice the sing-sing pole on right side of left picture. I purchased it and sent it home.




Melawi village sing-sing. (Both pictures)





Left: Melawi man and boy dressed for the sing-sing. Middle & Right: Melawi men dressed for the sing-sing.




Left: Swagup village along Sepik River tributary. Right: Swagup but. Notice the notched log for a ladder.

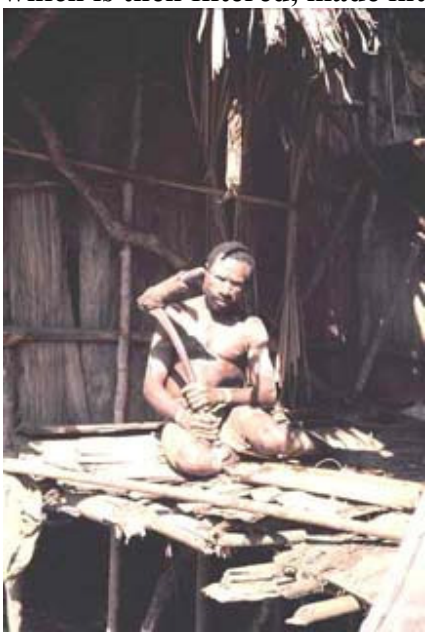




Left: Swagup village former headhunter. Middle: Swagup village ceremonial house. Right: A grave site with the man's cooking pot and shield.




Left: Woman breaking sago for making into food. Right: Woman washing the sago from the pulp which is then filtered, made into loafs and cooked.





Left: Nakak village native with a stone axe. Middle: Karen Opitz with a Nakak native where she is buying arrows. The mud on the man indicates he is in mourning. Right: Yambon village hut.

The next morning we visited Yamanumbo village and saw other styles of ornaments. We then proceeded up the April River, a tributary of the Sepik, to visit other villages along the way. In the afternoon we visited the village of Kubkain on the Sepik River. They were holding a boy's initiation so we got to see some interesting dancing and more magnificent artifacts. By this time our cabin was overflowing with masks and other artifacts we had purchased from the many villages along the way. One such village was Sio. The girl has rhinoceros beetle spikes in her nose from the inside out.




Kubkain village dance. Notice dagger in hand of man in left picture on the right side. Notice men wearing penis shields and nassa covered bark on the foreheads of many men.




Left: Kubkain man wearing a nose piece (now in my collection) and the orange pods are betel nuts. They are chewed by the people with lime and ginger leaf. It is a mild narcotic which produces copious amounts of red saliva which they spit on the ground. Eventually it turns the teeth black and much later can loosen the teeth. Many people from young children to old adults chew betel nut. Right: Charles Opitz purchasing a boar tusk and cowry shell breast-plate. He also purchased the nassa shell covered headband and kina shell. Notice the penis shield.




Sio village girls. Notice rhinoceros beetle spikes in her nose.

We were again back at Ambunti for oil and water as we continued along the Sepik River to Korogo village. While we were there they had a tubain ceremony. Formerly it was held at the conclusion of a successful head-hunting party. We saw an over-modeled human skull which was not for sale. We then continued on the village of Yentchan.




Korego village tubain figures. Notice the mia masks and kina shells. The ceremony was formerly done as the result of a headhunter raid.




Korogo masks for sale in the Korogo ceremonial house. I added many to my collection.

Next we visited the village of Kanganaman where we visited the wonderful Ceremonial House called "Haus Tambaran" or spirit house. We were told that under each house timber was a human sacrifice.



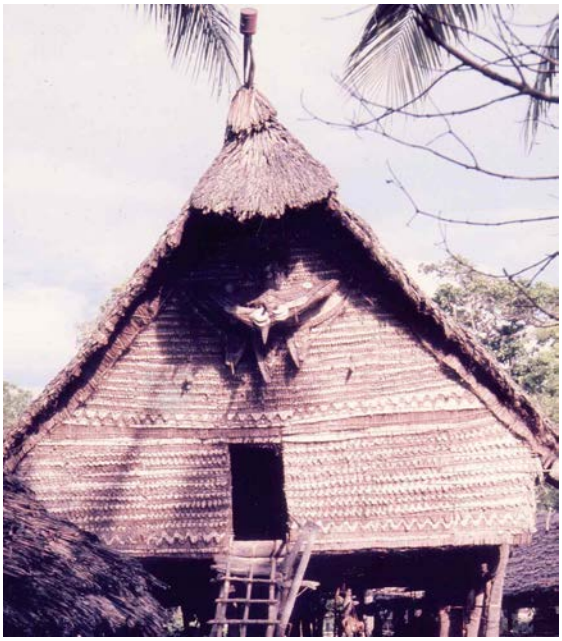

Kanganaman village Haus Tambaran or spirit house



Inside the Kanganaman village "Haus Tambaran". Notice the artifacts. Notice the slit gong drum in the right picture.



Karen Opitz with a native carrying items I purchased to our boat



A ceremonial house along the Sepik River.

We then proceeded on to Chambri Lakes. Their masks were a very distinctive style unlike any others we had seen. We then visited Aibom village where much of the pottery used along the river was produced. Karen was able to purchase several nice pieces to take home.



Karen Opitz purchasing some Aibom village pottery.

The following day we arrived at the month of the river and the small town of Angoram. Here we visited the council house and saw many artifacts which we added to our large collection. We also met the man who would pack and ship our treasures home. Our guide told me in the 20 years he had taken people around Papua New Guinea nobody had ever taken as many artifacts out of the island as I had. He would not believe that I was not a professional art dealer. He did not even know about the large box of artifacts I had purchased from the Angorum Council house three years earlier which was 4 ½ feet by 4 ½ feet by 9 feet and weighed 1,100 pounds. You could say I filled two large rooms with Papua New Guinea artifacts.




Angoram ceremonial house. It was filled with artifacts. Many were added to my collection.



Inside the Angoram ceremonial house.

From Angoram we flew by small plane to Madang where we visited the nearby village of Bilbi to see its distinctive pottery. The next day we flew back to Sydney and home. Many months later my packages of artifacts arrived at my house. We had spent 28 days traveling through many parts of Papua New Guinea at a time in which it was generally safe, but the people had still not gotten the wants which most civilized people crave: cars, cloths, attending college, bank accounts, etc.

SOME OF THE ITEMS I ACQUIRED IN PAPUA NEW GUINEA























Charles & Karen Opitz
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1995 Trip to The Trobriand and Solomon Islands by Charles & Karen Opitz

On April 29, 1995, my wife Karen and I (Charles Opitz) flew from our home in Ocala, Florida, to Port Moresby, Papua New Guinea. I am a collector of traditional money. Both the Trobriand Islands and the Solomon Islands are rich in traditional money. From Port Moresby we immediately flew to Madang, Papua New Guinea, where we visited a nearby village and viewed a sing-sing.





Left two: Madang area village dancers. Right: Hut in Madang area village.

In Madang we boarded The Melanesian Discoverer for a five day tour of some of the Trobriand Islands. When we arrived at an island we boarded rubber boats to get to the island. If the island had a dock we landed there. If there was no dock we had a "wet landing" meaning we got in the water when it was about two feet deep. We then walked to shore. We normally visited two islands each day. Each island has different customs and dress. They also have different items they produce or grow.




Left: The Melanesian Discoverer we used to visit the Trobriand Islands. Right: Some of our fellow travelers on the ship.




Left: Dining room on ship. Right: Dinghy we used to go to the islands which had no landing facilities.




Left: Boat we used going to islands with a dock. Right: Dinghy we used going to go to islands with no dock. Natives in outrigger canoes with food to sell to the ship.



Karen Opitz with our guide, James, in native outfit. James was a native of Papua New Guinea.

We traveled to the Siassi group in the Trobriand Islands and visited Umbai Island, Manai village. There we saw natives with many tattoos. One of the people on our tour had his entire back and chest covered with tattoos. The natives were impressed as most of them had only a few small tattoos. In this village I was able to purchase mis. Mis is dark brown in color and consists of shell beads about 4 mm. in diameter. It was used as money by the natives. This was the only village I was able to find mis. One native was wearing a pendant consisting of two ¾ circle boar tusks. When I asked him how much he wanted for it he said $500.00 USD. I just smiled and said no thank you.




Left: Chuck Opitz examining mis and other traditional money items available. Right: Trobriand Island natives showing items they want to sell. Left is a canoe bailer, right is a trumpet shell.

Later that day we visited Aromat village and saw the wooden bowls collectors want. These bowls were exchanged for food, pigs, dogs, and bride price. One large bowl was worth one pig. They were also used in kula. We also was shell bracelets being made. They were also used as money and in bride price.





Left: Woman removing the center of a shell to form a shell ring. Middle: Woman smoothing a shell ring on a flat piece of stone to finish it. Right: Some villagers watching us. The center person is trying to sell me a wood bowl.




Left: Native with a large wooden bowl. Right: View of Aromat village.

The next day we visited Tufi (northern province). Here the women wore tattoos and they made tapa cloth. The tapa is similar to other tapa made in other areas.




Left: Tufi girl with tattoos on her face. Right: Tufi village

In the afternoon we visited Bauwome village Corafe tribe. It was clean, beautiful and friendly.




Left: Bauwome village hut. Right: Another Bauwome village nut.

The following day we went to Goodenough Islands. The first village we visited was Avagani village on Wagefah Island. The chief's daughter was wearing Western cloths while her mother was wearing native cloths and had a bagi necklace. The bagi is a major part of kula.




Left: Goodenough Island women. The girl on the left lived on the islands until a man from Australia came to the islands and married her. She now lives in Australia with her husband, but was visiting her family. Her mother (her right) was married to the chief and was wearing a bagi. Right: Natives who showed up to see us.





Goodenough Islanders.




Goodenough Islanders and a hut.



Goodenough Islanders.




Left: Goodenough Islanders. Right: Mother of girl living in Australia. Closer look of bagi around her neck. Used in kula.

Next we visited Nabageta village on Amphlett Island. There I was able to purchase a clay pot. The islanders make these pots to trade for many other items. The pots were also used in kula.




Left: Amphlett Island bowl. Right: Kula canoe

We then visited Kumwaga village, Katava Island in the Trobriand Islands. We saw several yam houses. Yams were stored inside the house. I was able to purchase the mwali which I found on a village hut pole. A native came forward with a wonderful mwali which was the finest I had ever seen. He and I quickly agreed on a price and it looked like I would soon own it. Some of the elders then told the owner they did not want him to sell it. He quickly changed his mind and said he wouldn't sell it. It was disappointing, but I understood. As I left the village a young boy came to me and said he had a mwali for sale. He then took it out from under a piece of cloth he carried. It was a nice mwali, but not as nice as the one I had just lost. Our guide questioned him about where he got it and why he wanted to sell it. When he was convinced the boy owned it and had a right and purpose to sell it he let me purchase it from him. We then saw an old woman who had a bagi for sale. It was the newer kind made with a pearl shell. Upon closer examination I noticed many of the beads were made of plastic. I then decided not to purchase it.




Left: Mwali on a hut post which I was able to purchase. Right: Yam house on Katava Island.




Left: Hut on Katava Island. Right: Canoes on the beach.




Left: Kativa Island women selling a bagi with plastic beads. Right: Kativa Island mission church.



Trobriand Island huts. The center building is a yam house.

The following day we visited the largest island in the group, Kiriwina. At Kaibola village we saw inlaid bowls, lime gourds and grass skirts. We also saw bundles being made by young girls. I told our group the girls were making money. Nobody believed it until our guide confirmed that the banana leaves were incised on boards, cut into strips and tied in bundles of 10 strips. The bundles were women's money. I was able to purchase a number of bundles to bring home.





Girls making bundles. Bundles are women's money.





Left: Charles Opitz buying artifacts from the natives. Right: Children on Kiriwina Island.




Left: Charles & Karen Opitz on Kiriwina Island. Right: Family on Kiriwina Island.




Left: Kilauna Island dancers. Their skirts are money. I was able to purchase several skirts for my collection. Notice the woman in the center of the picture with the cord across her chest. I explained to the group that she was practicing birth control by wearing the cord. After everyone laughed I explained that the natives believe children are conceived by a large bird flying over them and dropping a seed which goes through their head and passes through their body and lodges below their stomach where it grows into a baby. They believe the cord stops the seed from passing through the body. The reason it works is they normally wear the cord while they are nursing a baby and the men leave them alone during that time. Therefore they do not get pregnant. They have not connected the fact that sexual intercourse creates the baby. Right: Islanders selling items to Charles Opitz. I was the most popular tourist as I was buying with both hands.

That afternoon we visited Lumabila village to attend a bird dance performed by men.




Luwabila villagers dancing.




Luwabila Villagers dancing.




Luwabila Villagers




Luwabila Villagers

Kaileuna Island was our next stop. The women dancers wore skirts which are a form of money. In this village I was able to purchase many items for my collection.




Kaileuna Island villagers




Kaileuna Island villagers.







On our visit to our next island we saw hot springs. It was Ferguson Island. Much of the island was volcanic.




Volcanic hot springs.



Mission church on Ferguson Island. Note Karen Opitz in blue slacks.

We landed in Alotau and transferred to the airport where we flew to Port Moresby, Papua New Guinea. There we flew to Honiara, the capital of the Solomon Islands on Guadalcanal Island. We transferred to Mendana Hotel where we stayed for several days. On our way to the hotel I asked our taxi driver if they still used shell money. He said yes. He then explained that they pay shell money and porpoise teeth as bride price. As he explained in the United States we have a marriage license which makes the union legal. Since the Solomon Islanders do not have a marriage license, the paying of bride price makes the union legal.




Left: Mendana Hotel. Right: Boat building area on Auki Island.




Left: Auki Island market Right: Native selling betel nuts and lime.

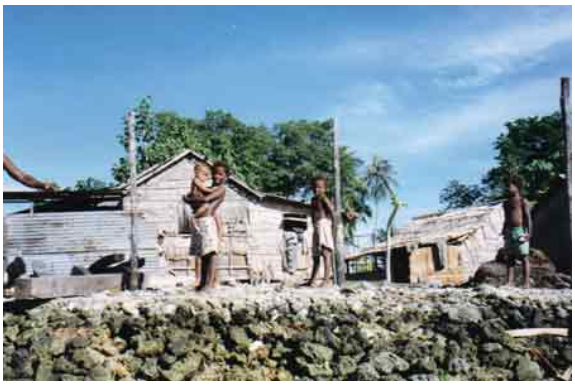



Left: Honiara natives in the market selling shell money. Right: Charles Opitz buying a tafuliae shell string. It was used as bride price.

The next day we hired a motorized canoe to visit Laulasi Island in the Langalanga Lagoon. We found another couple from Australia who also wanted to visit the island. This is the island where most of the shell money in the area is made. Lausasi Island is an artificial island made of coral and shell. A thin covering of earth was then added to the coral base. In the lagoon we saw natives in canoes finding shells to make shell money. On the island we saw women making several kinds of shell money. The shells were first broken into small pieces using a black stone hammer called a falbura. Solid metal cylinders are also used to make the process faster. Some shell disks are now heated to improve the color. The circular shell disks are then placed on a piece of wood with shallow circular depressions. They are then rubbed to make them smooth and flat. Then they drill a hole in the center of each shell. I was able to purchase shell beads made with pump drills called futa. The drill has a tip of flint or chalcedony. We only saw the holes being drilled by modern crank drills with metal drills. If the hole tapers it was made with a pump drill with a stone tip. If the hole is straight with no taper it was made with a steel drill. Next the shell beads were strung on strong bush fiber called lili. The shell string is placed on a board and rubbed with a grooved stone called a faoliara with sand and water to smooth the edges and make them the proper size. The beads were then strung to make the tafuliae and several other kinds of shell money. Most of this shell money is used in the area and is still used in bride price.



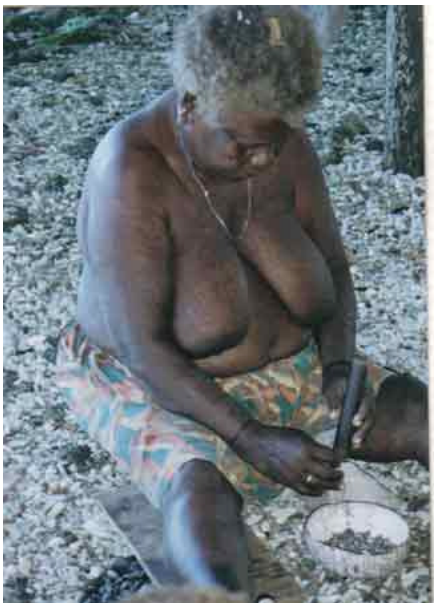

Laulasi – a manmade island in Langa Langa Lagoon a short distance from Malaita Island.

A closer look at Laulasi Island




Left: Man gathering shell in Langa Langa Logoon to make shell money. Right: Woman breaking shells into round disks to make shell money.




Left: Woman breaking shells to make shell disks. Right: Woman drilling holes in the shell pieces to form a rough disk.




Left: Man smoothing the edges of the disks on a block with a sanding block. Right: Display of shell jewelry made by the natives on the island.




Left: My wife, Karen, (second from right) with a tafuliae' I purchased on the island. Right: Another string of shell money being purchased by me.




Left: A native with another tafuliae' I purchased. Right: The skulls outside a skull house in the men's area of the island.




Left: The above picture from another angle. Right: More skulls of chiefs in the men's area. The skulls were dislodged from their resting place by a typhoon a few years ago.




Left: Scared objects stored in the men's area. Women were not allowed in the men's section. Right: Women's area. This area is not used much anymore and men are allowed in this area.




Left: Some of the remaining World War II weapons still located on Guadalcanal. Right: An artifacts store in Port Moresby, Papua New Guinea.

This was a fitting end to a wonderful trip to two areas where traditional money is still used every day. The changes in the area have been great, but the people still cling to their old ways while using some of our modern technology at the same time. I was able to purchase over 100 different kinds of traditional money directly from the people still using it. I was able to ask questions as to why and how they used it. Much of this information is not readily available in books today.

1995 PORT MORESBY, PAPUA NEW GUINEA ARTIFACT STORE

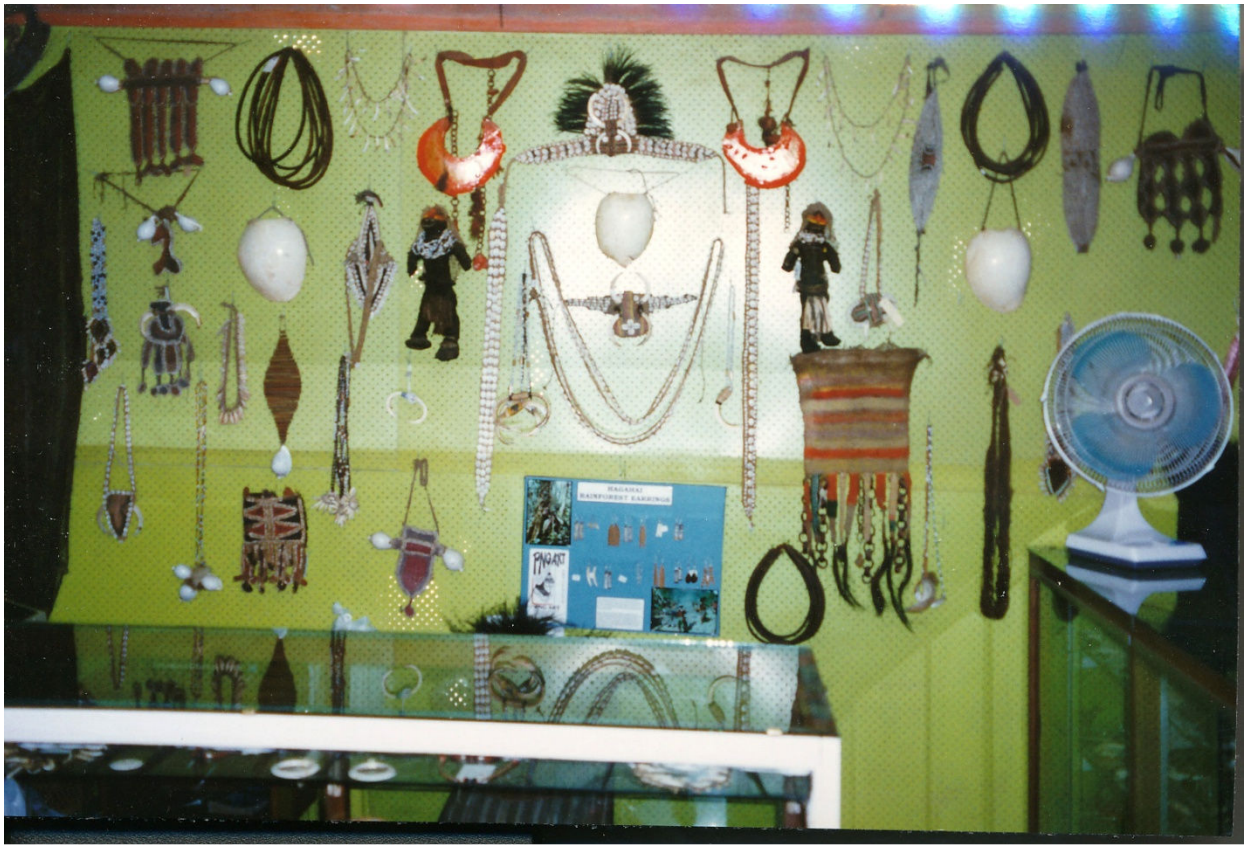
In 1995 my wife and I went on a trip to the Trobriand Islands and Solomon Islands. The trip started in Port Moresby where we visited what we believe to be the largest artifact store. The following pictures I took in the store which was actually a large warehouse. From there we went to Madang where we boarded our boat, The Melanesian Explorer.




















Kambot's Story
PNG ART














GOBE
PAPUAN GOLD


HAGAHAI
RAINFOREST EARRINGS



















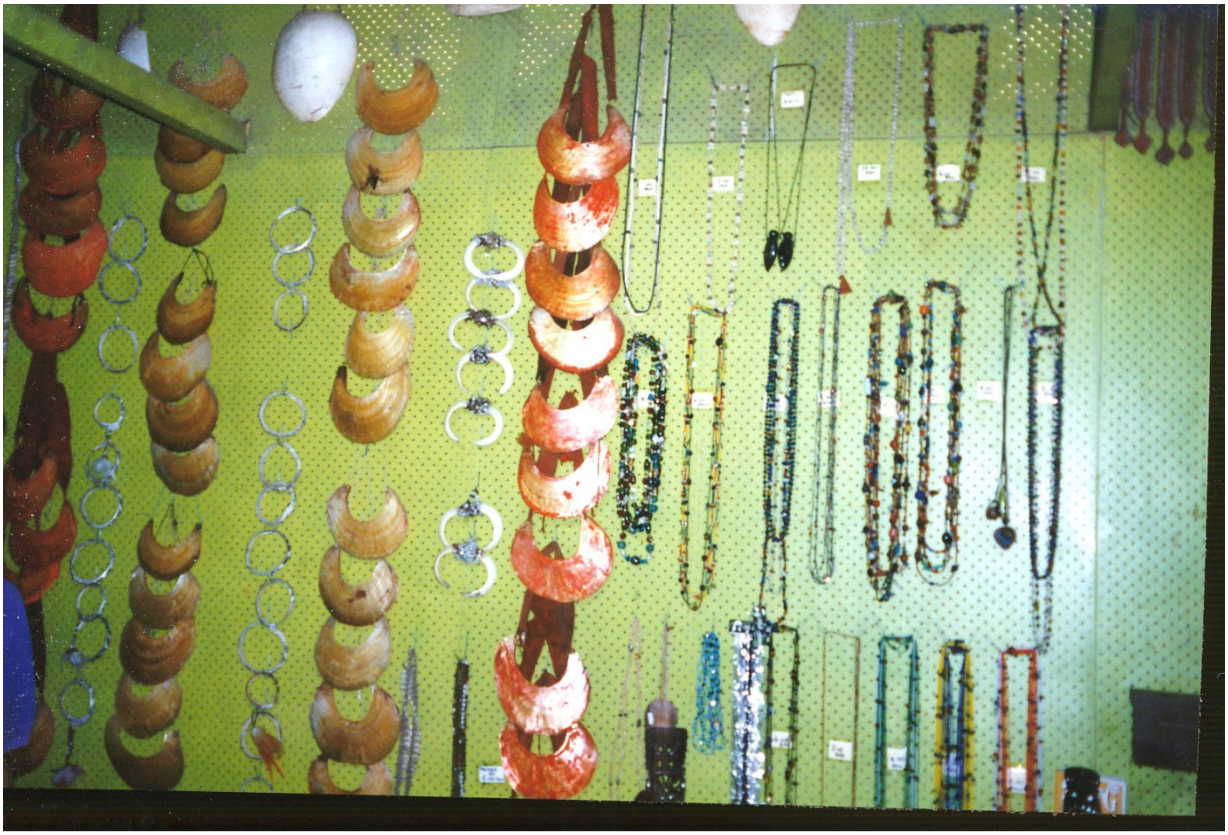








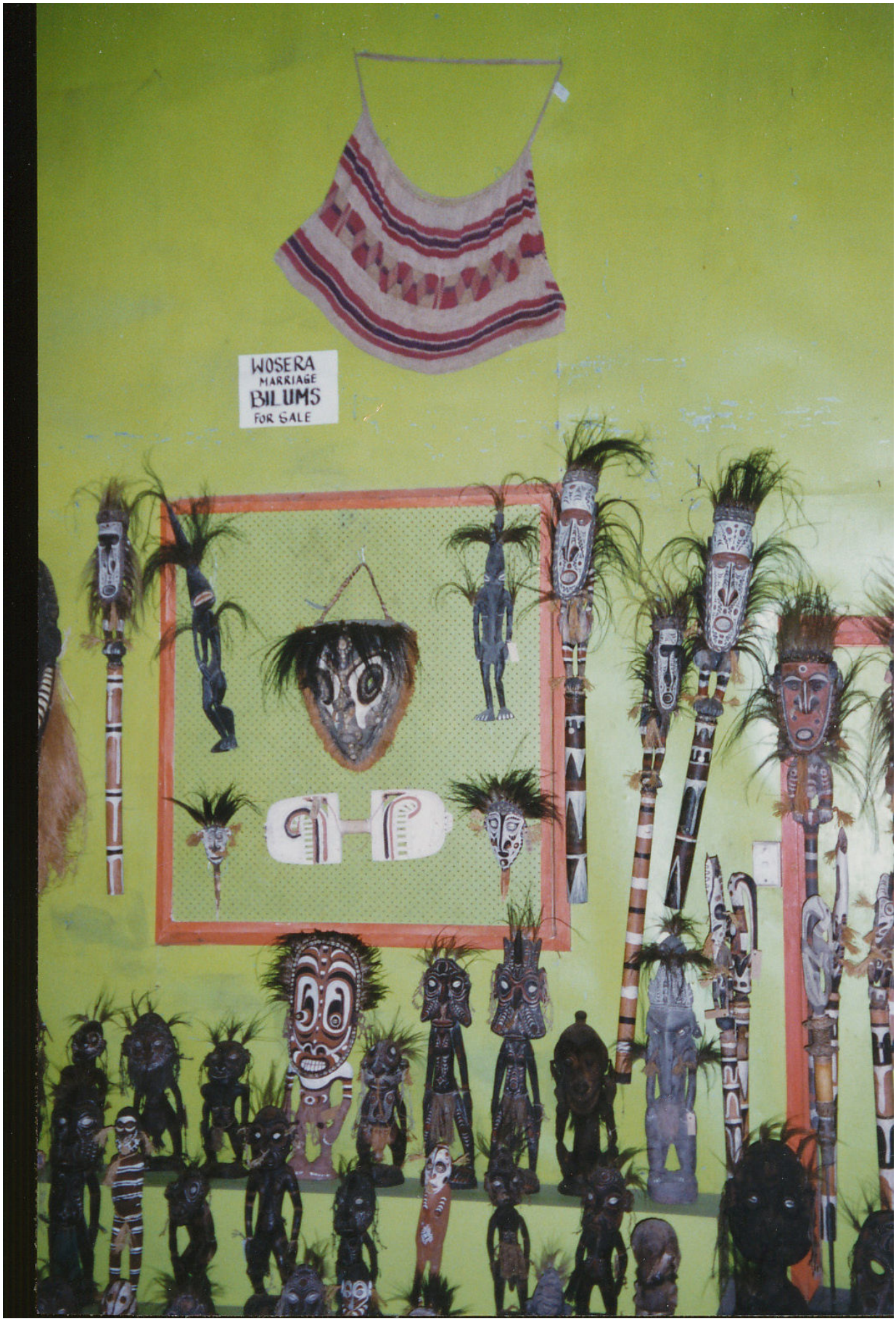




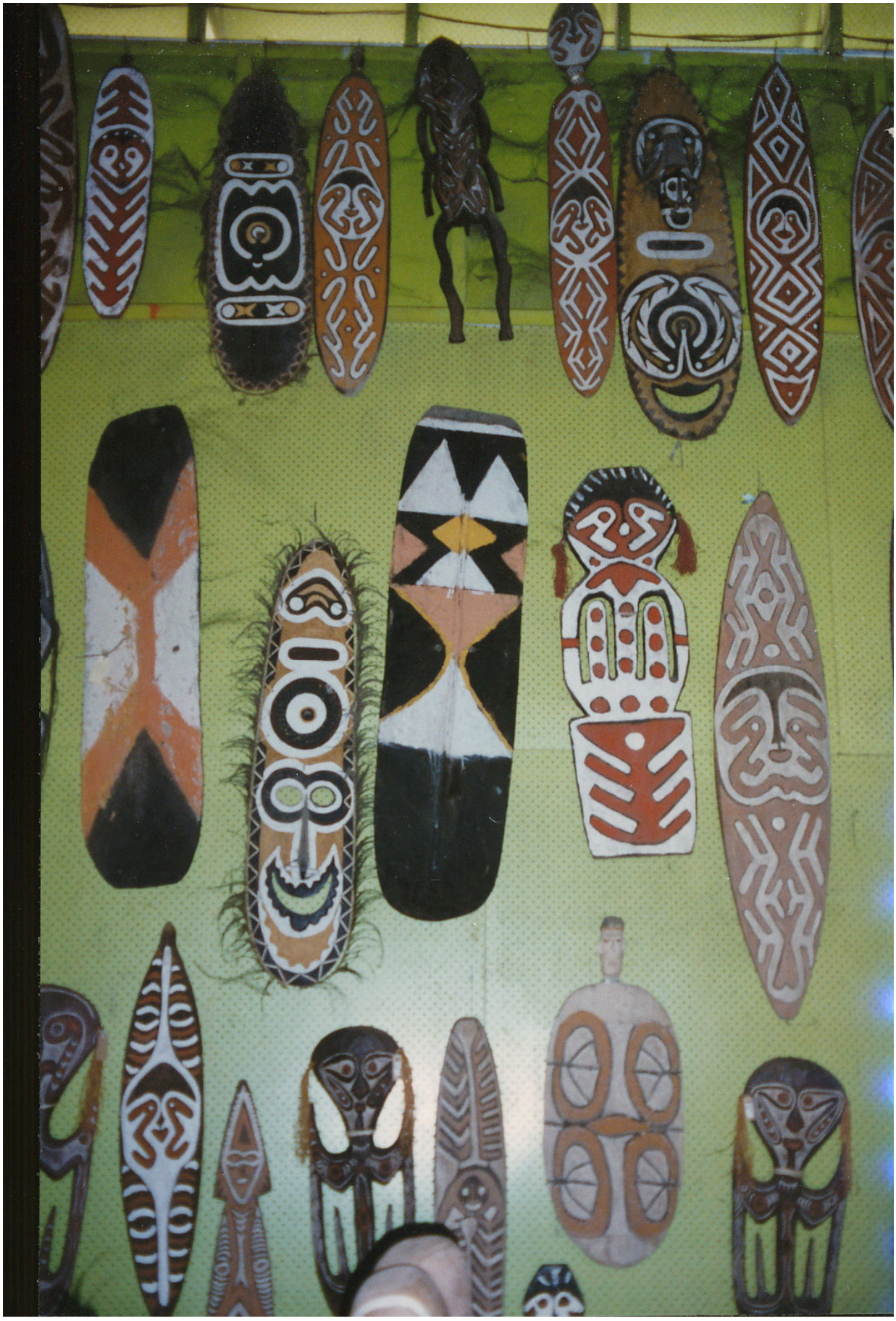







WOSERA
MARRIAGE
BILUMS
FOR SALE











THE COLLECTION OF CHARLES AND KAREN OPITZ WAS EXHIBITED AT THE WEBBER CENTER OF CENTRAL FLORIDA COMMUNITY COLLEGE, OCALA, FLORIDA FROM FEBRUARY 28 TO APRIL 11, 1998.

The collection was exhibited in the 5,000 square foot Webber Center. A 44 pager exhibit book was produced for the exhibit.






TRADITIONAL MONEY OF
THE WORLD
A Selection from the Private Collection
of Charles & Karen Opitz


TRADITIONAL MONEY OF
THE WORLD


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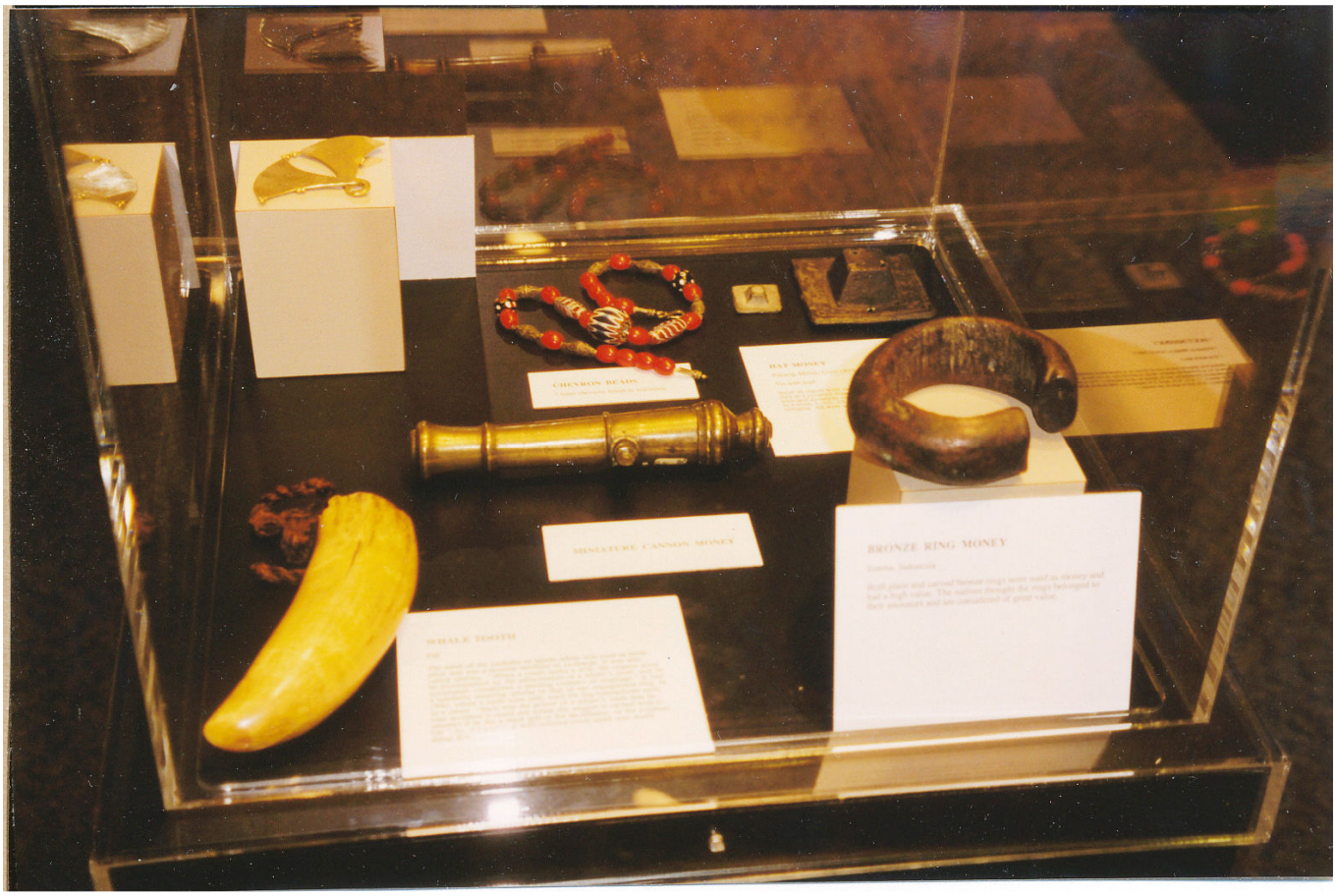




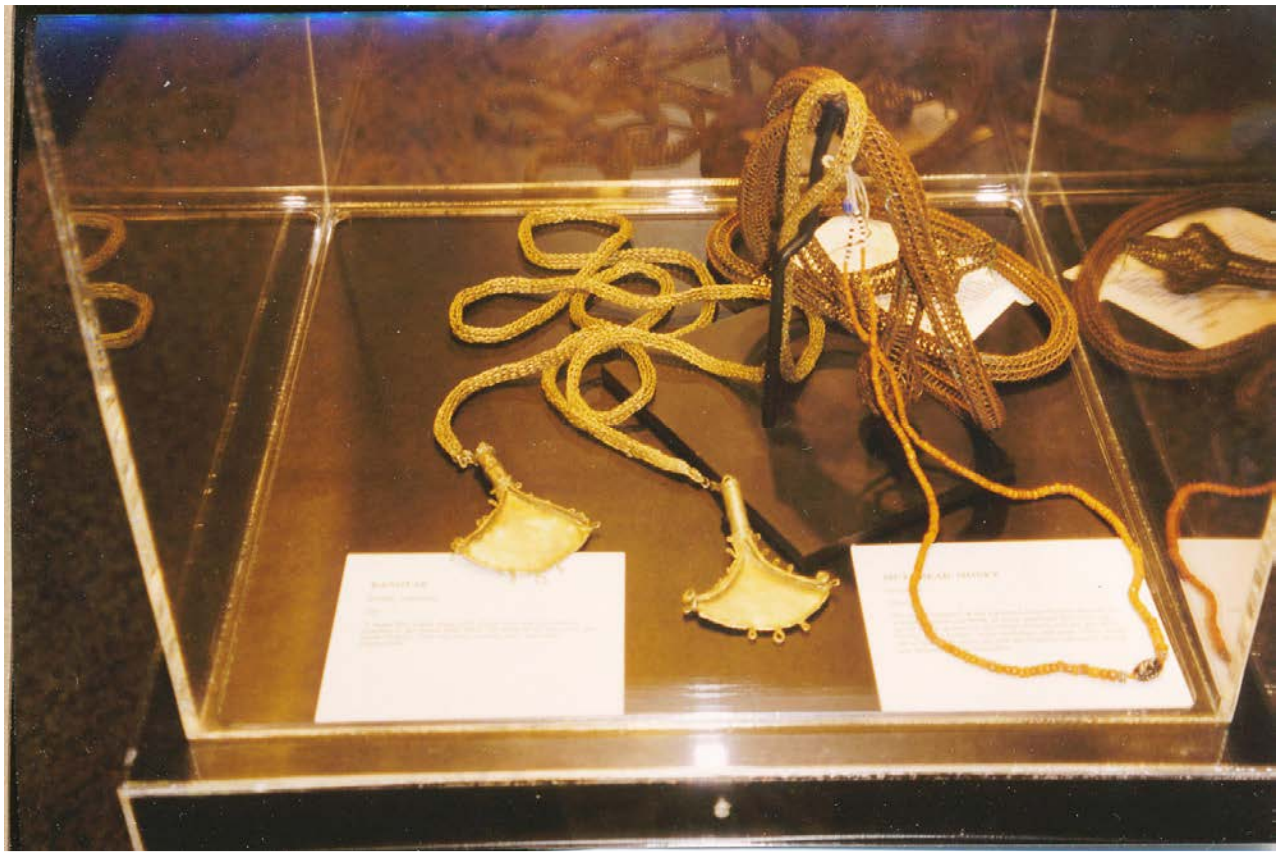





FEATHER BILUM


CHEVRON BEADS
MINIATURE CANNON MONEY
WHALE TOOTH
BRONZE RING MONEY








The New York Times.






























EXIT

























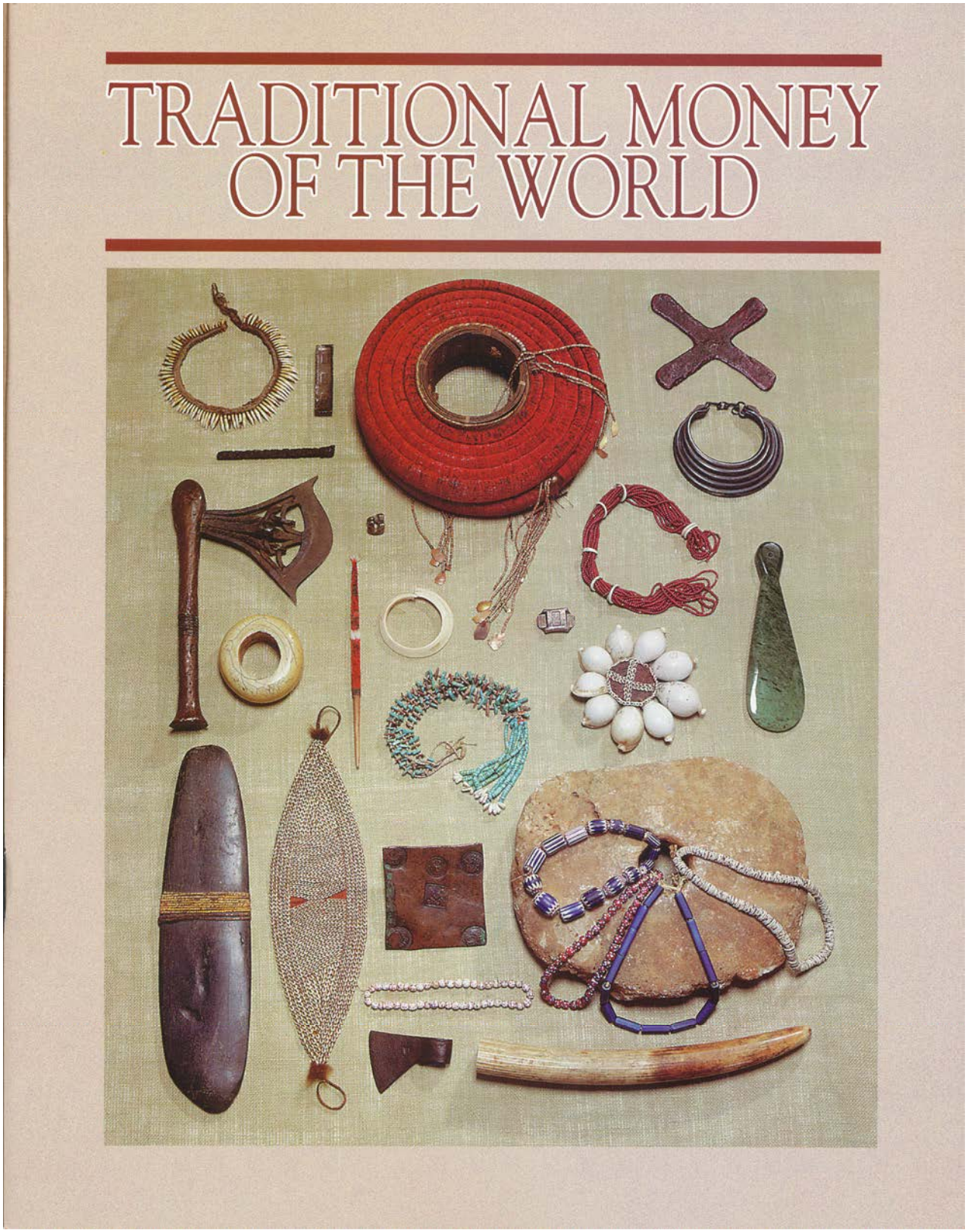












All of the large pieces of cloth on the wall are pieces of ikat from Sumba, Indonesia. They were all hand made and in many cases the thread was also hand-spun. Ikat was used in bride price and as a form of wealth. In most cases the picture of the woman who wove the piece along with my wife, Karen, is shown next to the piece of cloth.

2003 Trip to Yap & Palau

In February 2003, my wife, Karen, and I traveled to Yap and Palau for 17 days. We traveled from Florida to Guam and on to Palau. Both Yap and Palau use American money, speak English, and until 1990 the governments were run by American citizens.

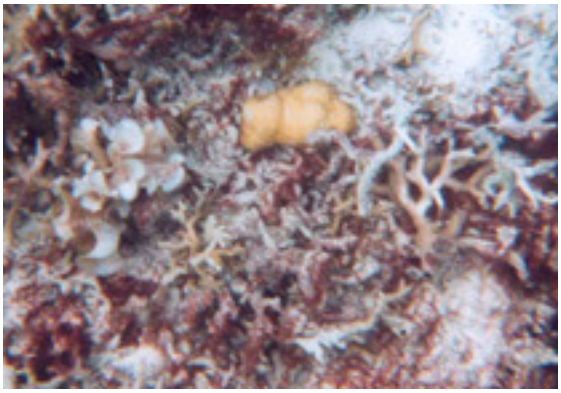
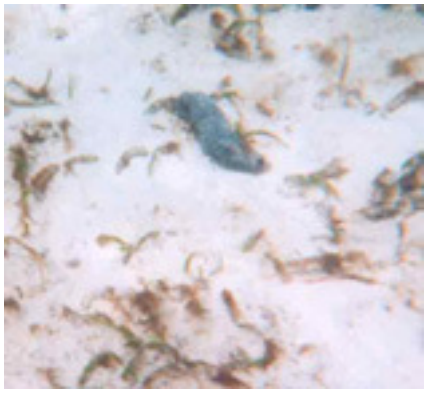



Left: Rock Islands Right: Stone money quarry on Babeldaop Island, Palau

The first morning in Palau we visited the Rock Islands on a private boat and visited the quarry on Babeldaop Island, where the Yapese used to come to make their famous stone money. Prior to the coming of Captain O'Keefe in 1871, the Yapese had to take outrigger canoes to the island of Palau, a distance of over 300 miles. Many lives were lost due to storms while at sea in the small outrigger canoes. In 1871 Captain O'Keefe used his boat to take the natives to Palau and help them quarry the stone money, introducing them to iron, steel and dynamite to make production of the money more efficient. The stone, a type of calcite, is very soft.




Left: Karen Opitz swimming in Jellyfish Lake. Notice orange jellyfish. Right: Tridacna shells

Sea cucumbers, also called trepang or Beche-de-Mer

We also visited Jellyfish Lake, where we snorkeled with the jellyfish. Over the centuries, the jellyfish have lost their ability to sting because they had no natural predators in the lake. We also snorkeled in the ocean and saw sea slugs called sea cucumbers, trepang, or beche-de-mer.




Left: (left to right) Carlos Salii, husband of the Queen of Palau, Nancy Wong, Veronica Kazuma, Dirraii Yosko Dginatumerang, Queen of Palau, Bilung Gloria Salii, Karen Opitz, Charles Opitz. Taken at a dinner hosted by the Charles & Karen Opitz to view and discuss important udoud. Right: Queen of Palau, Bilung Gloria Salii.





Left: Dirraii Yosko Dgiratumerang wearing udoud named "Ingos", given to her as child money. Middle: Veronica Kazuma wearing udoud named Bachel "mweimer" etul a blai ratemarkel. Right: Nancy Wong wearing udoud named "Meked Kud". it came from Idid to Ikelau of Koror. Idid – highest clan of Koror.



Udoud owned by the Queen of Palau, Bilung Gloria Salii. These are some of the rarest in existence. Lower left is Ngirbidul, Upper right is a Bachel, Solid green & green striped are kluk, Two orange spheres next to Bachel are kldait.

The next evening we hosted a dinner meeting with the Queen of Palau and her husband, Carlos Salii, along with three of the high-ranking ladies in her clan. We met to discuss and see the finest Palau stone moneybeads called udoud. These beads are the most important traditional money on Palau. The queen, Bilung Gloria Salii, was

wearing the largest and most valuable Palauen udoud called Mechvchvu – Idid Clan's money. She also showed us her other very rare and valuable udoud. It was a real thrill to see these very important udoud. Carlos H. Salii, an attorney, was able to explain the important factors about udoud. The other three women were also wearing important udoud. Dirraii Yosko Dginatumerang was wearing an udoud called "Ingos." It was given to her as child money. Veronica Kazuma was wearing Bachel "merimer" etul a blai ratemarikel. It was from Idid to the house of Temarikel of Koror. Nancy Wong was wearing "Meked Kud."





Left: The famous artist, Wyland, painting a mural on the side of the Etpison Museum in Koror. Middle: A money jar on display in the Etpison Private Museum. Right: A olcholl bracelet called a klilt and "Order of the bone". It is the vertebra of a dugong (a form of manatee). In the Etpison Private Museum.






Three pictures on left: Girls wearing udoud. Right: High chief Reklai Bao Ngirmang of Melekeok with his wife Dirrauedes and the author and his wife, Karen, behind taken on the chief;s premises. She is wearing a very large Bachel Berrak (udoud). It was worn by High chief Reklai Bao Ngirmang of Melekeok at his first chief ceremony.

The next day we attended a contract award ceremony for the new Ngarachamayong Cultural Center that the Queen had invited us to attend. I was introduced to the President of Palau, Tommy E. Remengesau Jr. We later visited the Etpison Private Museum and met with Ms. Mandy Etpison, the director. While we were there we saw the famous artist, Wyland, who was painting a whale mural on the side of the museum. His art is very well known in the United States and is quite valuable. During the day we were able to meet with High Chief Reklai Bao Ngirmang and discuss the use of udoud and toluk. The High Chief is paramount chief over ten lower chiefs. He introduced us to his wife, who was wearing a very important piece of udoud.





Left: The Meleleok Bai in Palau (men's house). Middle: Inside of the men's house. Right: Author swimming with a dolphin at the Dolphin Encounter.

On last day in Palau we visited the Dolphin Encounter. We were first allowed to pet the dolphins, and I had a dolphin "kiss" me. We then went to the second part of the adventure, which was to swim with the dolphins. Karen and I spent 30 minutes swimming with a dolphin. It was a really fun experience to actually swim with and touch a dolphin.



Mold called "chorsachel:

After lunch we visited one of the local turtle-dish makers. He made a dish while we watched. The buyer of the dish normally furnishes the turtle shell. He does not follow the old traditional way of heating the shell in water over a wood fire and using a hand-carved wood mold. Instead, he heats the shell over a gas fire and makes the mold from plywood to reduce the time it takes. The mold is called "chorsachel." The value of the dish is determined by a number of factors including the thickness of the shell, color, symmetry, and size of the dish. The dishes are called "toluk". They are still used as traditional money for many traditional obligations such as for a first childbirth ceremony.





Left: The airport in Yap with two Yap stones at the entrance. Right: Native hut with (left to right) our driver, Karen Opitz, our guide, Tommy Kennington.

After we flew to Yap we saw two Yap stones mounted at the entrance to airport. We were greeted at the airport by a topless Yapese girl in a grass skirt and a boy in a thu, who gave us each a flowered lei. Men in traditional dress wear a thu, which is a piece of cloth that is wrapped around the waist and through the legs and nothing above the waist. Women in traditional dress wear the skirt that extends below the knees and nothing above the waist. The next day we took a land tour of the entire island. Our guide, Tommy Kennington, of the Traders' Ridge Report took us to ten different villages to visit their stone money banks and meet the villagers. On Yap Island all the land, except in the center of the capital city of Colonia, is privately owned, and you must get permission to cross the land or enter a village. Prior to our coming, Tommy had visited all the villages and obtained permission for us to enter the villages and see their stone money. We visited the village of Gilman on the southern tip of Yap where most of the copra (dried coconut) was produced and where most of the betel nut trees still grow. We also visited the villages of Gal', Okaw, Bugol, Dechmuur, Maa', Tomil Municipal Center, Makiy and Bechiyal. When entering a village it is customary to carry a small green branch and walk in single file to show you come in peace. The stone bank is a path with Yap stone money disks lined vertically along one or both sides of the path. The stones can be owned by the village or by many individuals from the village. We

also saw their stone platform called a pebai. These platforms are very old, possibly hundreds of years old. Next we visited the village of Okaw to see one of the most impressive stone money banks on Yap and the remains of an old men's house. We then visited the village of Maa to see the reconstruction of a men's house and a small stone money bank. While visiting these villages we were surprised at how few villagers we saw. I was told that the Yapese are a very shy people, and they tend to hide when strangers come to their village. Next we visited the village of Bechyal. This village was a big disappointment, and it is the village that most tourists see. The village had only a small men's house, community house and small stone money bank. After the other villages this village seemed to have so little.



Left to right: Mike Caldwell, Charles Opitz, John Mangefel.

In the evening we met a local American professor, Mike Caldwell, who has been on Yap and Guam for many years, and John Mangefel, the first state governor of Yap state. Tradition is also a very important part of the culture. Even at the present time a number of Yapese dress traditionally. Tradition is not only in dress, it is in most of their activities. They have a very strong belief in private property. All land, and most things, including tree and crops, are owned by someone, and these things are never to be taken or used without the approval of the owner. Yapese are most concerned about respect. Walking on a person's land without asking permission shows a lack of respect. Taking a piece of fruit from a tree without asking permission shows a lack of respect for the owner. These are important crimes that the Yapese take very seriously. John and Mike told me whale teeth and vertebrae, lava lava (the woven skirts worn by the women), and roofing thatch were also used as a form of money. They also told of a stone money I had never heard about. It is called "daryor," which means "nobody cry." There are only a few pieces of this stone money, and it is not particularly valuable because it was made on Yap from one of the few deposits of aragonite found on there. It is called "nobody cry" because stone money made on Palau entailed much risk of loss of life in traveling to Palau and back by outrigger canoe. Many times men were lost on the voyage. The "nobody cry" stone money means nobody could die in its making because it was entirely made on Yap from Yap aragonite and therefore did not need a trip to Palau. The value of stone money in which someone died in the process of obtaining the money increased the value of the piece.



Charles & Karen Opitz on Ulithi holding a piece of tortoise shell ring money and wearing a flower lei.

We then flew to the island of Ulithi. Ulithi is an "outer island" of Yap, and it has an entirely different culture and different language. John Rumal told us about the island and showed me a large turtle shell ring that had been used for money. It was about six inches in diameter and had a large hole in the center. Our guide explained that the outer islands do not use stone money, but they do use tobacco, shells and other traditional money. It appeared to me that they do not have the wealth that the main islands have.



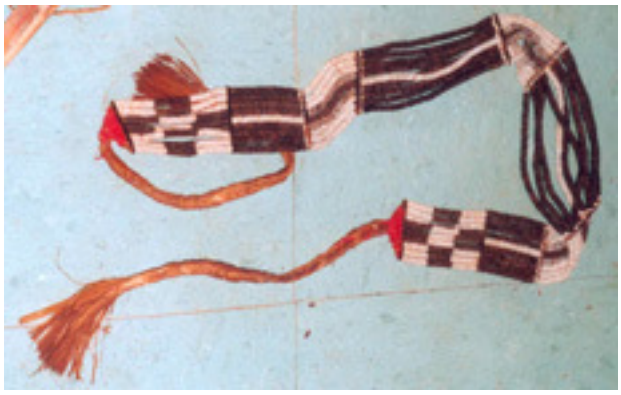
Charles & Karen Opitz at the site of O'Keefe's house on Terang Island.

The next day we took a boat tour of the northern part of the island and visited Terang Island, the island that David Dean O'Keefe owned when he was on Yap helping the Yapese produce the Yap stone money. We also saw the remains of his house and the concrete staircase that was in his house. We also saw the Manta cleaning station at Mill Channel. A cleaning station is a place where the mantas go to have their parasites eaten off by other fish that would normally fear being eaten themselves. Upon returning to land we visited the village of Wanyan in the municipality of Gagil to meet Louis Pitmag. In this village we saw the second-largest piece of Yap stone money in existence. We also saw one of the oldest pieces, and it has two holes in the center. This is very unusual, as only a few stones have two holes.

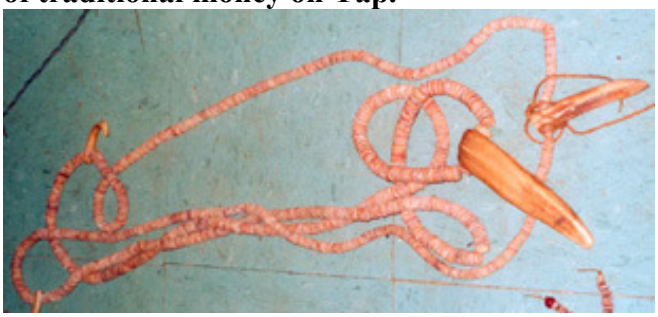





Left two pictures: Mr. Pitmag, an important high chief on Yap with his string of gau. Middle: Mr Pitmag's porch with shell money hanging from the ceiling. Right: Two traditional money necklaces owned by Mr. Pitmag.

Left: Yar – Ni Ngavchey owned by high chief Louis Pitmag. The gold lip shell comes from Australia. The value is only in the shell, the wrap is only decoration as with all Yar. Right: This shell belt is called a figaa and was worn by women when they danced. It is owned by high chief Louis Pitmag and is another form of traditional money on Yap.





Left: Newer gau owned by Louis Pitmag. Right: Aa'giy, a shell mortar belonging to high chief Louis Pitmag of Wanyan village.

Mr. Pitmag is an important chief on Yap. He showed us some of his important pieces of traditional money. Yapese will very seldom show any of their important money. He showed us three of the finest gau I have ever seen. Gau is a string of coral shell beads that are very rough, about six feet long, and have one or two whale's teeth attached. Gau is the most valuable form of traditional money on Yap and also one of the rarest. Gau is used in ceremonies, weddings, to buy land, to buy canoes, and to apologize. It is no longer made. When I asked the eighty-some-year-old-chief where he got it, he said, "from my daddy." He then showed us a very fine "giy," which is a shell betel nut pounder. The "giy" looked very old except for a modern wrap. He said it was four generations old, and he used if only on special occasions. Turmeric powder is used as a form of traditional money and also as a spice and dye for coloring the body. The turmeric is made into a liquid and placed in a shell until it hardens and then is removed and wrapped with coconut fiber and tied at both ends. There are three different grades of turmeric. He showed us a "thawey," which is a spondylus shell bead necklace made with reddish, black and white beads. It is very rare and seldom used at the present time. He then showed us a black and white shell belt that was worn by women while performing dances. It also was used as a form of traditional money. It was the only one I saw on Yap, but was happy to know that I have one in my personal collection. Next he showed us what we call yar nu au. He called it "ngebehey." It is a large gold lip pearl shell with a handle made of coconut rope with a boar's tusk attached at each side of the handle. The shell came from Australia, but the piece was made on Yap. It appears to be very old; the shell is about nine inches in diameter. He had a piece that is very similar to the yar nu au, but was made from black lip shell and called "balaw". Leaning against the side of his house were two Yap stones from two to three feet in diameter. He did not think they were as important as his other traditional money.







Left: Charles Opitz with Stan Fillmed, an elder from Kaday village, wearing a traditional thu. Middle: Charles Opitz and Stan Fillmed. Right: left to right Charles Opitz, Stan Fillmed's daughter, Karen Opitz, Stan Fillmed.





Traditional dancers from Kaday village wearing traditional dress.

We then went to the village of Kaday to talk with one of its elders, Stan Fillmed. Stan is a very knowledgeable person and also very personable. Stan pointed out a small stone about two feet in diameter that the village had recently received from a neighboring village. Some boys from that village were caught stealing betel nut from Stan's village. The elders from the boys' village came and sincerely apologized and said they would make sure it never happened again. In apology they gave Stan's village that piece of stone money. The betel nut had very little value, but the boys had disrespected Stan's village and that was the reason the theft was so bad. The coconut rope is also a form of traditional money and is made only on the outer islands and traded to Yap proper. From the outer islands lava lavas are traded to Yap proper. They are skirts worn by the women and used as a form of traditional money and as gifts. Lava lavas formerly were made of pandanus, but recently most are made of cloth. Stan announced the start of the dances and told a short story about what the dance was about and what it meant. About 14 villagers in traditional dress danced and chanted while they danced. They danced in two lines in front of the stone money bank. The men wore a thu, the women wore a grass skirt and a lei around their neck. Both the men and women wore flowers in their hair and were topless. Stan's daughter was one of the dancers, and she had recently returned from Hawaii; where she had graduated from the University of Honolulu. Many Yapese get their higher education in the United States. Yapese generally are a shy and friendly people who are not interested in having the material things that most societies are interested in having. They are most happy with their families and their traditional way of life. They have a high regard for private property and respect for each other.

We got up early the next morning and boarded a boat to the forbidden island of Rumung. It is one of the main islands that make up Yap proper, but is separated from the other islands by water. Our guide, Thomas, a resident of Rumung, told us that in the 1960s a Peace Corp volunteer told the people that Rumung was so beautiful that they should forbid tourists and others from visiting the island because it would then be Westernized and ruined. Later a professor from some American university agreed with him, and as a result it is virtually impossible to visit Rumung. Before traveling to Yap we wrote for permission and provided a biography of my writings about traditional life on other islands and a copy of my pamphlet on Yap. We also had obtained a letter of recommendation from our Congressional Representative, Cliff Stearns, who has been a personal friend for many years. Our guide did considerable legwork to present our request and answer questions about us. The decision to allow us to visit was made by the Council of Pilung. They did not allow us to take any photographs, as nobody is allowed to take any photographs on the island, and there are no exceptions. This council is made up of the ten high chiefs from Yap, and they have absolute traditional authority. There is a caste system in Yap and the chiefs come from the higher-caste villages only. Our guide told us that even native Yapese who were not born on Rumung couldn't visit the island. We were very excited to be allowed to visit the island and see the largest Yap stone money in the world, which is located on Rumung. It is about 12 feet in diameter, and it lies on its side. It is about eight inches thick and was carried by modern boat, as pieces this large could not be brought back from Palau on outrigger canoe. The piece is named "Ruwegarus" and was made by our guide's grandfather, Tammad, who was in charge of many others who also helped. We also were able to visit their two large stone money banks and the foundation of their old men's house, which is in front of their new men's house. They do not allow taking pictures on the island so I have no pictures.




Left: The Chief of Teb, Walter Chieng of Tomil Village holding a very large and valuable Yar – Ni Ngavchey. Right: The Chief of Teb, Walter Chieng of Tomil Village with Charles Opitz both holding his two kinds of gau.

The next day we met with Chief of Teb Walter Chieng of Tomil Village. This is one of three high-ranked or high-caste villages. Walter Chieng told us the story of the origin of gau and how it was used as money. A man named Anugmang traveled to find something to use in trade and found gau. It was the first use of money. This oldest and rarest kind of gau is called "anu." Walter then showed me two gau. One was the old original type called "anu," and the other was the more modern type. On the original type he has written in ink the name "anu" in Japanese. The modern type has two whale's teeth attached.

Below are many pictures of Yap stones we saw on Yap















































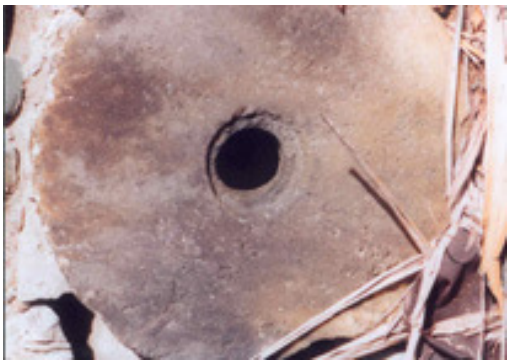






















He also listed in order of value 15 different kinds of traditional money on Yap. This information is in my new book. When we got back to the Traders Ridge Hotel we were pleased to see Stan waiting for us. He knew I was interested in gau, and he brought his two pieces of gau, one old original and one newer piece, for me to see. I was very pleased to see his wonderful pieces. He then gave me a shell bracelet, called a wauri, which was used as traditional money. He also gave me an Au, a wrapped length of coconut rope used as traditional money. He is a truly generous man. After some down time we went to the airport for our 1:30 AM flight to Guam and then to Honolulu. After two days in Hawaii we continued on to Florida.

The following examples of Yap traditional money in the Opitz collection.



Left: Yap stone obtained by Charles Opitz in 1966 directly through the District Administrator of Yap. It is a post O'Keefe piece and is 23 inches in diameter and weighs 66 pounds. Middle: Yap stone owned by Charles Opitz and weighs 78 pounds and 21 ¾ inches is diameter. It is a pre- O'Keefe piece which is white with small crystals (the preferred type). Right: Yap stone owned by Charles Opitz and is a pre-O'Keefe piece 15 inches in diameter weighing 35 pounds.



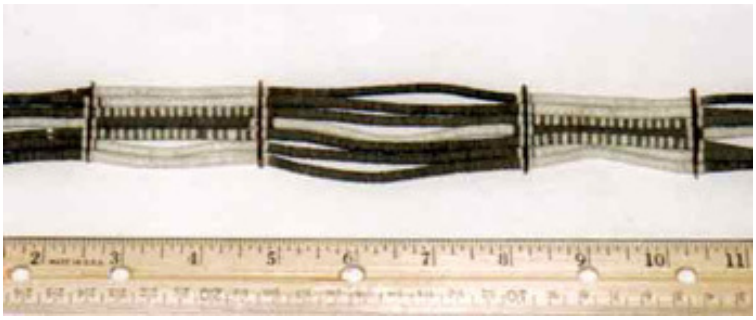
Left: Yap stones owned by Charles Opitz. The left piece is 11 inches in diameter and weighs 5 pounds. The center piece is 5 inches in diameter. The right two pieces are modern pieces made on Yap from aragonite. Right: Yar-Ba tha'l – yar on a rope- part of the collection of Charles Opitz.



Left: Turtle shell ornament Middle: Lump of turmeric called reng and used as traditional money in Opitz collection. Right: A large shell bracelet made from a seashell where the base and all interior spirals have been cut away. It was used as traditional money and is in the Opitz collection.



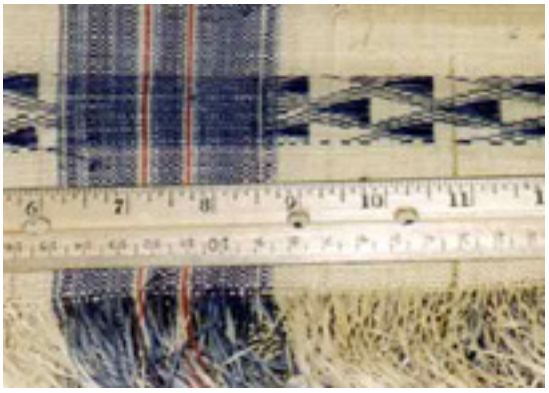

Left: Yar – Ni balaw in Opitz collection. Right: Gau in the Opitz collection.




Left: Shell string called figaa in the Opitz collection similar to the Pitmag piece. Right: Turtle shell dishes called toluk in the Opitz collection.




Left: Coconut rope called au in the Opitz collection. Right: Two turtle shell rings in the Opitz Collection.

Old lavalava made from pandanus in the Opitz collection. Right is close-up.





Modern lavalava mafe from cloth in the Opitz collection. Right is close up. Notice colored yarn.

SHANGHAI MUSEUM 2007

I, Charles Opitz, have traveled to many countries around the world and visited many numismatic exhibits. The following I saw and photographed in the Shanghai Museum in 2007. All the pictures were taken by me.





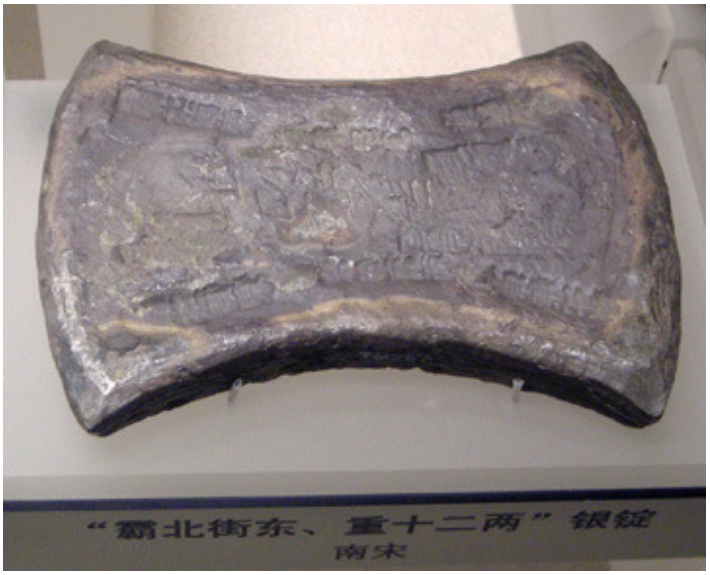
Key money Wang Mang the Usurper 7-24 A.D.
Gold inlaid character pieces 5000 cash, others 500 cash



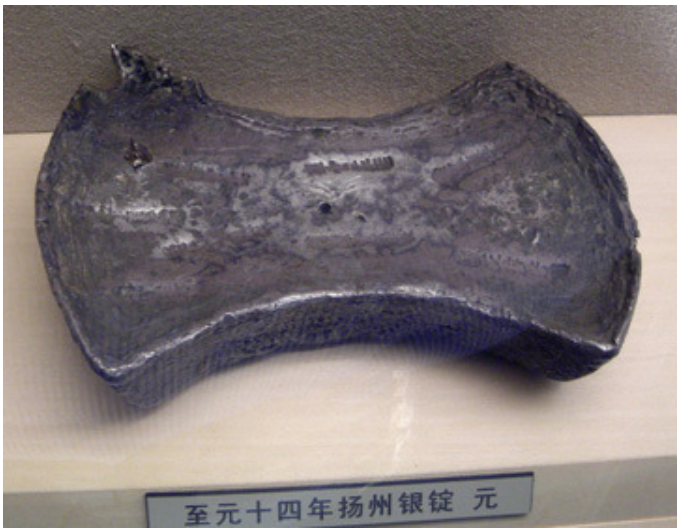
Silver Sycee casted – Southern Song – tax levied on cargos



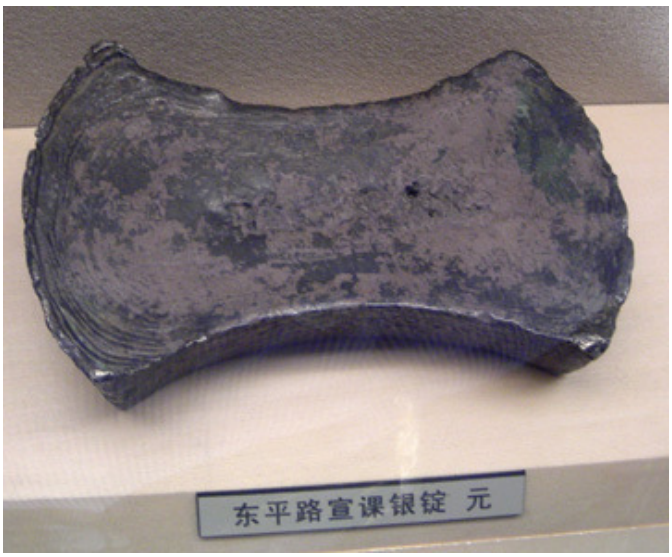
Silver casted sycee in Capital-Lin An Fu of Southern Song
Transported through city gate.


“霸北街东、重十二两”银锭
南宋


“京销铤银”银锭
南宋


至元十四年扬州银锭 元


真定路银锭 元


东平路宣课银锭 元

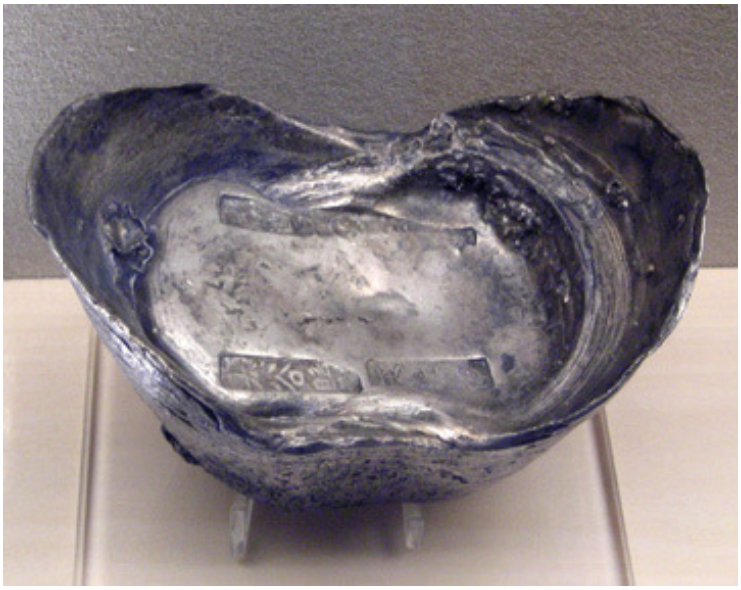

金花银银锭
明


金花银银锭
明


正德八年银锭









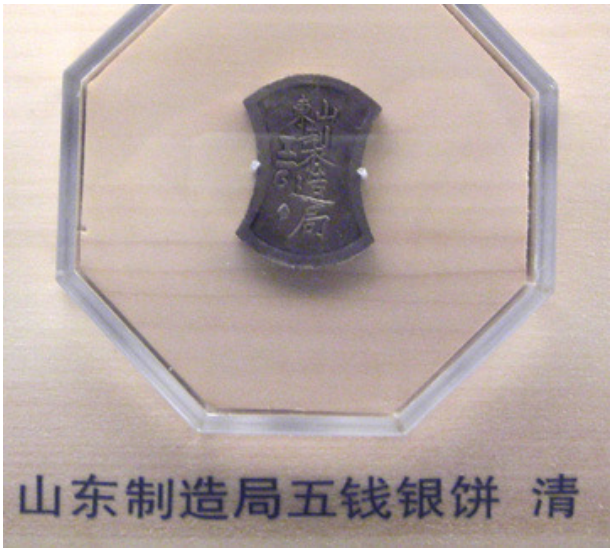


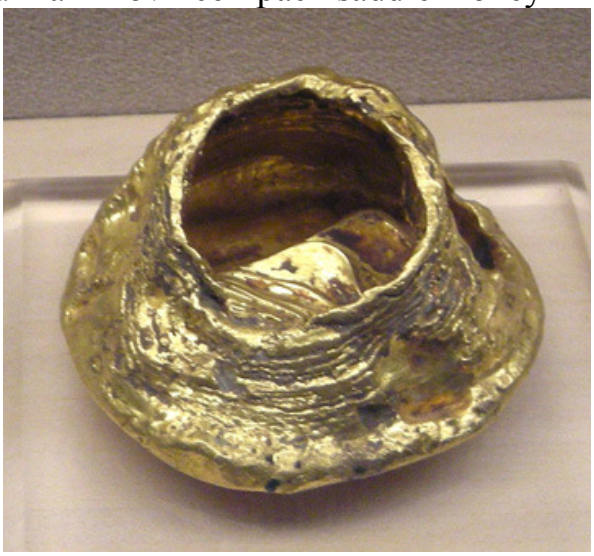






Yunnan Province - pack saddle money





Horse-hoofed gold named after its shape. First appearing in 95 B.C. was mainly used by the Han Emperior Wudi to bestow his marquises





Kettledrum money used by the minorities





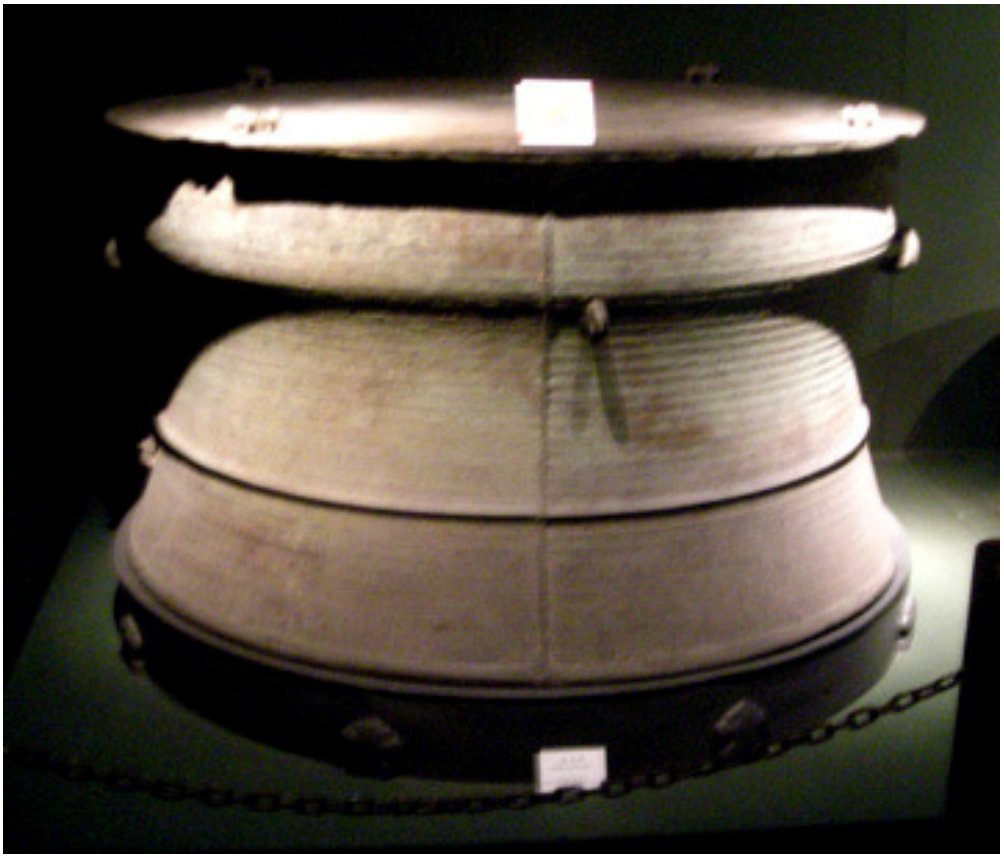










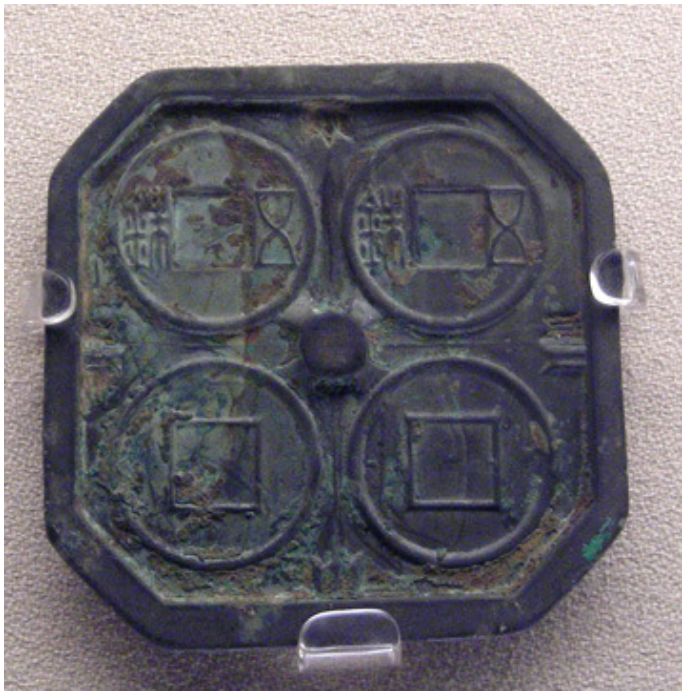


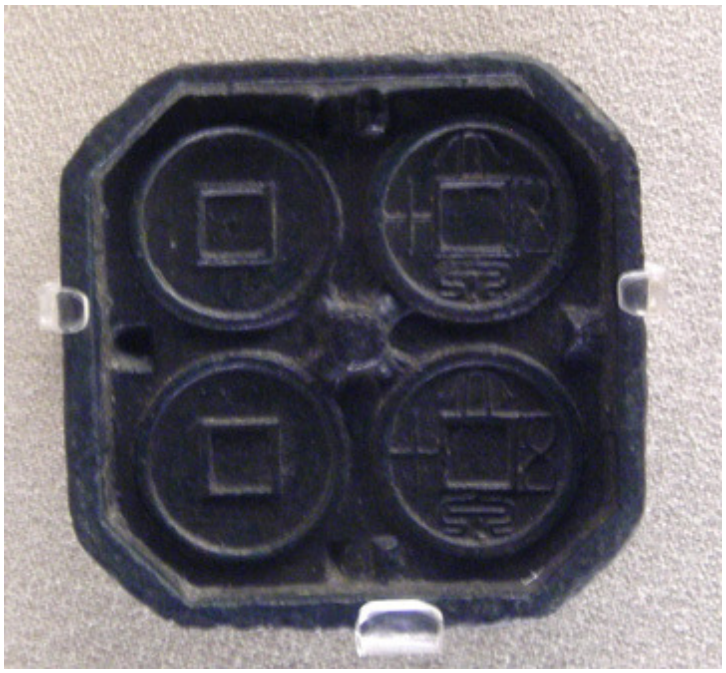




Gold cube money

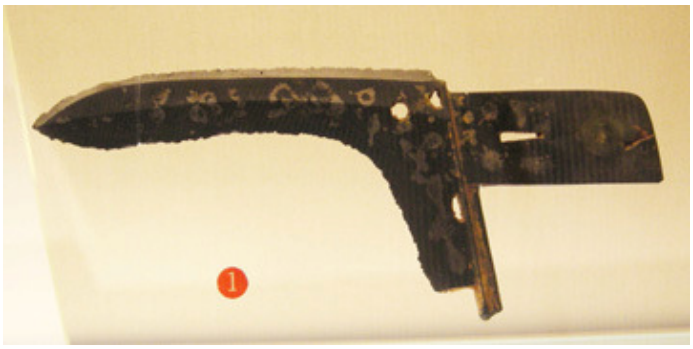


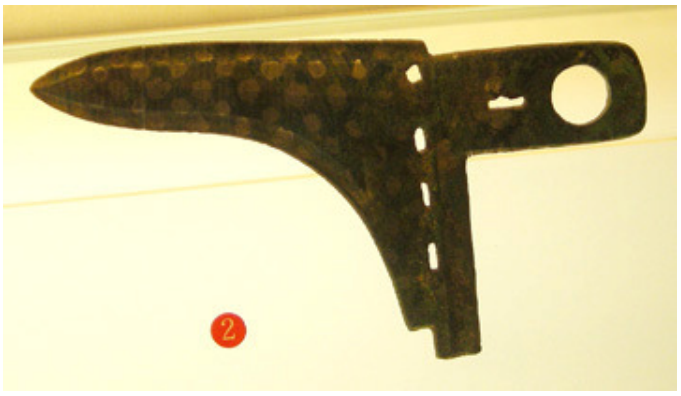









1


2







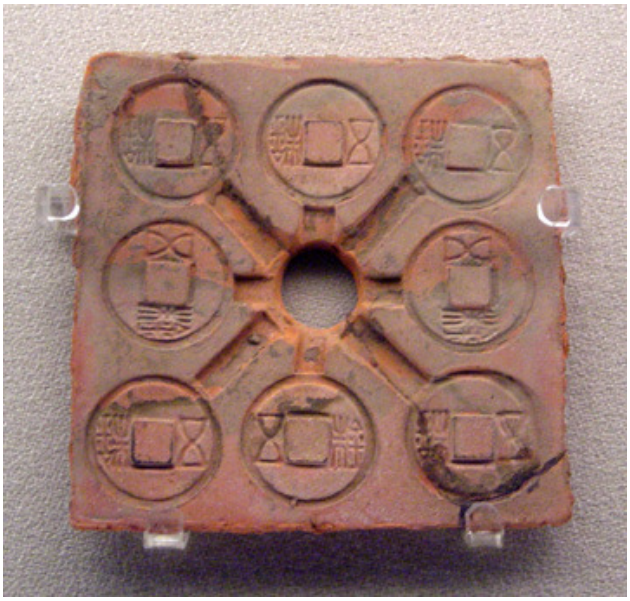




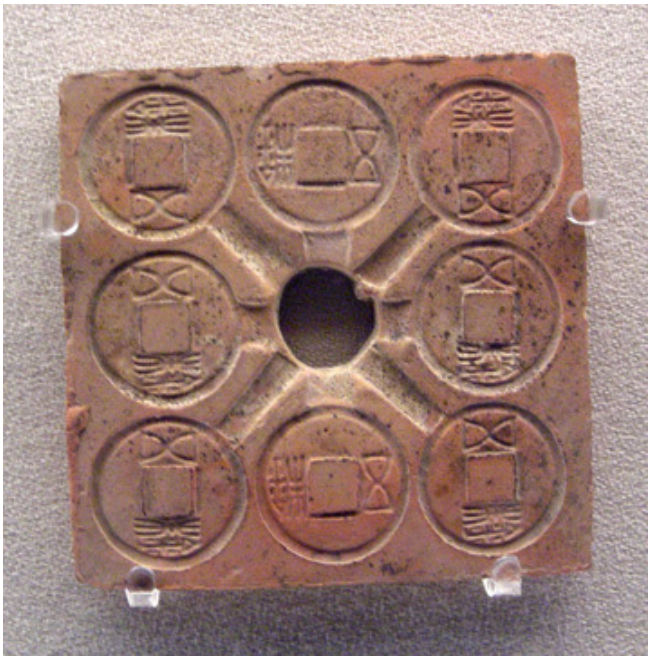
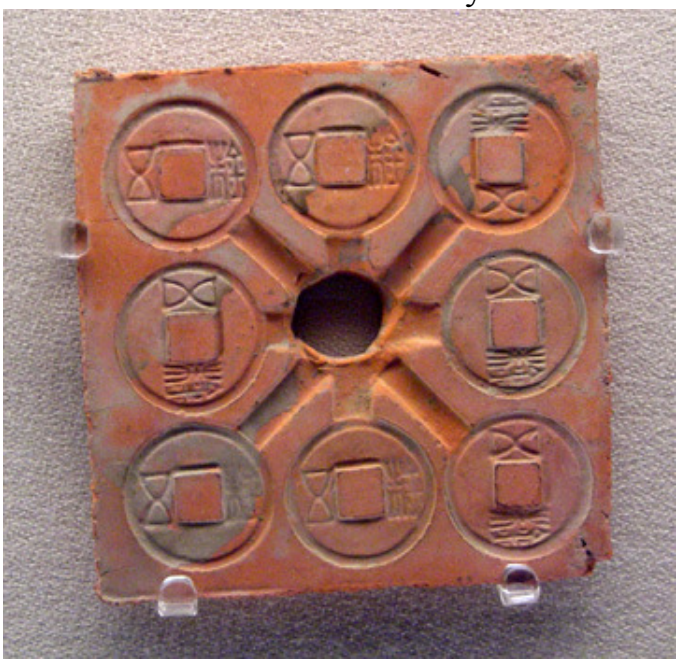
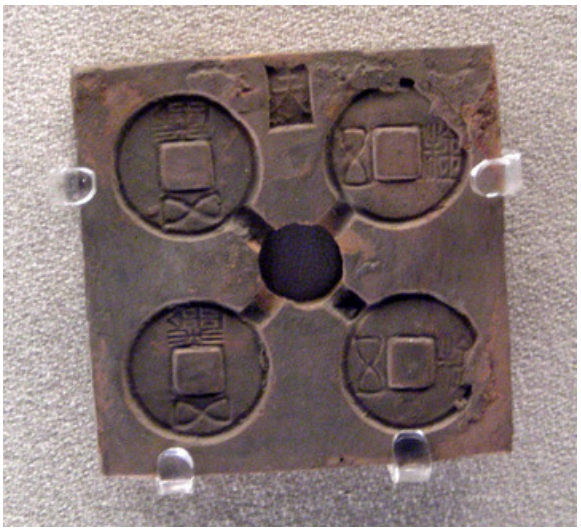
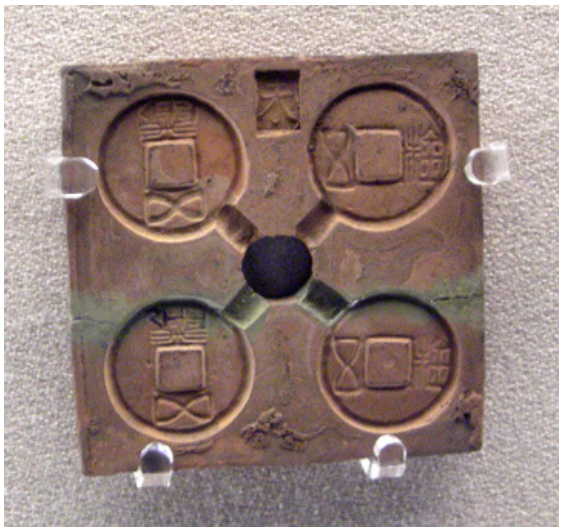


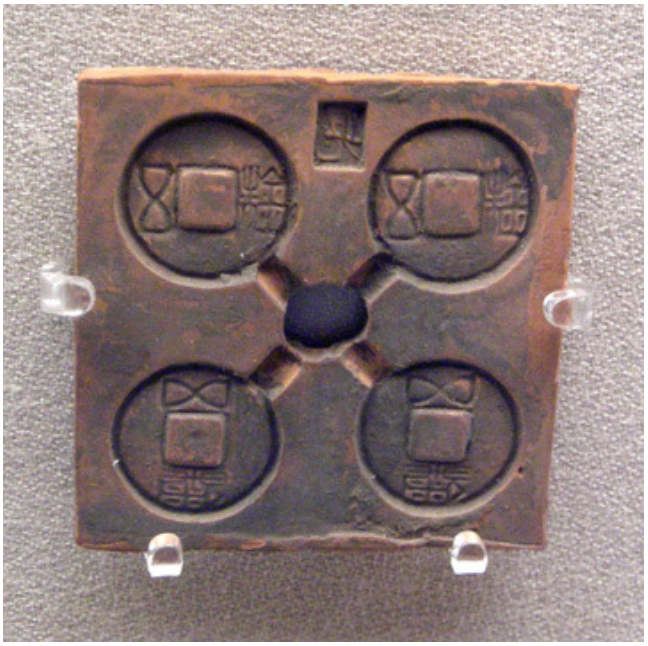
Atayal Tribe 1800s jacket





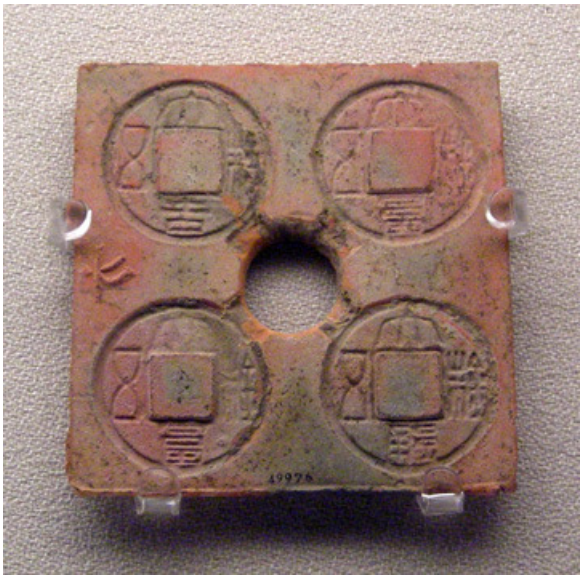

Yantze type molds. They were stacked on top of each other and the metal poured down the central channel. As the coins were taken from the mold the mold was destroyed.









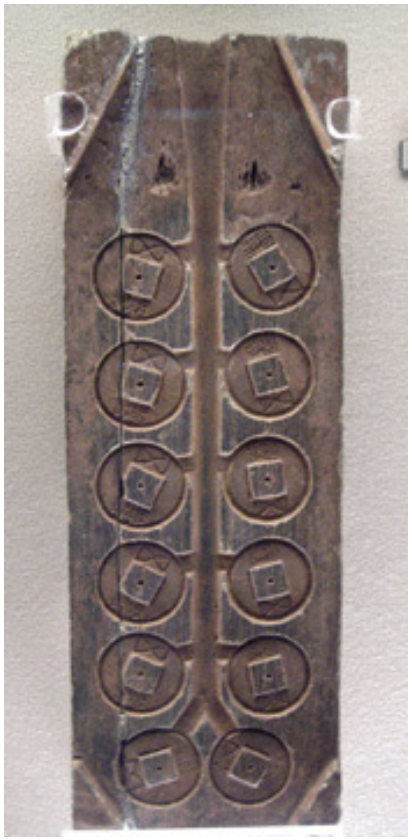































Vertical coin casting mold from the three Kingdoms, Western Qin and Han Coin Casting mold. Jin, Eastern Jin and Northern and Southern Dynasties (A.D. 220- 589) The vertical casting technique was eliminated And the stack-casting method used.













Cast Coins of the Zhao State (403-222 B.C.)









Cast Coins of the Yan State (6th century – 222 B.C.) Sword-shaped coins were the main coins circulated in the Yan State. Additionally, there were also needle-headed sword, pointed-headed spade coins and round-with-a-central- square-hole coins.










西刀 西□□□



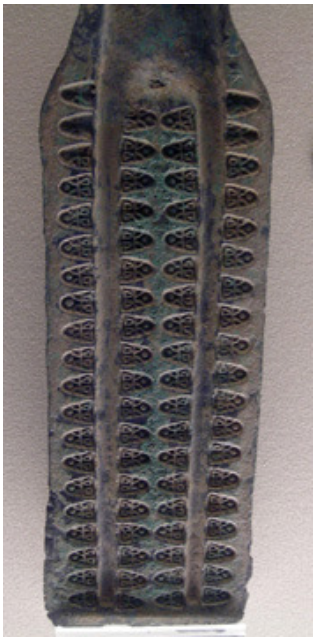


Cast Coins of the Qi State (475-221 B.C.)





















Pre-Qin (before 221 B.C.)





钅斤布 战国 魏



钅斤布 战国 魏

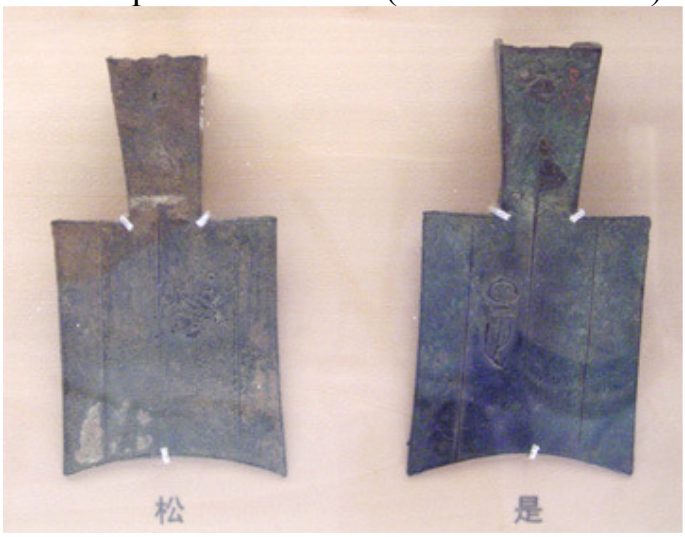


钅斤布 战国 魏





Zhou Imperial Cast Coin (ca. 770-256 B.C.)













Cast Coin of the Zhao State (403- 222 B.C.) Both sword-shaped and shape-shaped coins were in circulation in the Zhao State. The pointed-footed spade coins were cast first, flowed by the square-footed and round-footed spade coins.





Cast Coin of the Jin State (after 7th century B.C.)




蔺
离石
离石


货布 新




“苏宅韩五郎”金锭
南宋

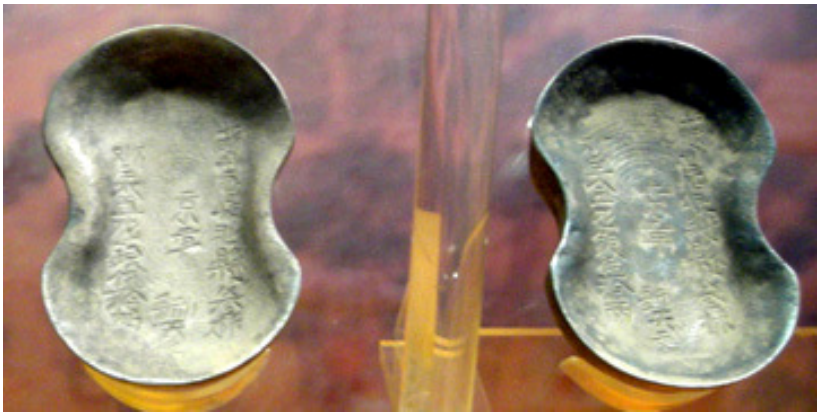










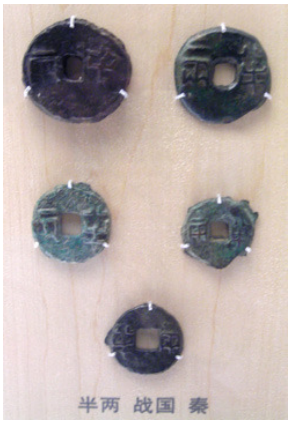




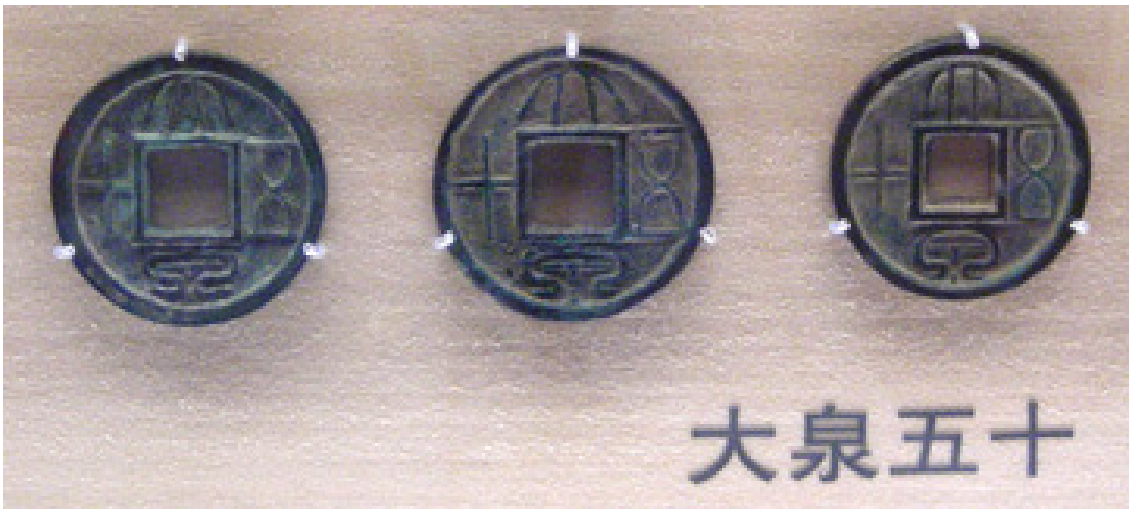




Kwangtung & Kwangsi Province 10 tael sycee Hammer shape






大泉五十


天策府宝（鎏金）
十国楚




永隆通宝（铅）
十国闽
天德重宝
十国闽


太平天国


太平天国


太平天国


巽
冬朱
君
忻
金
蚁鼻钱 战国 楚



OPIUM MUSEUM IN CHANG MAI, THAILAND – 2007

In 2007 my wife, Karen, and I visited Thailand for two weeks and while in Chang Mai we visited the Opium Museum. I took the following pictures in the museum. I was able to purchase from the museum exhibit several weights which were on display. This was possible because the museum is privately owned.










THE OLDEST HAMSA SHAPED WEIGHTS, AMONTHA WEIGHTS
DATE BACK TO THE 16TH AND 17TH CENTURY
ADE OF BRONZE, AN ALLOY
TIN AND ZINC




IT SEEMS CERTAIN THAT HINTHAS RESEMBLING
A SLEEPING DUCK WERE CAST IN THE 18TH AND THE 19TH CENTURIES


OLD WEIGHTS WERE MADE OF BRONZE, AN ALLOY
CONSISTING OF COPPER, TIN AND ZINC
THE OLD WEIGHTS (AFTER THE 18TH CENTURIES), WERE
CAST FROM AN ALLOY WITH THE SOFT YELLOW OF BRONZE


WERE MADE OF BRONZE, AN ALLOY
COPPER, TIN AND ZINC







OPIUM MEASURES

System I

1	Viss =	100	Tikal	=	1,600 g.
1/2	Viss =	50	Tikal	=	800 g.
		20	Tikal	=	320 g.
		10	Tikal	=	160 g.
		5	Tikal	=	80 g.
		2	Tikal	=	32 g.
		1	Tikal	=	16 g.
		1/2	Tikal	=	8 g.
		1/4	Tikal	=	4 g.
		1/8	Tikal	=	2 g.

System II

2 grs., 4 grs., 8 grs., 16 grs., 32 grs.,
75 grs., 150 grs., 300 grs., 750 grs.

VANCOUVER CANADA ETHNOGRAPHIC MUSEUM

I VISITED THIS MUSEUM BECAUSE OF ITS LARGE DISPLAY OF COPPER SHIELDS – POTLATCH.



CHILKET BLANKET



BENIN BRONZE FROM 1600S





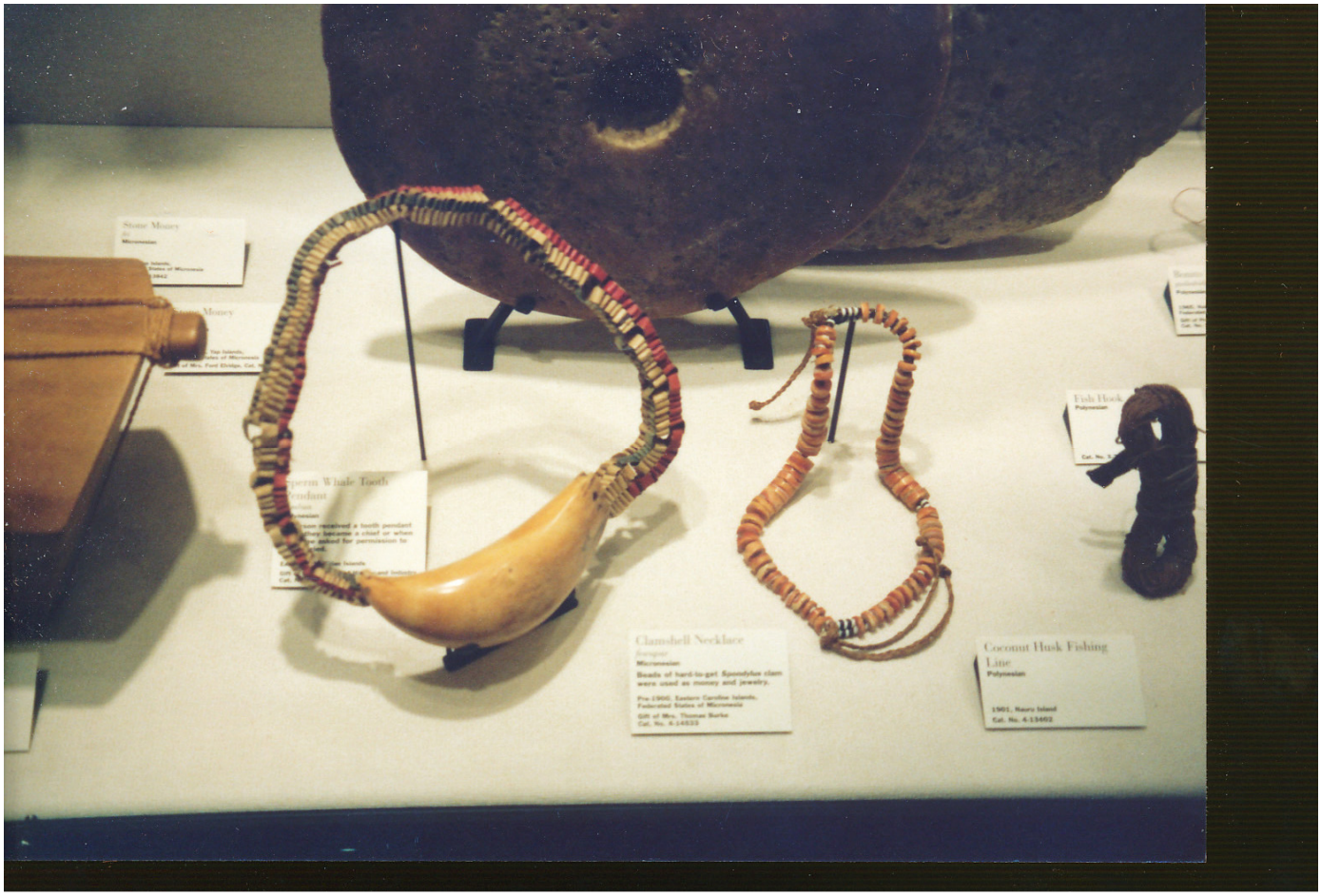


COPPER SHIELDS - POTLATCH







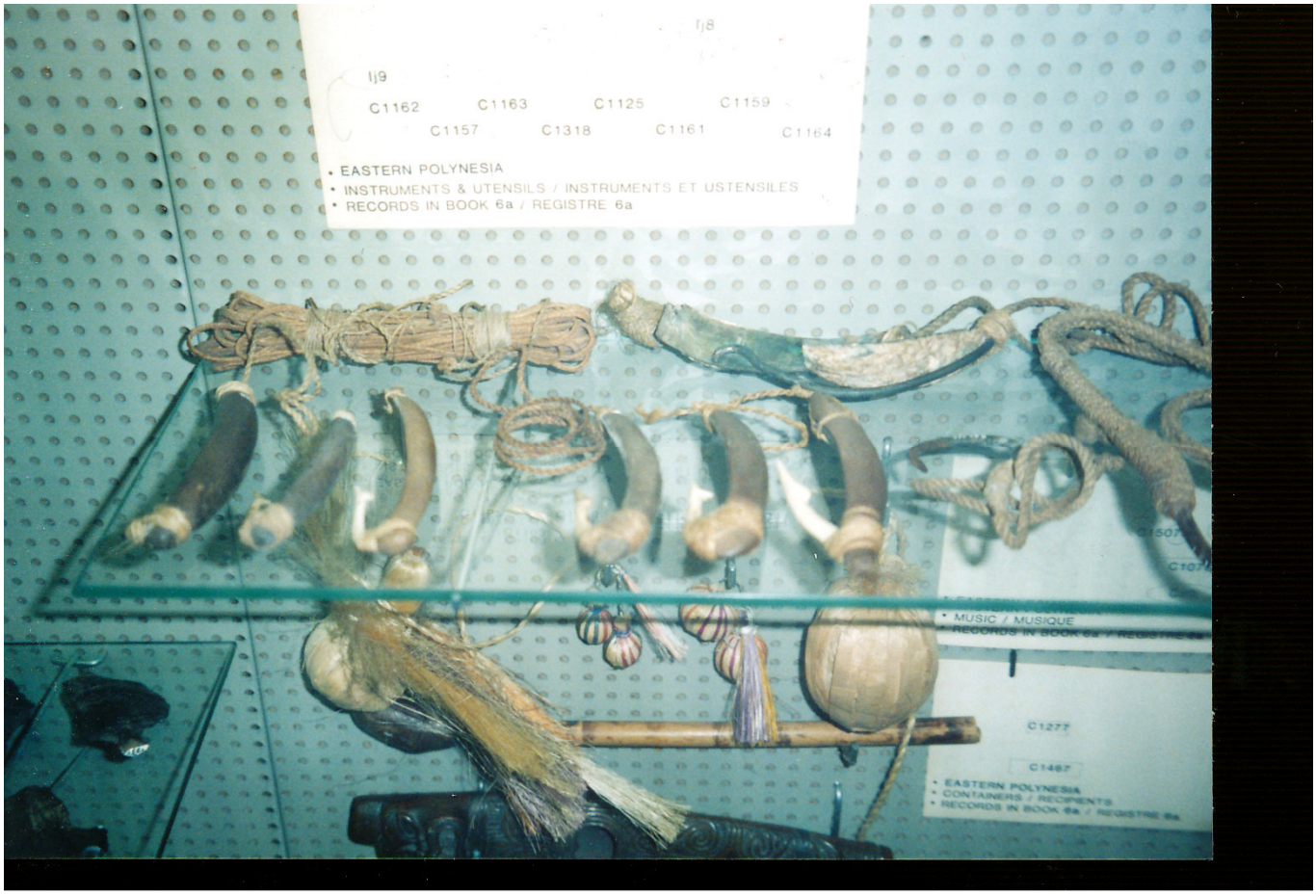

Clamshell Necklace
Micronesian
Beads of hard-to-get Spondylus clam were used as money and jewelry.
Pre-1900, Eastern Caroline Islands, Federated States of Micronesia
Gift of Mrs. Thomas Burke
Cat. No. 4-14833
Coconut Husk Fishing Line
Polynesian
1901, Nauru Island
Cat. No. 4-13402



CARVED IVORY PIECES FROM AFRICA

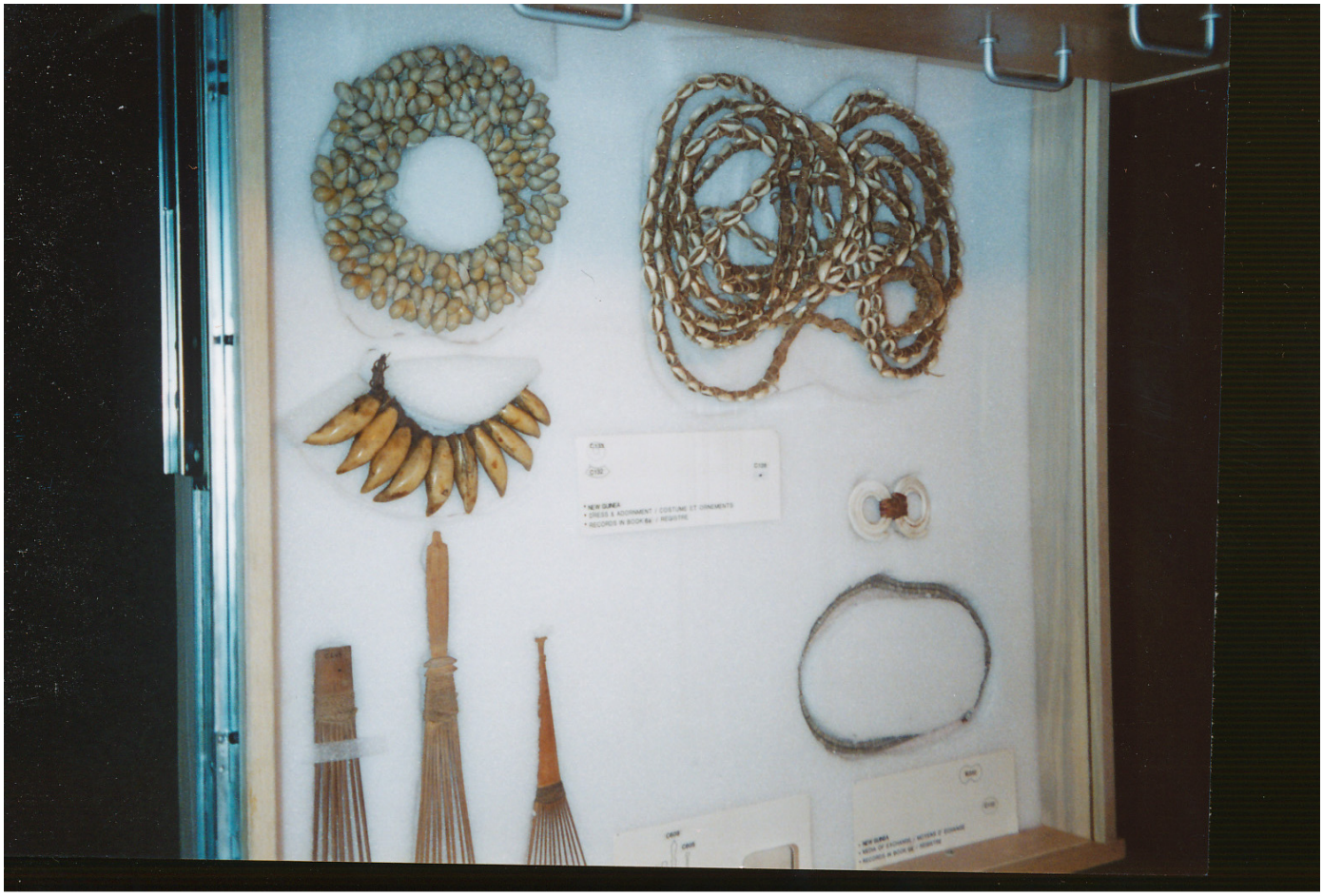


COPPER SHIELDS – POTLATCH



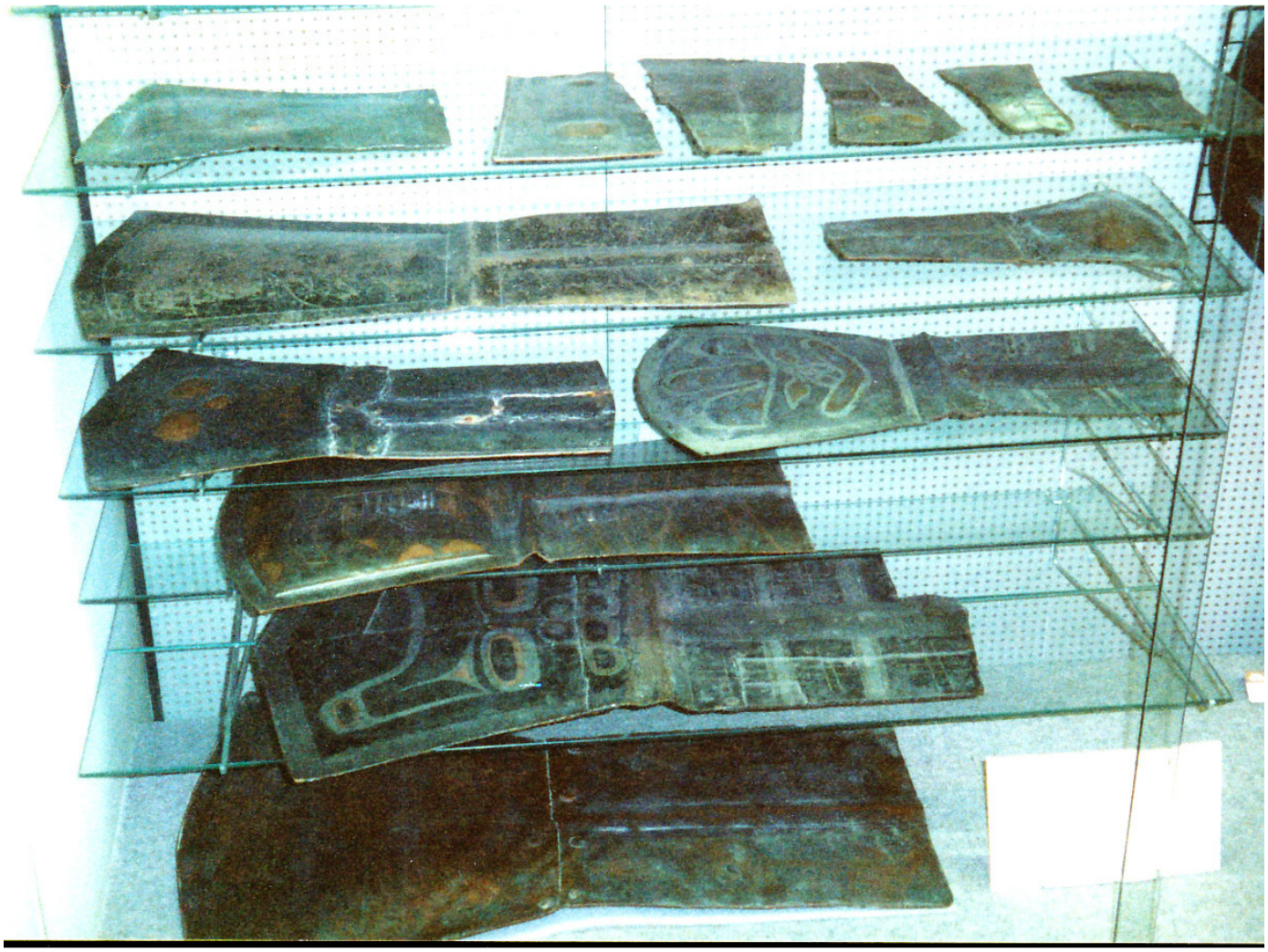












COPPER SHIELDS - POTLATCH






le354
le427a
le427b
• NEW GUINEA
• MASKS / MASQUES
• RECORDS IN BOOK 6a / REGISTRE 6a
le444
le443
le446
le445
• NEW GUINEA
• INSTRUMENTS & UTENSILS / INSTRUMENTS ET USTENSILES
• RECORDS IN BOOK 6a / REGISTRE 6a



CARVED IVORY FIGURE



AUTHOR WITH INDIAN TOTEM POLES


C922
• EASTERN MELANESIA
• INSTRUMENTS & UTENSILS / INSTRUMENTS ET USTENSILES
• RECORDS IN BOOK 6b / REGISTRE 6b



BRONZE HEAD FROM AFRICA



COPPER SHIELD – POTLATCH





AUTHOR WITH INDIAN TOTEMS



COPPER SHIELD LIKE MINE



COPPER SHIELD - POTLATCH


C104
C950a
C950b
C969
C1178
C1177
C1148
C1369
C1134
• EASTERN POLYNESIA
• DRESS & ADORNMENT / COSTUME ET ORNEMENTS
• RECORDS IN BOOK 6a / REGISTRE 6a



COPPER SHIELD - POTLATCH